



Anthroposophy worldwide

What is happening in the Anthroposophical Society

3/19

■ ANTHROPOSOPHICAL SOCIETY

2019 Annual Conference and Annual General Meeting at the Goetheanum

Meeting the world's needs with an open mind

Dear readers,

What conditions does the Anthroposophical Society need to flourish and unfold its cultural potential? This will be the central question at the forthcoming Annual Conference, in the year of the hundredth anniversary of Waldorf Education and Social Threefolding.

Interacting with the world

With last year's question – «What are we building on?» – we looked at the Anthroposophical Society's foundations; this year's theme will be about the life processes involved in the building of a society or community and about the Anthroposophical Society in relation to the heartbeat of our time. A society needs to interact with its surrounding; it needs healthy breathing, social warmth and nourishing forces in order to stay alive, grow and unfold creatively. The social organism resembles the living world's organizational forms and life processes in many ways. How can these be enhanced and promoted so that they make a living social organism possible, with which the spiritual being, Anthroposophia, can connect and become active?

A number of contributions from the world society will explore these questions and examine the cultural development of Anthroposophy, the Anthroposophical Society and the individual members. The global dissemination of Waldorf Education illustrates how Anthroposophy is growing and becoming culturally effective wherever it offers answers to the world's requirements and needs. This is about inner development



Invitation flyer for the Annual Conference

and substance, or about the fostering and development of anthroposophy on the one hand and the open-minded meeting with the needs of the world on the other.

Meeting and conversation

The work of the Sections and the Executive Council belongs to the life of the Anthroposophical Society and its School of Spiritual Science. In-depth reports from this work (link) will give insight into last year's numerous activities and look ahead to future perspectives (publication in preparation).

We invite you warmly to the Annual Conference of the Anthroposophical Society in the run-up to Easter and look forward to meetings and conversations about future developments within the Anthroposophical Society. With warm greetings | *Matthias Girke, Goetheanum*

Web www.goetheanum.org/tagungen/im-herzschlag-der-zeit-leben-mit-der-anthroposophischengesellschaft

March 2019 • N° 3

Food for Thought

3 Questions like hunger and thirst...

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Rudolf Steiner

First Leading Thought

Anthroposophy is a path of knowledge that aims to guide the spiritual within in the human being to the spiritual in the universe. It arises in individuals as a need of heart and feeling and must find its purpose in meeting this need. Anthroposophy can only be recognized by those who find in it what they are seeking in their hearts. Only those can be anthroposophists who experience certain questions about the essence of humanity and of the world as existentially as they feel hunger and thirst.

See Food for Thought on page 3

Leading Thoughts 183 and 184

In the age of natural science [...] humanity's cultural activities are gradually sliding downwards, even below the lowest realms of nature. [...] Human beings must therefore find in conscious experience a spirit-knowledge that raises them as high above nature as their sub-natural technological endeavours to draw them down beneath nature. This will create an inner strength that prevents them from going under.

See Questions regarding a new era on this page **Sources** Rudolf Steiner, GA 26

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Communication

Cost of paper – dealing with the digital world

We received questions regarding our shift to digital channels before and after sending out the previous issue of *Anthroposophy Worldwide*: 6000 printed copies and circa 23,000 copies altogether, in four languages (with some overlap).

Why do we have to pay for the printed edition of *Anthroposophy Worldwide*? Donations towards the production of printed editions are entirely voluntary. Up until the end of 2018, the Anthroposophical Society in Germany and the subscriptions for the weekly *Das Goetheanum* paid for these expenses. Now that the Anthroposophical Society in Germany has changed its modalities, we are asking for help with covering these costs. This is nothing new: members who are not subscribing to *Das Goetheanum* and who are not members of the Anthroposophical Society in Germany have paid 30 Swiss Francs/Euros per year for the printed edition for some time (receiving the PDF version, on the other hand, is free of charge).

Why are the recipients of the paper edition asked to help cover the costs, but not the recipients of the digital version? The basic costs of editing, production and translation are not apportioned, because any channel for members' communication should be free of charge. The printing and shipping paper editions creates additional costs, however, and we ask for help with this – on a voluntary basis. We nevertheless welcome the proposal to ask the users of the digital channels also for voluntary contributions towards expenses.

Does the production of the digital version not also cause expenses? Yes, it does. We consider these to be basic costs that are not apportioned. For the rest see the previous question.

The digital world is resource-intensive. Why this shift? Every medium – whether printed or digital – uses up resources in the form of matter and energy. We are using the certified provider Infomaniak. *Anthroposophy Worldwide* can be made available electronically to members who might not be easily reachable by mail, who travel frequently and then have the paper edition log up their letterboxes at home,



How to deal with the digital world?

or who mostly read information on their smartphone. The digital version also helps the visually impaired.

Are you not contributing to deteriorating phenomena such as nervousness etc. by changing to digital? That cannot be excluded, but it is also a matter of individual responsibility. Every medium has its advantages and its potential dangers. In the eighteenth century, people were treated for being «addicted to reading», a phenomenon described in Karl Philipp Moritz' psychological novel *Anton Reiser*. Paper editions also rely on digital processes nowadays, for production, printing and shipping. But yes, reading on a screen and using digital channels mean a more direct contact with electricity and circuits and demand of us that we deal consciously with sub-nature (see Leading Thoughts 183 and 184 on the left). It is interesting that Rudolf Steiner sees an ambivalence in printing that can also be applied to the digital world: it is an achievement in which Ahriman is involved (GA 156, 12 December 1914), but which also makes us free from authority (GA 31, Gutenberg's Achievement as a Milestone of Civilization), a work that erects «a wall between human hearts» (GA 343, 10 October 1921, morning), but that also unites us (GA 31). We can use the means offered by the digital world in order to be more immediately aware of each other as a global community. | *Sebastian Jüngel*

■ FOOD FOR THOUGHT



*Darkness is yearning for light:
warmth – coldness, light – darkness
affect the soule*

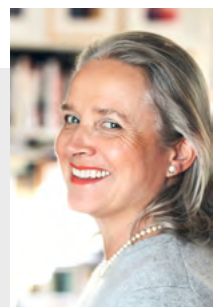
Hunger for existence

In the ancient Phoenician world creation teachings darkness was seen as the beginning of all things; the darkness yearned for the light. We can experience this as a «hunger for existence», as a reflection of the will to incarnate. The German philosopher Friedrich Wilhelm Schelling (1775–1854) wrote in his book *Deities of Samothrace*, «First there was the breath of darkness and turbid chaos, all entirely boundless. But when the spirit of love was kindled against these beginnings and a contraction ensued, this bond was called longing and it was the beginning of the creation of all things.»

