



# Anthroposophy worldwide

What is happening in the Anthroposophical Society

4/19

■ ANTROPOSOPHICAL SOCIETY



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*Diversity within the Anthroposophical Society*

## Learning to see what is evolving

*Dear readers,*

«The only thing that remains the same is that everything is always changing,» was the conclusion of a young person, who experienced a constant state of flux, in a recent interview conducted as part of a research project organized by the Youth Section: (Re) Search – the Spiritual Striving of Youth (Anthroposophy Worldwide 12/2018). In school, agriculture, nature, in the economy – wherever we are evolving, in our relationship with others and ourselves, we appear as the riddle and the solution, as we participate in the events of the world. Gaining insight into these riddles and solutions needs a participatory knowledge that learns to see what is evolving. The Anthroposophical Society recognizes and promotes the task of the School of Spiritual Science to make this the foundation for actions that do justice to the reality of humanity and of the world: based on life, on our participation in time, its diversity and its affirmation of the human being.

### Feeling the heartbeat in different ways

The title of this year's Annual Conference of the General Anthroposophical Society – In the Heartbeat of the Time – arose from this experience of ourselves and the world. Each one of us feels this heartbeat differently.

In a global society it manifests in different forms; it lives among people – from São Paulo to Oslo to Cape Town, from Mumbai to Taiwan and Tokyo – in their diverse circumstances, their ways of shaping, perceiving and understanding their lives, of doing and feeling, of saying 'yes' to and actively taking hold of their life, their situation and possibilities. We will hear about this in the Annual Conference: about a teacher training that participates in perceiving and working on the economically and socially disadvantaged environment in which it is located; about the work with children in crisis-ridden regions whose childhoods are under threat; about the work with the current challenges for a balanced and healthy soul life.

### Willing to participate

Living in the «heartbeat of our time» requires a willingness to participate that needs to be constantly renewed. This participation can be enhanced in a meeting with the world that seeks objectivity, promotes initiative, exercises tolerance, positivity and serenity, and strives to «cultivate complete openness towards the spheres of life». Rudolf Steiner recommended these to the Anthroposophical Society as areas of practice (GA 257, lecture of 23 January 1923) which are required in the present time wherever we are. | *Constanza Kaliks, Goetheanum*

**Image** Goetheanum roof, detail

**Web** [www.goetheanum.org/en/conferences/in-the-heartbeat-of-time-living-with-the-anthroposophical-society/](http://www.goetheanum.org/en/conferences/in-the-heartbeat-of-time-living-with-the-anthroposophical-society/)

Rudolf Steiner

## Global Society

And the way you had to sign an admission form [in the Theosophical Society] that felt as if you had to make some dogmatic assertion, is certainly no longer appropriate for human souls. Human souls today feel that any kind of dogmatism or sectarianism is entirely foreign to them. And yet, it cannot be denied that it is difficult to shed the sectarian tendencies that live within the Anthroposophical Society. They must be shed, however. Not a shred of sectarianism must remain in the Anthroposophical Society of the future. It must be a truly global society. Anyone joining it must feel that they find here what moves them. Older people must feel that they have found the community they have striven for all their life; young people must feel that their needs are being met here.

See Individual and social healing forces on page 3

Source GA 260, morning of 24 December 1923

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## SCHOOL OF SPIRITUAL SCIENCE

General Anthroposophy

## School of Spiritual Science Meeting Day

On 8 March, a Meeting Day was held for members of the School of Spiritual Science. The gathering was devoted to the task of identifying a procedure and the necessary and desirable requirements for appointing a new leadership for the General Anthroposophical Section.

Following the somewhat inconspicuous invitation of the search committee (Justus Wittich, Florian Oswald, René Becker) in Anthroposophy Worldwide 1-2/2019, twenty-five School members came together for a discussion and addressed the following questions: What could the General Anthroposophical Section look like? What are its tasks? What do we expect from its leadership? The three members of the search committee reported on the conversations they had so far. Justus Wittich said that they had experienced a broad range of opinions, from «dissolve because unnecessary» to «vital for the future of the School of Spiritual Science». Florian Oswald said that the wishes and expectations could be divided into three categories:

- making Rudolf Steiner's work accessible, conveying it;
- promoting the transfer of anthroposophy to other cultures and other social contexts;
- methodically developing Anthroposophy's concern with the «universally human» for the benefit of the specialist Sections.

However, these tasks would be too much for any candidate, which meant that the future leadership had to be met with the highest degree of support and positivity.

### Meditative deepening

Even in this quite small group a great diversity of topics and approaches became evident. While some insisted that Rudolf Steiner's work had to be the starting point, others focused more on his mission or, implicitly, on the powers that stood behind him (such as Michael or the «spiritual world»). One unanimous expectation was that of meditative deepening, possibly because everyone could imply with this



Open-minded search committee

what was important to them. Dealing with, or better, cultivating our heterogeneity as we experience our mutual otherness was clearly seen as essential by all.

The conversations were very direct, especially when the shortcomings in dealing with formal structures were addressed—for instance the arrogant behaviour of Class readers. On the other hand, everyone agreed that many things were not as they could be. Developing this into universally approved structures is nevertheless a tremendous challenge, given the many individualized views represented. It was the more valuable, one found, if a co-existence of differing views was possible. René Becker referred to this as «spiritual biodiversity».

### Complemented by a faculty

The task of dealing and coping with this heterogeneity would surely be one that any nominee for the section leadership would find daunting. We therefore agreed that the leadership should be able to gather personalities around them in a faculty who would then inspire others to work with them.

It was an encouraging and new experience to see how openly the search committee and the members of this conversation group approached these challenges. In the concluding round, Justus Wittich expressed his surprise at the additional perspectives that had opened up for him. | *Andreas Heertsch, Arlesheim (CH), and Wolfgang Held*

**NB** The issue will be discussed further on the Goetheanum Forum ([www.forum.goetheanum.org](http://www.forum.goetheanum.org))

**Web** [www.goetheanum.org/en/school-of-spiritual-science/general-anthroposophical-section/](http://www.goetheanum.org/en/school-of-spiritual-science/general-anthroposophical-section/)

■ FOOD FOR THOUGHT

*Beacons for the Anthroposophical Society*

## Individual and social healing forces

Rudolf Steiner described two fundamental tasks of the Anthroposophical Society in the Statutes, he wrote letters to the members in order to support their social interaction with each other and with the public, and he published the Anthroposophical Leading Thoughts: all of these sources can guide and unite the membership worldwide.

In the summer of 2018, during the professional development week All African Anthroposophic Training in Nairobi (KE) (Anthroposophy Worldwide 10/2018), we met the coordinator of the Franciscan movement in Africa, Pater Hermann. He celebrated a catholic mass with those present, speaking in his sermon on a topic that is important to him: in the past, he said, one used to focus on what divided the Christian confessions and orders, now the Franciscan movement supported an approach that looked at what they have in common.

I asked myself what it is that holds us together globally in the Anthroposophical Society and movement – despite all the polarizing tendencies, conflicts and disagreements. What are the constructive, healing forces that have prevented the Society from breaking up? We speak of resilience today, of salutogenic resources, defences and sources of health that we – individuals, institutions or societies – require to withstand any inner or outer destructive forces. What do these sources of health look like in our anthroposophical movement and in the Anthroposophical Society in particular? How is it possible that they keep renewing themselves?

When I thought about this, I had the image of three beacons that send out their light, across national borders and all the discord, helping us to resolve the problems we meet and to not lose access to our individual and social healing forces.

### A truly global society

One of these beacons are the Statutes that Rudolf Steiner so lovingly consulted on with the members present at the Christmas Conference of 1923/1924. They contain the spiritual foundation of a «truly global society» (GA 260) that sets itself the following two tasks:

- to contribute to an association of people that pursues true knowledge of the spiritual world,
- to cooperate with an Executive Council that is expected to communicate

with the members on everything «it sees as the Society's tasks».

At the same time as the consultations on the Statutes, Rudolf Steiner spoke in-depth about the Foundation Stone Meditation which he presented to the members for guidance and as a meditative source of inspiration. It is this foundation that brings people together. It illustrates the tasks that need doing in the various spheres of life: creating inner and outer facts that can facilitate an experience of Christ's working in the etheric.

### A distinct human identity

The second beacon informs us on success factors and pitfalls that determine the achievements or failures, the growth or withering of the Anthroposophical Society's branches and groups. The Letters to Members which Rudolf Steiner wrote after the Christmas Conference (GA 260a) accompanied the global work from 20 January to 10 August 1925, culminating in Rudolf Steiner describing Anthroposophy itself as a spiritual attitude, a distinct human identity to which one testifies by representing it authentically, as conscientiously as one can, and by resolutely rejecting group opinions.

### Consciously serving Michael, the spirit of our time

The third beacon concerns all of humanity. One could say that it is Rudolf Steiner's spiritual legacy to the members, to the anthroposophical movement and Society, and to humankind as a whole: the Anthroposophical Leading Thoughts (GA 26), composed by Rudolf Steiner throughout the final year of his life. The last two of these Leading Thoughts were not published until after his death, a gesture that signified that he wanted to be active beyond his death, on 30 March 1925, as the teacher of the General Anthroposophical Society which he had inaugurated. Integrated into these Leading Thoughts are the Michael Letters, which describe the cosmic-earthly evolution of



*Radiant community life: students of the All African Anthroposophic Training*

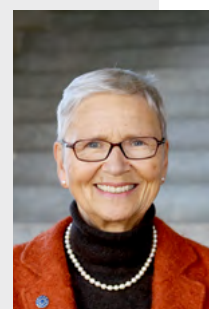
humankind in a way that enables the anthroposophical movement to consciously serve Michael, the spirit of our time.

In my work with the anthroposophic-medical movement from 1988 to 2016, I have experienced how much these three beacons can be a source of inspiration and orientation and enhance one's daily work.

Pater Hermann later invited me to visit his seminary, where students from all over Africa are introduced to the Franciscan order. In our conversations I realized that they have similar beacons: finding the way to the living Christ in one's heart, practising a community life that radiates out into the world and working where one is needed and where one can serve life. | *Michaela Glöckler, Goetheanum*

**Book** Michaela Glöckler, Rolf Heine (eds.): Leadership Questions and Forms of Working in the Anthroposophic Medical Movement, Verlag am Goetheanum (available in German and English)

**Michaela Glöckler**, born 1946, is emerita leader of the Medical Section at the Goetheanum and co-founder of the European Alliance of Initiatives for Applied Anthroposophy (ELIANT).





*Goetheanum photo shoot*

## «Garage» magazine

In February 2019, the American magazine «Garage» published an article about the Goetheanum (in print and online) that included a series of (fashion design) photos.

The article in Garage Magazine – the name refers to the Garage Museum of Contemporary Art in Moscow – describes an encounter with «Switzerland's Most Eccentric Building», with Rudolf Steiner and Anthroposophy. Fashion designs of diverse global brands are presented in front of architectural details at the Goetheanum, some of them modelled by members of the Goetheanum Eurythmy Ensemble. While we received only positive feedback on the story, readers were upset about the photographs, in particular those taken in the Main Auditorium. We regret having caused this inconvenience. The Goetheanum receives inquiries from editors and agents on a weekly basis, asking for permission to film or take photos of the building. In most cases – certainly if they involve product marketing – these requests are declined in order to protect the Goetheanum's identity. Projects that aim at comparing the Goetheanum's architecture with other contemporary works of art are carefully examined to make sure that the Goetheanum is not reduced to a backdrop. When we sense a serious artistic interest we enter into conversations. The fact that Lukas Wassman, the photographer in this case, wished to dedicate the photo series to his late mother, a eurythmist who used to work as housekeeper at the Else Klink Eurythmy School, led us to welcome the project and, following internal consultations, to agree to it. For our colleagues from the Stage it has been painful that the photos were published unrevised and that images which were considered unsuitable found their way into the magazine. We welcome it when artists from all over the world seek access to the Goetheanum, because the building is a cultural legacy for all of humanity. Bearing this in mind and following the objections we received, we will make sure that the dignity of the Goetheanum building will be respected in a way that everyone connected with the Goetheanum finds acceptable. The Executive Council has therefore decided not to permit the marketing of products in and around the Goetheanum in the future, not even in connection with a newspaper report. | *Wolfgang Held, Goetheanum*

**Web** [garage.vice.com](http://garage.vice.com) (cue «Goetheanum»)

## ■ ANTROPOSOPHICAL SOCIETY

*General Anthroposophical Society: financial statement*

## Changing the social and the financial reality

The 2018 financial year has ended with a gratifying result: the budget was balanced earlier than expected. This is due to the many efforts made at the Goetheanum, the increased cooperation with the countries and not least to the members.

Finances are always an expression of real relationships. How does the Goetheanum meet the world – and how can this attitude be changed over time? To put it in a picture: for many decades the Goetheanum's main entrance in the west was somewhat lifeless – everyday-life happened «internally», via the south entrance. And yet, the architecture, the imposing West façade and the landscaping are designed for an encounter with the world that never really happened. This needed to be recognized and acted upon by reorganizing the paths leading up to the Goetheanum, restructuring the entrance lobby and by reorganizing the ground floor. This was all done by 2016. But it takes a number of years for people to change their habits, to take hold of a new situation and for the social life to change.