As beings incarnated on earth, we may first feel that our spirit is surrounded by darkness that needs to be illumined. As I gradually become aware that my physical body, my habits, my feelings and sensations, my thoughts and intentions are not all I am and seek to discover what else there is, I touch upon a subtle intimate sphere and I feel a hunger in me that earthly food cannot still. Angelus Silesius (1624 – 1677) said, «Bread alone does not feed us: what nourishes us in the bread is God’s eternal word, is life and spirit.»

If I follow this inner movement that invites me to not only enjoy the satisfying feeling bread gives me, but to sense the creation and its creator in the grain, I realize how the hidden, mysterious layer in me needs to be addressed and awakened so that it can be nurtured. Then it dawns on me that I can become aware of my humanity, that I am bearing the question of anthroposophy within me. | *Christiane Haid, Goetheanum*

Christiane Haid, PhD, is a literary scholar. Her research focuses on the humanizing effect of literature and on the work of Christian Morgenstern, Johann Wolfgang Goethe and Rudolf Steiner. Since 2009 she has been in charge of the Goetheanum Press (Verlag am Goetheanum) and since 2012 head of the Humanities Section.



Contemplation on Rudolf Steiner’s first Leading Thought

Questions as existential as hunger and thirst ...

Hunger and thirst are expressions of existential human needs that manifest at various levels. Rudolf Steiner opened his *Anthroposophical Leading Thoughts* by referring to hunger and thirst, calling attention to the act of asking certain questions and to what makes us human.

I experience questions first of all as a physical need – just like hunger and thirst. In meeting the world, I feel questions rising up in me as to its underlying causes. We discover the world by asking questions and as we explore their dimensions, we come back to ourselves: who am I? Where do I come from?

As I grow up, I learn how my soul can be affected and determined by warmth and light, but also by coldness and darkness. I am happy, I suffer, I feel connected with others and with the world, and at the same time exposed to and alienated from it. Am I nothing but a plaything, tossed about accidentally, or is there something that lives in me independently of all that I meet, and that guides me to shape my inner life and the world autonomously? I realize that I can answer these questions in more ways than on the basis of my world experience only.

Asking about the causes

In meeting the world, I start thinking about its underlying causes. These thoughts prevent me from being satisfied with the fact that it is as it is, but make me want to know the world. We begin to ask questions as children, as soon as we can speak. Asking

questions is the beginning of all knowledge and determines how we inhabit the world. By asking we discover the world and by exploring its horizons we find the way back to ourselves: Is there a God? Who created the world? What is the Sun’s inner nature? Is it really just a ball of gas in the universe? Who am I? Where do I come from? How can I meet others? Where do we go when we die?

The fact of death, the riddle of life, the nature of the cosmos, the essence of our humanity, the longing to form human communities and the seeming impossibility of it can become burning questions as long as I am awake to how I experience myself in the world. Do I feel saturated, silenced by the wealth of material world experience? Am I numbing the pain I experience in living my destiny with drugs? Then hunger and thirst cannot unfold.

I can become increasingly aware that there is something in me that is not answered by the outer world. I am referred back to myself and required to explore my inner soul more deeply which reflects the world, and which makes it possible for me to wake up to myself. The light of asking questions gradually illuminates the mysterious darkness of what meets me as world.

General Anthroposophical Society

Invitation and programme Annual General Meeting 2019

Dear members,

A warm invitation to the General Anthroposophical Society's Annual Conference in 2019 including programme details has already gone out to you in *Anthroposophy Worldwide* 1-2/2019. The conference is entitled «In the Heartbeat of Time – Living with the Anthroposophical Society» and will be held at the Goetheanum from 11 to 14 April 2019.

We are looking forward to spending those days together with you as members and country representatives from all over the world! Please note that we rely on your registration to ensure a smooth running of this extensively prepared conference!

This year's AGM of the General Anthroposophical Society (all you need for this is your membership card) will deal with questions of how we shape our working together in the future, the relationship with the Executive Council and the possible inclusion of members who live further away. The first day (Thursday) will be devoted to reports and discussion on the situation of Anthroposophy, of the School of Spiritual Science and the Anthroposophical Society. The second day (Friday) will mostly be used to process and consult on a number of proposed amendments to the Statutes. On Saturday we will hear the finance report and decisions will be had on a further term in office for Justus Wittich and the motions that have been submitted. | *Justus Wittich, Joan Sleigh, Constanza Kaliks and Matthias Girke for the Executive Council of the General Anthroposophical Society*

Annual Conference detailed programme
If you would like to receive the programme for the Annual Conference by email or post, please contact the Membership Office at the Goetheanum, Rütliweg 45, 4143 Dornach, Switzerland, sekretariat@goetheanum.ch

www.goetheanum.org/tagungen/im-herzschlag-der-zeit-leben-mit-der-anthroposophischengesellschaft

Proposed agenda for the 2019 AGM

Thursday, 11 April, 5 to 6.30 p.m.

The situation of Anthroposophy, the Anthroposophical Society and the School of Spiritual Science.

1. Welcome and opening of the meeting
2. Executive Council report

Friday, 12 April, 2.30 to 6.30 p.m.

3. Consultation on proposals for the further development of the Statutes and the participation of members.

Saturday, 13 April, 2.30 to 6.30 p.m.

4. Annual Financial Statement and audit report
Adoption of the 2018 Annual Financial Statement and discussion
5. Election of auditors
6. Motion to discharge the Executive Council
7. Affirmation or non-affirmation of Justus Wittich (secret ballot)
8. Motions and concerns submitted for the 2019 AGM

For the full motions and their rationale please go to www.goetheanum.org/anthroposophische-gesellschaft/general-versammlung-2019.

The motions will also be included in the documentation on the AGM. If you wish for a copy to be sent to you by post in advance, please contact the Membership Office (see details below)

General Anthroposophical Society

Motions and concerns for the 2019 AGM

Motions of the Executive Council

Consultation on amendments to the Statutes of the General Anthroposophical Society proposed by Gerald Häfner and Justus Wittich, with regard to abolishing the office of chairperson of the Executive Council, to the future way of dealing with the agreement of the AGM to appoint or extend the tenure of a member of the Executive Council and regulations for general meetings.

Approval of the 2018 Annual Financial Statement

Appointment of a new auditor, after Urs Santschi has carried out this task for seven years. New proposal: Stephan Wenk, chartered accountant and auditor, Reinach (CH).

Vote on a further period in office for Justus Wittich as a member of the Executive Council and treasurer.

Members' motions regarding the Statutes of the General Anthroposophical Society

1 Eckhart Dönges, Ittigen (CH), moves that Article 8 should be amended. Original wording: «Concerns regarding the Society's spiritual goals and tasks will only be dealt with in open discussion but not voted on.» Proposed new wording: «Concerns regarding the Society's spiritual goals and tasks are dealt with in open discussion, followed by an advisory vote.»