### Changing one's inner attitude

It is similar with financial and economic situations, for instance with the gap between the Goetheanum's fixed expenses and obligations (maintenance of buildings and of the stage with the Main Auditorium, as well as salaries for over 200 staff members) and the income that is reliably available. Because the Goetheanum is an institution mainly of the spiritual life, around one third of its annual expenses (five million Swiss Francs) are not covered by reliable income and members' contributions, but have to be raised through donations, project funding or institutional support. It is therefore crucial to consider the position of the Goetheanum in the world and within the anthroposophical movement.

Following the renovation of the building and the main stage, and the Faust production in 2016-17 it was clear that this gap had become too big – and that a change of attitude was required. In 2017 we reached a low point that was not only reflected in a deficit of almost one million Swiss Francs (300,000 Swiss Francs already carried over from the previous year), but that also brought up the question as to whether the main stage can be maintained with a permanent eurythmy

ensemble and the major performances of the Mystery Dramas and the Faust Festival.

A three-year transformation process

Against the background of the Goetheanum World Conference at Michaelmas 2016, the Goetheanum Leadership and a small advisory group of treasurers decided in favour of a new approach to the stage, the tasks of the Sections and the entire Goetheanum Campus. This was to unfold in a three-year transformation process which would be reflected economically as follows:

- 2017: deficit of CHF 1,000,000
- 2018: deficit of CHF 600,000
- 2019: deficit of CHF 300,000
- 2020: balanced budget

### Efforts and initiatives

Concealed behind these dry figures are enormous efforts, countless initiatives and a lot of everyday work, all aiming at creating a situation that would make the Goetheanum and its tasks economically more viable.

In the autumn of 2018, for instance, after much planning the cooperation began between a new eurythmy ensemble and a collegial international group of directors. The ensemble has already presented a brilliant first evening programme at Christmas. More performances will follow in 2019.

In recent years, the specialist sections have cooperated more intensively with their fields of application, a development that is reflected in initiatives, research projects, colloquia and conferences, but also in the finances. And finally, a World Goetheanum Association for institutions and enterprises was founded in 2018, which by now has more than 100 partners who met at a World Goetheanum Forum at Michaelmas 2018. A Goetheanum Leadership School which will start in 2019 is one of the first achievements of this new venture (Anthroposophy Worldwide 1-2/2019), which is also expected to create new ways of funding Goetheanum projects in Dornach and worldwide.

The Goetheanum has to present itself in new ways to the world if its achievements

as a School of Spiritual Science are to be recognized, and therefore ultimately made financially viable.

### New developments

These plans for an economic transformation process between 2018 and 2020 have been supported by the Goetheanum Leadership and they have been substantially brought forward in early 2018 by the appointment of a Management Group. Several meetings of the membership during that time and a new approach to the Goetheanum's internal organization have led to noticeably increased motivation with regard to our common tasks.

While the demanding 2018 budget, which had been prepared early, was hit by the turbulences following the 2018 AGM and could not be carried through at all levels, the departure of Paul Mackay and Bodo von Plato from the Executive Council made so many changes necessary within the Goetheanum that many developments were accelerated and required a new approach. As a result of all the efforts undertaken and of various fortunate circumstances, we have, unexpectedly, already achieved a balanced budget!

We include only a few essential figures here. A more detailed presentation and the full statement of our auditors will be published on the Goetheanum website and in print at the Annual General Meeting on 10 April 2019.

### Thank you to all Goetheanum supporters

A decisive contribution toward the balanced budget was made by the committed Goetheanum co-workers who mastered the challenges and staff shortages with outstanding devotion and commitment. This also makes a difference to what radiates out from the Goetheanum.

A great thank you to the members for the fees they are paying and for the many donations that we have received this year. These donations, which arrived following the financial report in the late summer and the appeal at Christmas, amounted to an additional 981,805 Swiss Francs, i.e. 25 per cent of the annual contributions. A heartfelt thank you!

The sections and the stage, via the members of the Goetheanum Leadership, have also been very frugal in the last year, managing to draw a million Swiss Francs less from the contributions and general dona-

tions by increasing their own income and by working economically.

Legacies and bequests to the amount of 1.4 million Swiss Francs have also contributed to the 2018 result.

It should be mentioned here that thanks to an initiative of the treasurer of the Anthroposophical Society in Great Britain, Klaus Bohne, a first separate international meeting of treasurers took place at Rudolf Steiner House in London in November 2018. The treasurers who attended represented around 80 per cent of the worldwide membership. The New Zealand treasurer even joined parts of the meeting via video, although it was the middle of the night for her.

This meeting made it possible to make arrangements regarding the question of contributions which had so far never been reliably resolved. As a result, a more binding financial cooperation of the 35 societies in the world and the Goetheanum will be attempted in the coming years. A further meeting, after the Annual Conference in Dornach, is scheduled in Järna (se) for this autumn.

## Key figures 2018

	In 1,000 CHF		
	Actual 2017	Budget 2018	Actual 2018
<b>General Anthroposophical Society (GAS)</b>			
Members' contributions	3726	3490	3616
Legacies	370	0	1402
Revenues real estate etc.	940	900	724
Expenses	-670	-540	-530
<b>Result gas</b>	<b>4366</b>	<b>3850</b>	<b>5212</b>
<b>School of Spiritual Science</b>			
Funding GAS	4366	3850	5212
Non-designated donations	1642	850	984
Donations from institutions	1821	2000	1655
Own income + project donations	13999	8178	12361
<b>Total revenues</b>	<b>21828</b>	<b>14878</b>	<b>20212</b>
Expenses Sections	-7321	-5276	-7939
Expenses Ensemble	-1092	-622	-672
Expenses techn. stage	-1099	-1015	-1002
Expenses general	-13276	-8565	-10599
Total Expenses	-22788	-15478	-20212
<b>Overall result</b>	<b>-960</b>	<b>-600</b>	<b>0</b>

### Replenishing our equity

Having achieved an essentially balanced budget for the Goetheanum, it will be important in 2019 and the years after that to replenish the equity that has been drained by the shortfalls of 2016 and 2017. A society like ours that is based on initiative needs to plan for further investments, such as the necessary renovation of buildings around the campus, but also for the integration of other initiatives, ways of displaying the outstanding art collection and other projects, as long as the necessary human and social relationships that I spoke of earlier can be established. Big and important tasks lie ahead.

In a worldwide community, the social, and therefore financial, challenges can only be resolved step by step. It can be done, however – and that is reflected in the 2018 result – when many come together at the right time. | *Justus Wittich, treasurer at the Goetheanum*

**Web** [www.goetheanum.org/anthroposophische-gesellschaft/generalversammlung-2019](http://www.goetheanum.org/anthroposophische-gesellschaft/generalversammlung-2019)

2019 Annual Report

## Cultivating a goal-oriented Anthroposophy

The Executive Council and Leadership at the Goetheanum will submit an in-depth written report at the Annual General Meeting. This report illustrates the diversity of work that is being done in the various fields. Since the document is first made available in German and only later in English, we include a detailed summary here.

The Anthroposophical Society is a global society. The contributions to the Annual Report presented by the members of the Executive Council and the Section leaders elucidate what this means: the Anthroposophical Society and movement are active all over the world. This also means that the members and agents while working under very different conditions work out of the same impulse. There is great diversity in the anthroposophical life. «Global» also implies world affirmation, the effectiveness of Anthroposophy in fields of practical application such as education, medicine and agriculture. In its Annual Report the Goetheanum Leadership divides the eleven Sections into five categories: being human (General Anthroposophical Section, Youth Section), being human through care (Medical Section), being human and nature (Natural Science Section, Section for Mathematics and Astronomy, Section for Agriculture), being human and art (Sections for the Performing Arts, Visual Art and Humanities).

### Infrastructure and contacts

The Goetheanum in Dornach has to fulfil various tasks so that the anthroposophical impulse can live in the world.

As an **organization** the Goetheanum has to run smoothly on many levels. This includes making the buildings available, maintaining the infrastructure and organizing events. The Management Group makes sure that the diverse areas are coordinated.

Visitors come to the Goetheanum because they see it as «**Rudolf Steiner's place of work**», as «the site of Anthroposophy's incarnation» (Justus Wittich). Tourists and visitors to the Goetheanum campus and buildings are welcomed, their questions are answered and tours are offered.

**Specialist contacts** need to be fostered, be it within the Anthroposophical Society or within the School of Spiritual Science. This happens through active correspondence. The Goetheanum's electronic communications amount to around a million outgoing and incoming emails per year;

bulk mailing comes on top of that. Then there are the meetings in the branches or specialist groups, locally and worldwide. The development of groups working on specific themes within the Anthroposophical Society is a special initiative.

Finally, the Goetheanum needs to **coordinate** and maintain an overview of the anthroposophical movement with all its diverse professional groups. This includes the awareness of and encounter with organizations and movements such as the Christian Community, for instance.

### Specialist work in the Sections

The specialist work of the Sections is reflected in the provision of **study opportunities** such as conferences on Rudolf Steiner's basic works, study groups on the Class Lessons and courses within the Goetheanum Worldwide Meditation Initiative, the Anthroposophical Studies and the Goetheanum Leadership School. It also includes the newly structured Annual Conference of the General Anthroposophical Society and the work group on the Foundation Stone Meditation. These events provide inspiration for life- and lifestyle-related questions such as birth and death. The basic studies also include sessions with contemplations of Rudolf Steiner's original art work (Visual Art Section).

Then there are the **professional trainings and further development opportunities** – the Medical Section, for instance, offers International Postgraduate Medical Trainings (IPMT) and Medical Conferences for the deepening of individual disciplines such as oncology, palliative medicine and pain therapy – and meetings on quality development in trainings, for instance within the Section for the Performing Arts.

**Research** is another essential component. The Natural Science Section has its own research institute in Dornach and is connected with the Nature Institute in Ghent (us), the Institute for Evolutionary Biology at Witten-Herdecke University (de), the Carl Gustav Carus Institute in Öschelbronn (de) and the Institute of Flow Sciences in Herrschried (de).

The Medical Section, the Section for Agriculture and the Natural Science Section each also offer their own research conferences.

The Goetheanum's **social commitment** is reflected in the Social Initiative Forum and in the Social Sciences Section's work on a new concept of ownership which has evolved through several stages: from studying the concept of ownership to organizing a conference on the theme that brought people together and facilitated networking to the submission of a proposal for a new legal form of ownership.

### Spiritual-scientific approach

The **spiritual-scientific approach** is illustrated by two main themes within the Humanities Section. Christiane Haid, the head of this Section, says, «Ancient cultures still knew that language is closely related to the cosmos. Words did not denote objects but star constellations. When people spoke they entered into a soul community with the cosmos. They knew that we pass through groups of fixed stars and planetary realms when we are born, that these constellations are imprinted in us as a kind of cosmic alphabet and that the whole human being appears when the alphabet is spoken.» It is characteristic of this work that it remains open-ended, for instance when it comes to a topic like transhumanism. Christiane Haid adds, «While technology guarantees plannability, countability and availability and can therefore only lead to automatism, art relies on an unpredictable creative event that may or may not happen, on the unforeseeable and unavailable. It draws its inspiration from the night and lives from devotion to the artistic process, in which we don't know what will happen.»

The active involvement of the biodynamic movement in the Organic World Congress in Delhi (in) in November 2017 is one example of ways of **connecting with the world**.

The **cooperation across the Sections** is brought to bear in events such as the Mystery Drama Conference in the summer of 2019, which is entitled Spirituality in Anxiety and Health. It is organized by the General Anthroposophical, the Medical and the Youth Section. The work on a commentary to the book *Spiritual Science and Medicine* (GA 312) is an example of different institutions working together, in this case the Medical Section, the Rudolf Steiner Archives (ch), Witten-Herdecke University (de)

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and the Ita Wegman Archives (CH). The Ita Wegman Campus is the result of a cooperation of the Medical Section, the Arlesheim Clinic, the Ita Wegman Institute and Press, Weleda, the Association for Cancer Research/Iscaador, the Sonnenhof (a community for people with special needs) and the patient association Anthrosana (all CH).

### Goetheanum Leadership internal regulations

For the first time, the Annual Report includes a documentation of the Goetheanum Leadership's internal regulations. They set out the responsibilities of the Executive Council (which has final legal responsibility for the School of Spiritual Science and the General Anthroposophical Society) and the Goetheanum Leadership (which, as the faculty of the School of Spiritual Science, is in charge of the direction of the School), as well as its activities, via mandates, in the Goetheanum Management Group.

The internal regulations govern the delegating of responsibilities: the Goetheanum Leadership receives information and makes decisions regarding directions and goals but, when it comes to matters concerning the Sections or the School of Spiritual Science or administrative questions, it «does not primarily make factual decisions but gives mandates», including to competent co-workers in responsible positions. Those who bear responsibility inform the Goetheanum Leadership regularly and consult with its members before making decisions. After such consultations they are free to decide whether or not they will include the outcome of these conversations in their decision-making. They will inform the Goetheanum Leadership on any decisions they make. | *Sebastian Jüngel*

The **title** is Constanza Kaliks' motto for the annual report (Executive Council).