2 Heidrun Scholze, Unterföhring (CH), and others move that future minutes of the AGM should record the process rather than decisions only. Article 8, clause 5, should therefore be amended. Present wording: «The decisions of the Annual General meeting are recorded in the minutes which are published in the Society's newsletter.» New: «The processes and decisions of the Annual General Meeting are recorded in the minutes which will be published within two months in the Society's newsletter. The next following AGM will make a majority decision on these minutes.»

3 Paul Mackay, Dornach (CH), moves that the following should be deleted from Article 12: In clause 3 the sentence «for the duration of seven years» as well as all of Clause 4. Clause 3 (without a clause 4) of Article 12 would then read, «The chairperson and additional members of the Executive Council will be appointed at the proposal of the Executive Council and with the agreement of the General Meeting.»

4 Gottfried Caspar and Ingrid Caspar have withdrawn their motion on Article 12 from the previous year, that a two-third majority should be required for the appointment or extended tenure of Executive Council members.

5 Eckhart Dönges, Ittigen (CH), submits the motion to add the following sentence to Article 12: «The initiative-taking Council of the General Anthroposophical Society must ensure that anthroposophical spiritual science and Rudolf Steiner's artistic and social impulses are represented in the world and within the Goetheanum.»

6 Robert Jan Kelder, Amsterdam (NL), submits a motion «to free the Goetheanum from the «Mixed King» and re-establish the Anthroposophical Society»: «The 2019 General Meeting of the General Anthroposophical Society proposes,

- a) that its Executive Council seizes the only task Rudolf Steiner entrusted to the central Executive Council at the Christmas Conference of 1923-24, which is to put the fifteen Christmas Statutes, which are now called Founding Statute, into practice in a way that is appropriate to the times and the spirit. Because the Founding Statute has been largely suspended or considerably weakened over time, it first needs to be re-established before it can be implemented. Based on this «real ground», the Executive Council can then create the «uniform constitution» of the Anthroposophical Society demanded by Rudolf Steiner as well as organic and active associations, such as the Goetheanum Building Association used to be, by promoting the «corresponding relationship», in other words, the right relationship between the spheres of creation and administration,

in order to finally free the Goetheanum from the «Mixed king». Because,

- b) the statutes of the national societies and the form of the remaining groups of the General Anthroposophical Society must not contradict the statutes of the Anthroposophical Society, it is also recommended that the «supporting council members», as the members of the councils of these national societies are called who are present at the Goetheanum, adapt their statutes – if this has not yet happened – to the Founding Statute in a way that is appropriate to the time and spirit, and to create, on the basis of this, the right relationship between creation and administration.

7 Thomas Heck and Eva Lohmann-Heck, Dornach (CH) submit a motion to gain clarification on the identity of the General Anthroposophical Society and would therefore, after extended deliberation and indication of sources, like to attain the resolution that «The Executive Council is given the task to comment in writing and at length, within six months, on the deliberations presented here and in the sources and to facilitate free and unlimited communication with and within the membership. Should this possibility be created electronically and outside Anthroposophy Worldwide, references will be required to any new contributions in Anthroposophy Worldwide.»

8 Heidrun Scholze, Unterföhring (DE), and others move that the Executive Council invites all members to come to Dornach three times per year for a meeting day with open discussions, as a way of facilitating communication, so that the members are included in the current restructuring and formative processes and in the preparation of the Members' Meeting.

9 Moritz Christoph, Weil am Rhein (DE), moves that there should be a members' forum that appoints candidates for the Executive Council. «An online members' forum is established so that an exchange can take place. The aim is to share ideas about the tasks of the Executive Council, the expectations one has of the Executive Council and its expectations of new colleagues. After an exchange of six months,

there will be two months when candidates can be proposed or introduce themselves.»

10 A motion submitted by **Ursula Ostermai**, Dornach (CH), on the question «What does the emeritus status mean for members of the Executive Council or of the Goetheanum Leadership» will be satisfied by the publication of a written explanation at the AGM.

Members' concerns

1 Forming a Council of Elders (working title) made up of twelve members who are independent of the Goetheanum Leadership, which advises the Executive Council in its tasks and confirms or, if necessary, dismisses Executive Council members. This body would submit an annual report to the General Meeting and is itself confirmed for another year. A possible procedure for forming such a council will be proposed. | *Astrid Oelsner, Ronald and Dorothea Templeton, Andreas Heertsch, Dornach/Arlesheim (CH)*

2 Concern regarding the updating of statutes. The Executive Council is requested to adequately consider the aspects presented in an in-depth documentation and their historical foundations and in this way promote a transparent process for the amendment of statutes. In this context, a free and unlimited communication should be made possible with and within the membership. | *Martina Geith, Marijke van Hasselt, Thomas Heck, Eva LohmannHeck, Gert-Mari Savin, Ingrid Schleyer, Leonhard Schuster*

3 Concern regarding the rehabilitation of Herbert Witzenmann. | *Eugen Meier, Hasselberg (de)*

The motions and concerns have been summarized by *Justus Wittich*

Correction

In the description of Christoph B. Lukas' presentation at the meeting of branches and groups at the Goetheanum on 23 and 24 November it should say Foundation Stone rather than Foundation Stone Meditation, because he was referring to the final passage in the first Letter to Members (13 January 1924), where Rudolf Steiner calls «the attitude arising from an anthroposophical lifestyle» as «the actual Foundation Stone». | *Sebastian Jüngel*

Anthroposophy

Goetheanum Forum

Starting from 1 March, Andreas Heertsch will fulfil an often-expressed wish and provide an internet forum for members of the Anthroposophical Society and of the School of Spiritual Science.

Is it possible to safely discuss anthroposophical topics on the internet? Not all of them. For some it is important that they are conveyed from mouth to ear. Others need particular vigilance because a dynamic of its own may unfold, stimulated by the internet. Knowing of these challenges, the Goetheanum will offer an online forum on a trial basis.

You can leave a note, text, comment, like on a pinboard. A second person reads this, comments on it, a third reads the original post and the comment and adds his or her own comment, and so on. Threads of conversations are created that anyone interested in the topic can join.

Moderation and free spiritual life

The forum will be moderated and there will be rules for this (netiquette) that will not restrict the free spiritual life but bar unsuitable entries such as the recitation of Class Mantras; these rules will prevent anonymity, support a culture of discussion and avoid common internet dangers (trolls, social bots). Forum users must be members of the Anthroposophical Society, and for topics concerning the School of Spiritual Science, they must be Class members; contributions will only appear on the forum once they have been released by the moderator; users must introduce themselves with a photograph and short biography, to make sure that they take responsibility for their posts. This platform is for sharing views not for being influenced by opinions.