**Web** [www.goetheanum.org/anthroposophische-gesellschaft/generalversammlung-2019](http://www.goetheanum.org/anthroposophische-gesellschaft/generalversammlung-2019)

### Switzerland

## Annual Conference on Michael

The Annual Conference of the Anthroposophical Society in Switzerland from 15 to 17 February was entitled «At the Dawn of the Age of Michael» and was devoted to Rudolf Steiner's Leading Thoughts (GA 26).

The Goetheanum was not only bathed in radiant sunshine on the outside; inside, too, the sun seemed to light up the work on the Anthroposophical Leading Thoughts in all kinds of ways. The lectures brought the background and the transformation of the Leading Thoughts in practice to light in very personal ways. For the Demeter gardener Christian Hiss, for instance, they have become a daily inspiration and the basis of his everyday life; they have given him the strength and the interest to get to know and transform conventional agriculture and economics and found the civic joint stock company Regionalwert AG in Eichstetten (DE).

### Anthroposophy's healing power

All contributions were about connecting with the being of Michael. The time we live in demands specific forces of us that help us deal with an increasingly ahrimanic world, forces we can gain by connecting with Michael (Christ). The task we are facing is to connect the Anthroposophical Society – as specified by the Christmas Conference of 1923/1924 – with the needs of our time so that Anthroposophy can unfold its full healing power.

The wide array of eurythmy performances that gave expression to the special language of the Leading Thoughts, which Peter Selg described as the «keynote of love», were like a special gift. The performances presented by Eurythmeum CH and the Goetheanum Eurythmy Ensemble addressed the whole human being and allowed us to experience the Leading Thoughts' radiant power and effectiveness.

The Michael play *The Cosmic Chalice [Die Weltenschale]* by Angela Aebi and Walpurga Nägeli-Ganz was another very special event. The two classes 5 of the Rudolf Steiner School in Birseck (CH) and students of Eurythmeum CH demonstrated imaginatively how Michael receives our deeds and forms them into something new.

The overall mood was hopeful, touching and inspiring. | *Milena Kowarik, Dornach (CH)*

**Web** [www.anthroposophie.ch/en/](http://www.anthroposophie.ch/en/)

### Japan

## Working together

The anthroposophical groups in Japan are working towards a joint Anthroposophical Society and Anthroposophy Worldwide already exists in Japanese.

On 24 February the representatives of the six groups in Japan listed on the Goetheanum homepage met in order to discuss burning questions and the possibility of translating Anthroposophy Worldwide into Japanese. We have cultivated these kinds of meeting for some years, hoping that we will be able to found an Anthroposophical Society together.

### Anthroposophy Worldwide in Japanese

Those present at the meeting agreed in principle that a translation of Anthroposophy Worldwide should be available to the Japanese members, but doubts were also voiced as to whether the members would really welcome a complete translation. Yuji Agematsu pointed out that some contributions from Anthroposophy Worldwide had already been translated by Ryoichi Hagiwara.

I made contact with him and he said he was prepared to work together whenever possible. I will translate Anthroposophy Worldwide fully for our Japanese friends for at least one year, so that they can gain greater awareness of the Goetheanum and the anthroposophical movement in the world, despite the language barrier. Those who were at the meeting emphasized how much more closely connected they had felt with the Goetheanum and the anthroposophical movement since they were able to read this newsletter in their own language.

We hope that this project will also promote cooperation between the groups. I am planning to ask the members for a contribution to cover the translation costs. | *Kai Iruma (Akio Takahashi), Yokohama (JP)*

**Web** [www.kolisko-group.com](http://www.kolisko-group.com)

**Contact** Masaaki Hori,  
hori@kolisko-group.com



■ SCHOOL OF SPIRITUAL SCIENCE

Medicine

## Pain therapy

From 13 to 17 February a Medical Conference on anthroposophic pain therapies organized by the Medical Section took place at Wellington University (NZ).

Chronic pain syndrome is a widespread disorder. In its chronic form it is often associated with important biographical incidences such as painful experiences and physical illness. It therefore requires the kind of comprehensive therapy concept that has been developed in Anthroposophic Medicine. There is evidence of the pain-reducing effect of this therapy concept in diverse illnesses, in particular for the drugs it uses, mistletoe therapy, eurythmy therapy, music therapy, external applications and body therapy. Pain therapy is represented in several of the Medical Section's Care Areas: in oncology, palliative care and Care 3 (depression, trauma, sleep disorders and pain).

While the global IPMTs in Anthroposophic Medicine provide training for the diverse professional groups, the Medical Conferences serve the multiprofessional deepening of challenging medical questions within the Care Areas.

### Initiatives in Anthroposophic Medicine and healthcare provision

More than 80 people from New Zealand and Australia came together in Wellington in late autumn to work in lectures and study groups on the essence of pain and its therapy. The central event in the mornings was the work on one of Rudolf Steiner's lectures on the physical, emotional and spiritual dimension of pain. This was followed by the discussion of pain syndromes from a rheumatological, neurological and oncological point of view as well as in connection with the inner development of the therapist, the therapeutic significance of patient meditations and the anatomical changes that occur in the nervous system as a result of spiritual and mental activity (neuroplasticity).

As a result of this conference a number of initiatives have arisen that may lead to new developments in Anthroposophic Medicine and healthcare provision. | *Matthias Girke, Goetheanum*

**Web** [www.medsektion-goetheanum.ch](http://www.medsektion-goetheanum.ch)

Puppetry

## Soul space

The conference on puppet shows as a space for the soul (*Figurenspiel – Lebensraum der Seele*), held at the Goetheanum from 22 to 24 February, contemplated the effects of puppet theatre and the role of the Kasper figure.

The senses help us to arrive on earth. They help us to wake up in the present. They give us orientation and order in the world. Hans Jürgen realized Scheuerle's observations on the senses can be directly related to the puppet theatre. I realized, for instance, that, over and above telling a story, puppetry has the task of conveying the images of the folktales to the sensory world.

### The magic of things

Glimpses into various productions made the sensory experience of stories told with hand puppets, string puppets and visual aids (Kamishibai) etc. more accessible. It starts right at the beginning when the curtain opens and we are allowed to enter into a world that is otherwise hidden. I experienced the «magic of things» when, in the tale of Rumpelstiltskin, the spinning of straw into gold was illustrated by a generous and increasing amount of shiny golden thread. Materials gathered in woods and fields conjured up a sense of being in nature.

With a string puppet we experienced how one can achieve complex movements by combining the objective forces of gravity with the subjective moving of the strings. The use of gestures as a way of illustrating characteristic bodily features or behaviours brings the story back to the human being. The meaning of the various characters also became evident. The Kasper figure, for instance, (comparable to Punch in the Punch and Judy show), speaks to the sense of life as he emanates a sense of well-being and humour.