A beginning will be made with questions regarding the shaping of the School of Spiritual Science (General Anthroposophical Society), based on texts by Bodo von Plato, Peter Selg and Justus Wittich among others. The Annual General Meeting will be another topic; others may follow.

The forum will initially be in German, but other languages are possible provided that moderators can be found. | *Andreas Heertsch, Arlesheim (CH)*

forum.goetheanum.org

Executive Council at the Goetheanum and the branches around the Goetheanum

Conversations with speech artists

Conversations were held on the topic of artistic speech in three evening meetings between the Executive Council at the Goetheanum and Branches that are located close to the Goetheanum. Speech artists illustrated the qualities of their subject by demonstrating different approaches.

Following the controversy about the recent Faust production at the Goetheanum actors and speech artists in the area were invited to the three evening meetings by the Executive Council (Joan Sleigh and Justus Wittich) and the Branches. As a result of the closure of the Speech and Drama School at the Goetheanum in 2008 (due to a lack of students) and the dissolution of the Goetheanum Stage Ensemble at the end of 2004, artists had to find other work to support themselves and unhealed wounds continue to render any cooperation difficult. Questions were asked such as: How will artistic speech be represented at the Goetheanum in the future? Or: Who will take the parts in the Mystery Dramas?

Range of artistic speech

In the course of the three evenings nine artists gave us a taste of their work, demonstrating the wide range of the anthroposophical speech impulse. I will mention the first – by doyen Johannes Händler – and the last – by Klaus Frank, one of the artists forced to take on other work – as representative examples.

Johannes Händler recited Conrad Ferdinand Meyer's ballad *The Spanish Brothers* so unpretentiously and free from the dreaded «drone» that everyone could enter into the story without being overwhelmed. His speech was so unimposing that one was not even conscious of it unless one focused on it especially. It allowed the ballad to be experienced and to unfold its magic as a work of art. Despite the ballad's bloody ending and the contrast this effected, one felt as if one had been showered with gold.

Klaus Frank recalled a century of theatrical speech with four interpretations of the same poem: «Encounter», also by Conrad



The art aspect of artistic speech: representatives of AmWort

Ferdinand Meyer. First, the highly dramatized style rehearsed by opera singers (later adopted by the leading Nazis) which was replaced after World War II by a markedly toned-down approach. More personal feeling was added again in the 1980s. Klaus Frank contrasted artistic speech with this when he spoke the poem for a fourth time in a more balanced way which neither left the listeners alone nor did it restrict their freedom.

Practice and a work group

A conversation followed among the circa fifty people present about what the art aspect of artistic speech, seeing that meaning could be conveyed in other ways. This question, which was discussed at a high level, is still awaiting an answer. A second aspect concerned the social significance of this art form: is there a better way of speaking with and listening to each other?

Were we able to alleviate the crisis? Hardly. But there is hope: an initiative has already been founded – *Spielraum* (Anthroposophy Worldwide 11/2018) – which offers an artistic programme every Tuesday at the Goetheanum.

The conversations have given rise to a work group of speech experts and branch members who will study Rudolf Steiner's Speech and Drama Course (GA 282). Places are still available (fortnightly on Tuesdays). In 2009 the speech school *AmWort* was founded in Dornach. There are signs of hope ... | *Andreas Heertsch, Arlesheim (CH)*

Web www.srmk.goetheanum.org/en/projekte/spielraum-open-space/
Web www.atka.ch/studiengaenge/sprachgestaltung



Netherlands

Van Dam Huis

Since September 2019 the Van Dam Huis in Haarlem (NL) has been home to a therapy centre, a clinic for children and parents, the Anthroposophical Society and the Patients' Association.

In 1968 the GP Joop van Dam and his wife, the eurythmy therapist Ellen van Dam, founded the first multidisciplinary therapy centre in the Netherlands. Their initiative would result in what have now – after a building-up period of sixteen years: the Van Dam Huis – a Herculean task, financially, socially and spiritually!

Four anthroposophical organizations now have their home in the Van Dam House: the Haarlem Therapeuticum with four physicians, a clinic where six family physicians and a paediatrician provide medical and educational support for parents and children, the Anthroposophical Society in the Netherlands, and the Patients' Association. The aims of the therapy centre include the provision of high-quality interdisciplinary mainstream and Anthroposophic medicine and the constructive cooperation with health insurers.

The premises of the Anthroposophical Society include an information centre, a library and a shop. There is a joint annual festival of the Therapy Centre and the Patients' Association.

The Van Dam Huis was designed by Jaike Dunselman in collaboration with the future users, under the direction of a building committee consisting of Christof Zwart, Laurens Putter, Bob van der Ploeg and Anneke Kraakman. The Van Dam Huis blends in organically with the surrounding buildings but stands out due to its design, proportions, light and colour, and its innovative, sustainable and energy-efficient architectural concept. | *Henriette Dekkers, Bilthoven (NL)*

www.vandamhuis.nl

Picture Four in one: the Van Dam Huis in Haarlem

India

Tree of Anthroposophy

Waldorf Education is the fastest growing anthroposophical movement in India. Anthroposophy unites people all over the world in one family.

Waldorf education has touched the hearts of the parents and grandparents as well as the whole anthroposophical family to create a new lifestyle and a progressive mental setup, to free minds and create cultures. In response to the growing need of the ever-increasing number of schools with Waldorf elements, there are a number of teacher training courses in India, of which the annual, two-week residential teacher training seminar in Khandala is the oldest. The Waldorf Schools in India have organized many celebrations to pay homage to the hundred years of Waldorf Education.

Practical and noble implications

There is a saying in the Sanskrit language: Let noble thoughts approach us from all directions (*A no bhadrā kratavo yantu vishvatah*). This verse indicates the manner in which one receives the world and reaches out to it in India. That includes Rudolf Steiner's Anthroposophy, a science of the spirit, which has practical and noble implications. All fields of life have been permeated by Anthroposophy and have found their way into the whole of the Indian subcontinent.

With nine religions, twenty-two main languages as well as innumerable dialects, races, tribes, castes, creeds and social backgrounds, India is a land of great diversity, with a population of 1.3 billion. Anthroposophy, which elevates and sublimates the daily routine, has its place in modern India through Rudolf Steiner, Waldorf Education, biodynamic farming, curative education, medicine, eurythmy, the arts, social sciences and the Youth Section. The Anthroposophical Society in India has around 170 members and there are also members of the First Class of the School of Spiritual Science.

The huge tree of Anthroposophy, true to its name, sends its branches far and wide, bringing peoples of the world together as one whole family, as it is said in Sanskrit: *Vasudhaiva Kutumbakam*. | *Aban Bana, Mumbai (IN)*

www.anthroposophicalsocietyindia.org

Scotland

Iona Summer School

The fourth Iona Summer School in July 2019 will look in depth at qualities of community building arising from the group.

For me, the Western mystery stream is associated with working with specific local forces and beings. You can, for instance, read what Rudolf Steiner said about the ether medicine he mentioned in connection with Columbanus the Younger (GA 178, lecture of 15 November 1917). Iona is a focal point of this Western spirituality. Most people associate the island with an experience of peace and gentleness, combined with the possibility of really letting go, being able to be oneself, not being judged but confirmed in one's goodness.

Enabling individuality

Aside from the location, the journey is also important. During the Summer School we cover the nine miles from the Isle of Mull every day, including the ferry crossing – a conscious act, like going into a temple. After all, you don't live, eat and sleep in a temple, but leave it to return to more mundane pursuits. We leave anything structural behind, as long as this is meaningful and not too chaotic, so that a space can open up for initiative. This makes us more active and co-creative; we feel carried but not held back by the group. There are work groups with facilitators, around whom similarly minded others gather to shape the work together. During excursions to places such as the initiation cave on Staffa, a stone circle, standing stones and Iro-Scottish sites, contributions are offered by course members. What exactly happens depends on the group and individual initiatives – and therefore on the inner presence of each one, among all the local beings, from elementary to spiritual beings to the sublime leaders of humanity. Trusting in the spirit and taking hold of the spirit is a path of inner development! Enabling individuality through community – which consists of more than those who are physically present – is the reverse cult of the Western Mysteries in the social sphere. | *Renatus Derbidge, Isle of Mull (GB)*

Summer School Iona and Isle of Mull 2019: 1. Conference from 6 to 13 July, 2. Trip to Western Mystery sites (Isle of Arran, Penmaenmawr in Wales), 3. Deepening retreat on Bardsey Island **Web** www.summerschool-iona.org



*Anthroposophy/Foundation
Stone Meditation*

Christmas Conference

The Christmas Conference at the Goetheanum from 27 to 31 December was about the being Anthroposophia and the transformative power of the Foundation Stone Meditation.

The Holy Nights provided a fruitful possibility for the 200 conference members from Great Britain, the United States, Australia, France, the Netherlands, Finland, Sweden, Switzerland and Germany to deepen their connection with the Foundation Stone Meditation. A wide range of aspects associated with this Meditation was explored: its rhythms, its Rosicrucian and Michaelic roots, the two Foundation Stone ceremonies of 1913 and 1923, the Michael School, the foundation of a new soul and community culture, thinking experience and spirit knowledge, the unconscious crossing of the threshold and the contribution of the Foundation Stone Meditation to the situation of humanity. The intensive work in the eurythmy demonstrations, the joint eurythmy for everyone and the artistic performances enabled an experience of its deeper dimensions through movement.

The premiere of the new Goetheanum Eurythmy Ensemble's first programme Heartbeat (Anthroposophy Worldwide 1-2/2019) demonstrated the struggle of the threefold human being in the present time impressively.

Two conversations on life within the Anthroposophical Society offered the possibility for a tentative mutual encounter.

A concentrated and contemplative mood prevailed, and a deep gratitude was felt for having the opportunity at this special time of the year to connect and work with the essence of our Anthroposophical Society. | *Christiane Haid, Goetheanum*

www.ssw.goetheanum.org

Anthroposophy

Meditation initiative

On 10 and 11 February, twelve people prepared the network meeting of the Goetheanum Worldwide Meditation Initiative which will be held in Avignon (FR) from 11 to 14 July 2019.

After Living Connections in 2017 – a celebration of ten years of work – the question came up in the summer of 2018 as to who will continue the initiative and what its new targets will be. A new group then formed with people from the Netherlands, Austria, Switzerland, Czech Republic, Russia and Germany, who will prepare the next network meeting in Avignon and think about another Living Connections conference for Easter 2020.

The Guardian of the Threshold

For the network meeting in Avignon we decided on the topic of the Guardian of the Threshold. Our meeting in February began with Wolfgang Tomaschitz outlining the development of this figure in Rudolf Steiner's work. An exercise then helped to make experiences with the Guardian in one's own life more tangible. The following questions arose for us to work on: Where are the diverse kinds of thresholds? How is the Guardian characterized in Rudolf Steiner's works and presentations? What does it mean that humanity crosses the threshold unconsciously? What kind of relationship do we have to the Guardian and to the Angel?

We shared our thoughts on how, in the past ten years, meditation has become an increasingly natural topic in the Anthroposophical Society and its spheres of life. In connection with the Mindfulness movement and other meditation traditions we must, however, ask about the specific character of anthroposophical meditation – not so much in order to define it but more in order to pinpoint its foundations and practice. In careful discussion we sought for an impulse for a Living Connections conference from 15 to 19 April 2020. The direction that emerged was that of inspiration and self-guidance in meditation and the reflection of meditative experience as a way of accompanying each other on the way. | *Christiane Haid, Goetheanum, on behalf of the preparation group*

www.meditation.goetheanum.org

Visual Arts

Georgia

From 8 to 10 February, Marianne Schubert, head of the Goetheanum's Visual Arts Section, visited artists in Tbilisi (GE).

At the suggestion of a Georgian woman who worked at the Goetheanum I travelled to Tbilisi in February and visited many studios of Georgian artists, most of whom are members of the Anthroposophical Society. The trip also served to prepare a Michaelmas exhibition at the Goetheanum.

Anthroposophical artists play an important part in the Georgian art scene and many of them are well-known and esteemed all over the country. They teach at the national art academy, appear on television and present their work in national and international exhibitions.

Ugly exterior, vibrant creativity inside

By visiting the studios, I got to know the city of Tbilisi and its diverse residential quarters. What a stunning contrast: poorly built, ugly architecture on the outside, but inside beauty, vibrant creativity, colours and a multitude of forms in the pictures. Whatever the circumstances, more modest or better off, everywhere I went I was touched by the warm hospitality that enveloped me.

The variety of the artistic expression is remarkable. The formats range from small plates of perhaps 20 by 20 cm to canvasses several square meters big. The techniques are similarly diverse. One artist creates works with Stockmar wax crayons, another paints in oil or acrylic, a third stretches wire mesh across paintings to generate a special translucence. Biblical motifs are frequent.

Based on the meetings I had I will now prepare the exhibition, raise funds and find accommodation for the artists who would like to be at the Goetheanum when their work is shown. Donations for this big project will be gratefully received! | *Marianne Schubert, Goetheanum*

www.sbk.goetheanum.org

Music

Commemorating Fukushima

Since 2012, the nuclear catastrophe at Fukushima has been commemorated at the Goetheanum every year on 11 March. This year, music was at the centre of the gathering.

Sebastian Jüngel You have taken over the organization of this commemorative event from Sara Kazakov. What is your personal connection with Fukushima?

Johannes Greiner I feel a deep connection with Japan and its culture. I visited the country in 2015 for the 70th anniversary of Hiroshima.