Last but not least, the stories themselves are also significant. Repetitions and surprising endings are possible structural elements that are often an intrinsic part of the culture in which the story originates.

While there was a great diversity of presentations, all of them, wherever they came from, had one thing in common: a profound preoccupation with what at first glance appear to be minor details. | *Gabriela Jüngel, Dornach (CH)*

**Eurythmy and Puppetry** Children's Festival 22–24 November 2019

**Weekend meeting** for puppet players, 21 to 23 February 2020

**Web** [www.srmk.goetheanum.org/en/veranstaltungen/tagungen/](http://www.srmk.goetheanum.org/en/veranstaltungen/tagungen/)

Creative Speech

## Before and in between

Almost thirty speech artists met on 2 and 3 March for the Creative Speech Forum at the Goetheanum in order to discuss fundamental aspects of their work.

This year's Creative Speech Forum explored the poetic space of the inaudible before and after speaking. Following an introductory talk by Ute Basfeld, Martin Ingbert Heigl, Agnes Zehnter and Dietmar Ziegler presented their approaches and methods and guided the audience through practical exercises. The topics addressed included the difference between the gestures of eurythmy and those of articulation, the musical aspect of language and the question as to where imagination originates. By practising together, one learned to understand other approaches. Lively conversations made it possible to present one's own aspects and share one's views on concepts such as «images evoked by language». A deep appreciation of the various methods was tangible. The diversity was felt to be a real asset of the creative speech movement.

| *Ulrike Hans, Stuttgart (DE)*

The **next** Creative Speech Forum will be on 28 and 29 March 2020.

**Contact** [srmk@goetheanum.ch](mailto:srmk@goetheanum.ch)

Speech and Drama

### Meeting of trainers

**Six out of nine artistic speech training courses worldwide were represented at the Speech and Drama Trainers' meeting on 3 and 4 March 2019.**

The agenda included items such as a discussion of directional exercises in Dutch or the structure and comparability of trainings. Because of the increase of further training and professional development courses that are on offer for speech, it became necessary, for instance, to define clear boundaries between intensive courses and professionally qualifying trainings.

The meeting concluded with a conversation on the developmental power of creative speech in the anthroposophical context. The great task of a future-oriented speech impulse is to develop senses for spiritual truthfulness. | *Irike Hans, Stuttgart (DE)*



Germany/France/ South Africa

## The Isenheim Altarpiece

Michael Schubert, with the help of his wife Inka, carried out research into the Isenheim Altarpiece and presented his findings in a book that is now also available in English.

Michael and Inka Schubert were in South Africa from 12 January to 12 February 2019 to introduce the Isenheim Altarpiece in Johannesburg and Cape Town, supported by eurhythmy with Christiane Wigand. As the participants entered the space, they were surrounded by life-size replicas of the Altarpiece scenes, an experience that led to intense research together. In the 45 years of observation, Michael has discovered countless clues left by the painter, Matthias Grunewald, in the images of the Altarpiece 500 years ago. These clues point to the Christ mysteries and the future path of Christianity and affirm Rudolf Steiner's descriptions from his reading of the Akashic record.

In our time of health regulations, in which such notions as prescription requirements, quality control and quality management are common practice, it is difficult to imagine that the main method of treatment in a medieval hospital cloister was an altar decorated with colourful carvings and large format paintings.

Chandré and David Wertheim Aymes (SA) visited the Isenheim Altarpiece in Colmar in 2015. Having attended a workshop by Michael Schubert after the publication of his book and comparing what information and explanation is offered to tourists at the Unterlinden Museum in Colmar, where the altar is displayed, they felt that the information and method of observation needed to be made available to the English-speaking world. Due to the generous support of the Trustees of the Continuation of Guy's Intention Trust (Guy Wertheim Aymes), this treasure is now also available in English. Out of this same impulse a French translation is currently being prepared. The book will also be sold in all three languages at the Unterlinden Museum.

Michael Schubert thanked the sponsors, Astrid Klee and Grant Ovenstone for the translation and Jane Fox for the final copy editing. Michael and Inka Schubert were moved by all the extraordinary people whom they met in South Africa and who formed such a very spiritual community in such a short time. | *Linoia Pullen, Lakeside / Cape Town (SA)*

**Contact** Chandré Wertheim Aymes,  
cwa300@gmail.com

Russia

## Organisational development

The «Living Organization» Conference in Moscow (RU) on 26 January conveyed an experience of organizational development in the age of the Spiritual Soul.

Trends such as self-administrating organizations, collegial leadership, integral models or Spiral Dynamics reflect the human yearning for self-determined and meaningful work, for work that is based on what people believe in, carried out with like-minded colleagues. Driven by such ideas, anthroposophical organizational development was initiated in the 1970s by pioneer Bernhard Lievegoed. Interestingly, it grew out of the Curative Education movement.

As a physician, Lievegoed recognized the unhealthy antisocial direction (post)modern life was taking and he developed the beginnings of new social forms and techniques that can have a healing and therapeutic effect. Many of his ideas are reflected in modern organizational development concepts, for instance Consensus Decision Making, agile methods and mobile roles. There are noticeable analogies between the levels of consciousness in Spiral Dynamics and the idea of the fourfold human organization. Lievegoed was, however, less concerned with concepts and more with the inner attitude of individuals and their joint will activities.

### Independent organizations

There are a number of enterprises that can be seen as good examples of the practical impact of such ideas. Around a hundred people from Russia came together in Moscow for a conference entitled Living Organizations. The conference was the result of a joint initiative of the Russian anthroposophical business consultancy Academy of Social Art, Weleda Russia and the Social Science Section. The question it focused on was how self-administrating organizations can be developed in a culture that is informed by a traditional hierarchical leadership concept.

In 1983, Jean Zobrist, who was the keynote speaker at this conference, started transforming the casting company FAVI in France, which has 400 staff, into an «independent organization», a move that proved successful. His concept is based on autonomous «mini factories» that informally liaise with other organizational units to make decisions on planning, organization, sales and customer service – using culture rather than hierarchy. I had the feeling that motifs from Rudolf Steiner's Philosophy of Freedom were brought to life here. | *Extracts from a report by Nataliya Yarmolenko, Täferrott (DE)*

Spain

## Healthy Eating

An interdisciplinary event on 23 February 2019 aimed at planting an anthroposophical social impulse in Spain's Extremadura region.

A family day on Healthy Eating gave interested visitors the opportunity to get to know Waldorf Education, biodynamic farming and Anthroposophical Medicine. Sixty people attended the event, some were professionals in the fields represented and some had never heard of Anthroposophy before.