Jüngel What impulse drives you to take action?

Greiner I was deeply affected by the events of Fukushima – partly because of my Japanese friends. Also, I have been studying the connection of nuclear power and the beings behind it for some time, for instance in my book *In Ahrimans Welt* [In Ahriman's World] (2018).

Jüngel What is the role of music in this?
Greiner: Experiences that are so overwhelming and unfathomable are difficult to put into words. Music can go deeper and allow something to be present that goes beyond words.

Jüngel How did you choose the musicians?

Greiner I combined the commemoration with one of my tasks as head of music within the Performing Arts Section: that of giving anthroposophical composers the chance to be heard. I asked a few musicians and, in a way, left it to fate by seeing whom I would meet during the planning weeks.

Jüngel To what extent were the musicians involved in putting the programme together?

Greiner Most of the programme is done by Kazuhiko and Emi Yoshida. They organized Fukushima commemorations before, for instance at the Goetheanum. They play works by the late Takashi Fujii. All other works are by contemporary artists who also perform them. Klaus Herbig asked me to include compositions by Torben Maiwald, and I am happy to oblige. | *Sebastian Jüngel*

Fukushima Commemoration, 11 March, 8 p.m., Goetheanum. With an introduction by Johannes Greiner, compositions by Felix Huber, Klaus Herbig, Hans Martin Köhler, Takashi Fujii and Torben Maiwald, and a performance of Rudolf Steiner's Michael Imagination by Eurchore Eurythmy Ensemble and Speech Choir with Jens-Peter Manfrass.

Youth

«Courage» – international students' conference

For Ronja Eis (21) and Till Höffner (20) courage is needed especially in adolescence: the courage to stand up for oneself, but also the courage to meet others.

«Fear often holds us back» is what Ronja Eis and Till Höffner have often observed. But it does not have to be like that according to the two project leaders of the international high school students' conference entitled «Courage», which will take place at the Goetheanum from 23 to 27 April. «Fears are a global, intergenerational, human phenomenon.» Fears can protect us in dangerous situations. At the societal level or in encounters of different cultures, the effects of fear become more complicated – or even dangerous – whenever fear turns into hatred and hatred into violence.

Ronja Eis and Till Höffner have often heard from high school students that they need courage to find their own way, especially if that way is different from what their environment expects of them. But it also takes courage to make a decision in a life situation with unlimited possibilities.

A first step is to deal with our own fears, to accept ourselves and to be willing to change. But courage also means meeting people who live values that we don't know or share. Courage is not recklessness. Ronja Eis says, «Being reckless makes us lose ourselves and we lose sight of things; fear discourages us from entering into ourselves. We need to start addressing both of them.» For Till Höffner, courage is also a force «that allows us to critically question current events as well as our own actions and to stand up for our convictions». The next step is to ask ourselves what we want to achieve in the world. Ronja Eis thinks that «Knowing that there are others who live with the same questions as you do can be a help.» | *Sebastian Jüngel*

Web isc19.com

Medicine

New pharmaceutical impulses

In January 2019 a group responsible for Anthroposophic Pharmacy was founded within the Medical Section.

The group includes the pharmacists of the anthroposophical drug manufacturers as well as pharmacists who produce their own anthroposophical medicines on the basis of prescriptions. The physicians are represented in this group by Andreas Arendt and the leaders of the Medical Sections, Matthias Girke and Georg Soldner.

From 30 May to 1 June the group invites the members of pharmaceutical-medical work groups to report on their work on promoting the understanding and development of anthroposophical medicines and to get to know each other better.

In addition to the German-speaking trainings, new courses in Anthroposophic Pharmacy will start in 2020 in Columbia, Moscow (RU) and Thailand (near Bangkok), all of them under the direction of Albert Schmidli. | *Georg Soldner, Goetheanum*

www.medsektion-goetheanum.org/anthroposophische-medizin/fachbereiche/pharmazie-iaap

Visual Art Section

Search group

Marianne Schubert will retire as head of the Visual Arts Section at the end of the year. A search group is looking for a successor.

The group was formed at the end of January 2019 and consists of Stefan Hasler, head of the Performing Arts Section, and Christiane Haid, head of the Humanities Section, as members of the Goetheanum Leadership, Dino Wendland as the person responsible for the Art Collection at the Goetheanum, Claudia Schlürmann, a sculptor from Germany, and Willi Grass, an architect from Austria. We will do our best to submit a proposal for a new colleague to the Goetheanum Leadership by the summer and welcome any suggestions and ideas for a new Section leader. | *Christiane Haid and Stefan Hasler on behalf of the search group.*

Contact christiane.haid@goetheanum.ch

■ FORUM

To the book about the School of Spiritual Science

In late 2017, a book came out about the work of the eleven Sections of the School of Spiritual Science at the Goetheanum (Anthroposophy Worldwide 6/2018). Has it been sufficiently appreciated? One is so quickly satisfied with judgments based on hearsay, with superficial perceptions and assumptions, such as, There's not much going on! They don't meet the needs of our time! Section events are too expensive, and so on. The book is the result of the Goetheanum Leadership's perception that an in-depth documentation of each Section's history, tasks and present activities would be both a stocktaking of the School itself and an account for those who wish to know more about the Sections and what they do. I must admit that, although I have been connected with the Anthroposophical Society for 50 years and worked at the Goetheanum for 30, I've never been afforded as much insight as I have through this book into the rich history of the Section work, which now goes back 95 years, or into the manifold research tasks and the goals each Section has set for itself. Why am I writing this now? I was inspired by Anthroposophy Worldwide 12/2018 in which new Section reports were published: intentions, tasks and current challenges. For those who have read the book these reports are like an «update». | *Hans Hasler, Lahti (FI)*

Book Goetheanum – Die Freie Hochschule für Geisteswissenschaft. Geschichte und Forschung der Sektionen. Edited by Seija Zimmermann, Konstanze Kaliks and Christiane Haid, Verlag am Goetheanum. The Goetheanum Press (Verlag am Goetheanum) will publish an **English translation** of this book in the autumn of 2019.

■ ANTHROPOSOPHICAL SOCIETY

23 August 1933 •
1 February 2019

Georg Glöckler

Every year on 23 August the Sun is close to Regulus, the brightest star in the constellation of Leo, the heart of the zodiac. On that day in 1933 Georg Glöckler was born. It is a constellation of spiritual love, and yet, the year of his birth meant that his youth was spent in a time of great darkness.

Master of individual support

In 1947 he arrived at the Uhlandshöhe Waldorf School in Stuttgart (DE) where his friendship with Manfred Klett began and where his class teacher Wolfgang Dessecker kindled his love of mathematics. After his physics and maths studies, Georg Glöckler worked for eighteen years as a Waldorf teacher in Marburg (DE). «He was a master of individual support,» is how Rolf Herzog described his approach to teaching.