There are health issues that are particularly relevant, among them obesity in children, which causes great concerns in parents' councils and school canteens. Florencio Herrero, a Waldorf school doctor and head of the Hygiea Therapy Centre, pointed out that, aside from quantitative criteria such as vitamins, carbohydrates etc., there are other important aspects to nutrition, including aesthetic considerations in food preparation, the rhythm of meals, gratitude for the food and an interest in its production and quality. Contributions on organic bread making and on the importance and fostering of the life forces in biodynamic farming gave many visitors a first impression of basic anthroposophical themes such as human health and the health of the earth.

Antonio Malagón, head of the Waldorf Teacher Training in Spain, spoke of the foundations of Waldorf Education, of which bread-making in the Kindergarten is also a part. Forming a circle, the visitors were then given an immediate experience of the rhythmical aspects of a Waldorf lesson.

The visitors were grateful for the enjoyable and instructive experience of how Anthroposophy contributes to the health of individuals and of the social life. A similar event is scheduled to take place in June in the Centro Abierto de Antroposofía in Madrid. | *Michael Kranawetvogel, Vilagarcía de Arousa (ES)*

## ■ GOETHEANUM

### Stage

## Faust 2020

On 20 February, the Leadership team provided information on the planned new production of *Faust 2020* at the Goetheanum – initially to be shown in a shortened version.

Performing Goethe's *Faust* has been one of the Goetheanum's main tasks ever since Marie Steiner staged the first production in 1938. Around 80 people came to the recent first information evening to hear about the development of *Faust* at the Goetheanum: following intensive consultations the Leadership team has come to the conclusion that Christian Peter's production cannot be further developed by anyone else. This would be an impossible task for the newly appointed directors, Andrea Pfaehler (general direction) and Eduardo Torres (eurythmy).

Since a new production is not possible with the means available and yet, the work on *Faust* should not rest any longer, there will first be an abbreviated version – as an intermediate step on the way to a full performance in the future. It is thanks to two legacies that the work can finally start now.

### The spiritual aspect

The plan is for a performance of about eight hours. Cuts will be made by the directors with the help of Georg Darvas, a former actor at the Goetheanum and long-term head of Neues Theater in Dornach (CH). On behalf of the Goetheanum Leadership the project will be accompanied by Stefan Hasler as artistic director and by Christiane Haid. Other members of the artistic team include Isabelle Fortagne (assistant director), Nils Frischknecht (set design), Agnes Zehnter (speech), Klaus Suppan (lights) and Julia Strahl (costumes).

Despite the text cuts the production should convey an overall impression. Andrea Pfaehler prefers to speak of emphasis, «We want to tell the whole story.» Asked how faithful the production will be to the original, she added, «We are not intending to show something through *Faust*, but to show *Faust*.» The central aspect for Christiane Haid is to present the spiritual aspect of *Faust*'s development since this would also reflect the mission of the Goetheanum. The production will be based on Rudolf Steiner's *Faust Lectures* and on Martina Maria Sam's dissertation on the reception of Rudolf Steiner's *Faust*.



Four members of the artistic team: Stefan Hasler, Andrea Pfaehler, Eduardo Torres, Nils Frischknecht

Agnes Zehnter would like to see the sources of artistic speech brought to life and to achieve a good harmony of speech and eurythmy. She is inspired by the stage directions given by Marie Steiner for her own production of *Faust*.

Inquiries and comments illustrate how strongly the impressions from earlier productions still resonate and how they are seen as a benchmark. The wish for a «proper» stage set was also addressed, and that this was a task for the Visual Art Section. Reservations were voiced with regard to the text cuts: was the full performance not a special feature that had attracted audiences in the past? Did it not need a festival of several days to make the trip to Dornach worthwhile? After the recent *Faust* performances critical voices had, however, been heard that asked for a shorter version because not everyone could afford to spend so much time and money on theatre.

### Goodwill and positivity

Whether or not the wish for building up an ensemble of actors at the Goetheanum can become a reality will depend on the interest shown in the performances. With this in mind and because of their experience with the recent production, those who are in charge now hope that the *Faust* project will be accompanied with goodwill and positivity.

The premiere is scheduled for 18 June 2020 as a school performance, followed in July 2020 by four further performances that will be embedded in various conferences. | *Sebastian Jüngel*

The **next** information evening will be on 22 May 2019, 6 p.m.

**Web** [www.goetheanum-buehne.ch](http://www.goetheanum-buehne.ch)

### Media relations

## Available in English

Since 2016 the Goetheanum has used the PR platform MyNewsdesk for communication – in German only. Now the platform is also available in English.

The anthroposophical movement and Society have to do what every enterprise and organization is required to do, i.e. publish information about their work. A variety of channels are being used for this. Aside from journals such as *Das Goetheanum*, *Anthroposophy Worldwide* and the publications of the School of Spiritual Science's specialist departments («Sections»), the Goetheanum uses digital channels including the websites [goetheanum.org](http://goetheanum.org) and [anthroposophie.org](http://anthroposophie.org) (each in four languages) as well as social media.

In addition, the Goetheanum also publishes and distributes media communications. This means that texts and images are made available to a specialist readership and the general public. These communications are also addressed to people who have particular functions within the Anthroposophical Society (country representatives, contact persons for Branches) as well as contacts in diverse areas of activity. So far, the service has only been provided in German, but from March 2019 it is also made available in English.

The German and English platforms do not necessarily have the same content because it might not make sense to advertise a German- or English-language event or publication in other language regions. Everyone can subscribe to these media communications. The English platform can be accessed at [www.mynewsdesk.com/goetheanum](http://www.mynewsdesk.com/goetheanum), the German version at [www.mynewsdesk.com/de/goetheanum](http://www.mynewsdesk.com/de/goetheanum). | *Sebastian Jüngel*

### Media relations

## Nominated for PR Award

The PR platform MyNewsdesk honours its clients for their PR and communication work. This year, the Goetheanum was nominated for PR awards in two categories.

Every year, MyNewsdesk awards a Public Relations (PR) prize. The Goetheanum – along with five other MyNewsdesk clients – has been nominated for the award this year in the categories Best Newsroom and Best NGO Newsroom. There is no prize money or similar bonus attached to the award. | *Sebastian Jüngel*

**Web** [go.mynewsdesk.com/pr-awards-dach](http://go.mynewsdesk.com/pr-awards-dach)

## ■ FORUM



### Initiative to draw the Representative of Humanity

An initiative which has the support of the Visual Art Section at the Goetheanum is looking for people who would like to draw the Representative of Humanity on a 1 to 1 scale.