A marriage may produce either physical or spiritual children, Jörgen Smit once said. There can hardly be a union in the anthroposophical field that has done so much for spiritual posterity as that of Georg Glöckler and Michaela Kügelgen whose paths through life converged at this time.

In 1979 Georg changed to the Institute for Waldorf Education in Witten/Annen (DE) in order to build up the Maths teacher training there. Ten years later he succeeded Georg Unger as leader of the Section for Mathematics and Astronomy at the Goetheanum. Leaving the Waldorf environment was difficult for him, but now he was working with Michaela Glöckler and Manfred Klett in the faculty of the School of Spiritual Science. Rudolf Steiner once spoke to Elisabeth Vreede about the importance of adult education.



Georg Glöckler put this advice into practice by organizing annual interdisciplinary cosmological conferences.

Ideal-realism

Georg Glöckler was an ideal realist: He saw the living essence in the figures and forms, in the idea of Projective Geometry, for instance, or in the planetary rhythms, as «the will of Christ all around us». His courses on the senses and anthroposophical anthropology have inspired a generation of Waldorf teachers.

He led the Section up until 2003, while his friendship with Manfred Klett and his involvement in the agricultural school on the biodynamic Dottenfelder Hof in Bad Vilbel (DE) continued. As did his worldwide travels. He visited South America 79 times and gave hundreds of lectures and seminars, brought inspiration and built bridges between countries and people.

On 1 February, in the middle of a conversation, Georg suffered a suspected heart attack. This was unexpected because his cancer had stabilized.

Years ago, I walked across a cemetery with Georg Glöckler when his gaze fell on an inscription. «Rest in peace», he read, adding with a chuckle, «As if! That's when the work really starts.» | *Wolfgang Held*

Brazil

Sense of humour

For almost 40 years Georg Glöckler came regularly to Brazil—crossing the ocean dozens of times! He enriched our various institutions and study groups, not only with his understanding of mathematics but also with his profound, authentic anthroposophical knowledge. He taught in teacher education as well as on the medical training with Michaela Glöckler and Jürgen Schürholz, and he was actively involved in the Idriart Festival and the Bothmer Gym training. In addition, he gave many lectures at conferences and in the branches of the Anthroposophical Society in Brazil. We benefitted from his vast knowledge so many times and he was always ready to consider our wishes and needs, with a sense of humour and a light touch. | *Derblai Sebben, Sonia Setzer and Ute Craemer, general secretaries of the Anthroposophical Society in Brazil*

2 May 1925 •
24 January 2019

Ninetta Sombart

Meeting Ninetta Sombart left a deep impression. She was serious and humorous, open, direct, and sometimes she also seemed reserved. She loved being with children and with people generally. But she also experienced herself as lonely. Ninetta was born in Berlin (DE) on 2 May 1925. Her father, Werner Sombart (1863–1941), was a professor of economics; his first wife, with whom he had four daughters, died in 1920. Two years later he married Corinna Leon, the mother of Ninetta Sombart and her brother Nikolaus who was two years older than her. Through her mother she got to know the Russian-Orthodox



Church but was later confirmed in the Protestant Church.

Her gift for drawing first became apparent in grammar school. After graduating she studied architecture and in 1941, after her father's death, she followed her mother who had been evacuated to Bad Kösen (DE). There she worked in a home for boys with challenging behaviours. When the war was over, she painted soldiers' portraits, worked as a poster artist and, in 1947, she married the landscape painter Wilhelm Bruckner. The couple moved to the United States and had four children.

In order to earn some money, she painted a picture that led to further commissions and reproductions in the form of art prints. Her pictures in the style of magical realism and surrealism were sought after and she was promoted by Salvador Dalí. In the 1960s a health crisis led her to the Ita Wegman Clinic (CH) and rang in a new chapter of her life.

Spiritual roots

Ninetta Sombart became head of advertising at the Buss Engineering Factory in Pratteln (CH) and managed to also find time for painting. After her retirement in 1987 she worked as an independent artist, developing her own lazure technique with oil and acrylic colours. Again, her pictures became widely sold postcard motifs and art prints.

For Ninetta Sombart truth was more important than beauty in her painting – and sometimes she would paint over one of her pictures. She is best known as a painter of Christian motifs and altarpieces in the Christian Community. The drama she captures in her pictures reflects her interest in current affairs.

She was only twelve years old when she met the later world-famous Romanian conductor Sergiu Celibidache, with whom she spoke about reincarnation and whom she heard say that «When you lie, you become invisible for the spiritual world, your angel becomes powerless and you are left without him.»

Ninetta Sombart liked reading in Rudolf Steiner's lectures, about religion, art and folktales from all over the world, but she also had cartoons in her library. She was closely connected with the Goetheanum, through exhibitions for instance, and an active member of the branch and the Christian Community. | *Sebastian Jüngel*

Appeal Ninetta Sombart's family is looking for photographs of her privately-owned pictures for an exhibition – please also indicate if you would loan the pictures for the exhibition.

Contact Philip Bruckner, Holbeinstrasse 89, 4051 Basel, Switzerland, philip@bruckner.ch

Book Volker Harlan: Ninetta Sombart. Life and Work, Floris Books 2004, tr. J. Madsen

Work (selection) www.pinterest.ch/helenavdnest/ninetta-sombartart

Interview Jonathan Stedall interviews Ninetta Sombart, www.youtube.com/watch?v=_8DQd3Z7tnc

Sources Personal impressions, Peter Bruckner and Rolf Herzog, whose detailed obituary of Ninetta Sombart appeared in *Das Goetheanum* 7/2019 (in German).

We have been informed that the following 50 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | The Membership Office at the Goetheanum

Hedwig Hagedorn Driebergen-Rijsenburg (NL), 13 February 2018
Johanna Teske Leiden (NL), 18 March 2018
Matthijs Chavannes Amsterdam (NL), 24 March 2018
Maria Kleibergen Spijkenisse (NL), 31 March 2018
Rosa Boute Antwerp (BE), 10 April 2018
Cäcilie Sturm Wies (DE), 14 April 2018
Dorien van Leeuwen Leiden (NL), 24 April 2018
Augusta Veldkamp 's-Hertogenbosch (NL), 4 May 2018
Arjen Willemsen Wedde (NL), 13 May 2018
Yvonne van der Vliet Utrecht (NL), 25 May 2018
Joke Tilgenkamp Hoorn (NL), 1 July 2018
Anna Czeakańska Kraków (PL), 2 July 2018
Liia Arulaane Tallinn (EE), 3 August 2018
Korima Beihsuigert Buenos Aires (AR), 17 August 2018
Engelbert Fischer Schopfheim (DE), 23 August 2018
Constance Boissevain Middenbeemster (NL), 5 Sept. 2018
Eva Hartung Mortsel (BE), 26 September 2018
Doreen Scheffer Middenbeemster (NL), 29 Sept. 2018
Maijke Coenraads Meppel (NL), 11 October 2018
Martha Kamp Bergen (NL), 21 October 2018
Renate Hruza Vienna (AT), 25 October 2018
James Kempster Bradford (GB), 29 October 2018
Agatha Morcombe Bournemouth (GB), 30 November 2018
Annie Knottenbelt Zeist (NL), 1 December 2018
Hillegonda Foorhuis Apeldoorn (NL), 11 December 2018
Herbert August Kandern (DE), 18 December 2018
Henrica van Hagen Eindhoven (NL), 25 December 2018
Ingrid Kretschmar Kirchheim Teck (DE), 25 December 2018
Annelise Crassaerts Louvain-la-Neuve (BE), 31 December 2018
Marie-Paule Brion Berchem (BE), in 2018
Surab Kalandarischwili Tbilisi (GE), in 2018
Elene Seperteladse Tbilisi (GE), in 2018
Johanna Sieredzká Děčín (CZ), in 2018
Thomas Errenst Cologne (DE), 5 January 2019
Helga Lechner Nuremberg (DE), 7 January 2019
Vreni Schindler Glarus (CH), 8 January 2019
Marie-Jeanne Ulrichsen Kapp (NO), 9 January 2019
Leena Ylihärtilä Espoo (FI), 10 January 2019
Peter Reeve Sheringham (GB), 14 January 2019
Lajos Papp Oldenburg (DE), 17 January 2019
Gisela Zoller Stuttgart (DE), 19 January 2019
Irmeli Lemberg Helsinki (FI), 22 January 2019
Susanna Heidenreich Zwingenberg (DE), 23 January 2019
Ruth-Hildegard Rist Bad Berleburg (DE), 23. January 2019
Ninetta Sombart Arlesheim (CH), 24 January 2019
Marc Van Spaendonck Schilde (BE), 24 January 2019
Alexandra Iordanide Sibiu (RO), 26 January 2019
Micheline Moscardo Dornes (FR), 28 January 2019
Georg Glöckler Dornach (CH), 1 February 2019
Ursula M. Koepf Stuttgart (DE), 9 February 2019

In January 2019, 94 new members have been registered at the Goetheanum. From 15 January to 11 February 2019, 83 left the Society.

■ FEATURE

Canada

Honouring the uniqueness of each human being

In May 2018 the architect Bert Chase became general secretary of the Anthroposophical Society in Canada. In his childhood he had a special nature experience. In this interview he conveys an impression of the Canadian mentality and way of life.

Sebastian Jüngel What is the «taste» of Canada?

Bert Chase It would have to be the taste of clear crystalline light and cold glacial waters – with a touch of maple syrup
Jüngel: How many countries or cultures make up Canada?

Chase One of Canada's greatest gifts to our contemporary world is the imagination of itself as a cultural mosaic, open to all peoples and cultures - resting on three foundations; the First Nations, the French, and the English. This imagination is a star we strive for. We are in the struggle to become this ideal that, at times, we can sense is on behalf of all humanity.

Longing for Michaelic universality

Jüngel What essential qualities of Canada could be called «anthroposophical»?

Chase When we are at our best, we can sense a deep longing for a Michaelic universality that honours the uniqueness of each human being. When we are not at our best, we fall into the same sectarian divisiveness that infects much of world culture. Then we can feel unwell and remember this call to cultivate our distinct vision of our shared humanity.

Jüngel In what areas is anthroposophy strong in Canada? And do you know why?

Chase Canada is an immense continent of a country. Each area has its own distinct strengths and challenges. What perhaps is constant is an impulse to care - to care for the land, for children, for those with special needs, for the elderly, for those imprisoned. Canada is a place where we have had to depend upon each other to survive in her harsh climate. This social consciousness is the quiet ground we depend upon.

Jüngel When you were asked to become General Secretary of the Anthroposophical Society of Canada did you feel a change in your relationship with the folk spirit (Archangel) of the country you represent?

Chase This is a challenging question, one that has lived for decades with us. Who is

this Being who we seek to align ourselves with? We have the sense that this Being has not yet fully revealed itself – that we seek for it as it seeks for us. But what we do have is a sense that this Being stands close to Michael, is a companion of Michael.

The gift of a remarkable relationship: Rudolf Steiner and Edith Maryon

Jüngel As an architect you are used to thinking in terms of relationships. Do you see a resemblance to building social communities?

Chase We have the gift of the remarkable relationship between Rudolf Steiner and Edith Marion as the great example for the mystery of how what lives beyond the threshold finds its way into expression – needing substance to reveal itself, artistic process to draw it out of the infinite, and the miracle of close collegueship to temper our egoism. What more do we need as a guide for our work, and a teaching for healing relationships?

Jüngel As a child you have had a deep experience of the greatness and depth of nature. Do you see a difference between nature impressions and spiritual inspiration?

Chase My first memory is of sunlight captured in a universe of raindrops. These sun-filled droplets mantled the slumbering stones of an ancient site, surrounded by jungle-draped mountains. This miracle of light in substance opened my eyes to the world. It also awakened a deep sense for the hidden light in all substance. This wonder has never left me. It drew me to my life's work as an architect. It led me to my meeting with Rudolf Steiner.

Talking – and listening

Jüngel What can the General Anthroposophical Society learn from the Canadian culture(s) or way of life?

Chase We believe in talking, and talking... and hopefully listening as well. This is a gift of the First Nations people who feel that all voices must be heard,



«Chuckle with us» – Bert Chase

have their place and value. We are loath to come to a conclusion prematurely, sensing that if we rush forward, we will only need to retrace our steps. This is a difficult lesson in our «instant» world, but one we keep striving to practise.
Jüngel What can the Anthroposophical Society of Canada learn from the worldwide anthroposophical movement?

Chase: Perhaps I have been asked to take on the responsibilities of General Secretary so that I can learn what this might be. The gift of anthroposophy to the world has, in recent years, become an extraordinary kaleidoscope. To try and limit this to something specific, seems to seek to limit what is ever growing, expanding, becoming – that which cannot be limited.

Jüngel We began by looking at Canada's characteristic features. Let us close with a joke or anecdote you like that exemplifies the Canadian sense of humour.

Chase Well, I have only lived here for 40 years - eh? and was not born with hockey skates – so how can I know Canadian humour – eh? But ...what I do know is that we are absolutely sure who we are – right! Eh? Yep, we are not American – Eh? Right! Come for a visit, and chuckle with us! Eh?

Web www.anthroposophy.ca

Interview Robert McKay with Bert Chase
www.anthroposophy.ca/en/public-news/2016/05/31/interview-with-bert-chase