The Representative of Humanity occupies a central place in Rudolf Steiner's life work. In 1916 he referred to it as the «Central statue in our Dornach building» (GA165, lecture of 9 January 1916). Discussions have been going on for some time as to where the statue should stand. In order to give a new impulse to this debate, we are looking for artists who are interested in working together on a drawing of the Representative of Humanity.

Inspired by Rudolf Steiner, we would like to create a black-and-white drawing. He described taking photographs of a sculpture as «dreadful» because he thought it was impossible to «immediately experience the forms that were conceived as spatial in a two-dimensional image». What was possible, he added, was drawing a sculpture in black and white (GA 77b, Q+A of 26 August 1921).

### A work of art imbued with spirit

The art work will be created as we stand before the sculpture,

experiencing the three dimensions. This drawing is no lifeless reproduction, however, but a new work of art that is imbued with spirit. In the arts we are dealing with a material object and the spiritual beings that connect themselves with it. This applies to the Representative of Humanity as well. We can sense this effect.

In order to get a sense of the effect the statue will have on the Goetheanum stage, one can first, as an intermediate step, create a drawing of it. This drawing can then also be shown in other places, even worldwide, so that its effect can be experienced.

If you are interested and have the necessary skills, please get in touch, stating your artistic background and when you would be able to be in Dornach this summer. We are looking for sponsors to cover the costs – mainly of materials, but possibly also of other expenses.

Please also contact us if you would like to support our initiative. We are looking forward to hearing from you. | *Frank Spaan, Dornach (CH)*

#### Contact

spaan@lanz-spaan.chww

**Image** Drawing sculptures rather than taking photos. Detail of Rudolf Steiner's drawing 'Cabiri' (GA 40)

## ■ ANTROPOSOPHICAL SOCIETY

We have been informed that the following 41 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | The Membership Office at the Goetheanum

**Ingegerd Sendow** Wätte ästerås (SE) 26 March 2017

**Marianne Schulz** Berlin (DE) 14 April 2017

**Lore Deuschler** Berlin (DE) 14 November 2017

**Ilse Grunwald** Spring Valley/NY (US) 28 January 2018

**Natalia Strattman** Cutler Bay/FL (US) 2 April 2018

**Jean Willinger** Järna (SE) 6 July 2018

**Alexandra Kornfeld** Järna (SE) 15 July 2018

**Erna Ammon** Winden (CH) 27 July 2018

**Marianna Boser** Weisslingen (CH) 18 August 2018

**Hans Martijn** Schliengen (CH) 23 August 2018

**Sheila Epstein** Santa Fe/NM (US) 30 September 2018

**Diana Lambert** 17 Mile Rocks (US) 29 Oct. 2018

**Bengt Stålhammar** Köpingsvik (SE) 26 November 2018

**Richard Camp** Littleton/CO (US) 10 December 2018

**Margherita Brunello** Schio (IT) 16 December 2018

**Roberta van Schilfgaarde** Huntsville/AL (US) 18 Dec. 2018

**Diana Westlake Horsted** Keynes (GB) 3 January 2019

**János Pap** Budapest (HU) 12 January 2019

**Hans-Dieter Batschko** Hamburg (DE) 15 January 2019

**Adelheid Clausnitzer** Kirchzarten (DE) 22 January 2019

**Michael Trieb** Stuttgart (DE) 25 January 2019

**Mary Creedy** Mittagong (AU) 29 January 2019

**Wolfram Falk** Überlingen (DE) 31 January 2019

**Karen Bork** Ballerup (DK) 1 February 2019

**Harald Schwann** Bergisch Gladbach (DE) 3 Febr. 2019

**Helene Stöhr** Niefern-Öschelbronn (DE) 5 Febr. 2019

**Uta Møller** Højbjerg (DK) 8 February 2019

**Elfriede Reinelt** Esslingen (DE) 12 February 2019

**Vittorio Leti** Messina Rome (RM) (IT) 13 February 2019

**Peter Daus** St. Blasien (DE) 16 February 2019

**Margrit Kern** Schaffhausen (CH) 16 February 2019

**Renate Menakker** Heilbronn (DE) 16 February 2019

**Hélène Dahan** Strasbourg (FR) 19 February 2019

**Daniel Habegger** Villa Adelina (AR) 19 February 2019

**Marion Krüger** Kassel (DE) 21 February 2019

**Horst Beckmann** Nuremberg (DE) 24 February 2019

**Antonio Furniss** Manly (AU) 24 February 2019

**Manfred Krüger** Nuremberg (DE) 24 February 2019

**Lotte Kunz** Stuttgart (DE) 24 February 2019

**Jean Surkamp** Auchterarder (GB) 27 February 2019

**Christoph Grob** Arlesheim (CH) 6 March 2019

**69 new members were registered with the Membership Office at the Goetheanum in February 2019. 57 people left the Society between 12 February and 11 March 2019.**

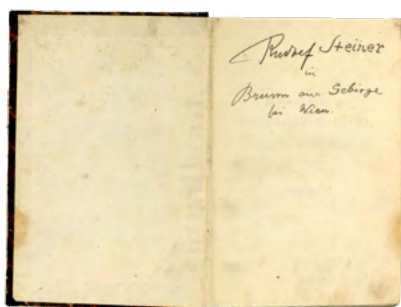


## ■ FEATURE

*Rudolf Steiner's library***Reflecting broad interest in the world**

Rudolf Steiner's private library as it is today holds more than 9,000 books and over 3,000 journals. Martina Maria Sam has been commissioned by the Administration of Rudolf Steiner's Estate (*Rudolf Steiner Nachlassverwaltung*) to write a book that catalogues and describes the library's contents.

Duldeck House is located to the west of the Goetheanum building and stands out due to its organic forms. Inside, people are working diligently on the preliminary finalization of Rudolf Steiner's complete works and on specific research questions.

**Reconstruction of the library**

Dr Martina Maria Sam is a literary scholar, experienced editor of works by Rudolf Steiner and the author of books on anthroposophy, most recently a biographical work on Rudolf Steiner's childhood and youth (*Anthroposophy Worldwide* 11/2017). She has conducted research into Rudolf Steiner's library on and off since 1997. As part of this work she has reconstructed parts of the library which had disappeared into the general archives, reintegrated fragments (individual pages and print sheets) and listed all titles in an electronic catalogue. While carrying out this research she was able to gain intimate insights into Rudolf Steiner's way of working.

It is a real miracle that Rudolf Steiner's library is still so extensive. He himself spoke of «my alleged library which is in a peculiar condition because I live in so many places» (GA 157, lecture of 22 February 1915). Rudolf Steiner only gave up his residence in Berlin after Hitler's attempted coup in 1923, when the majority of his books was taken to Dornach (CH). The 33 boxes that remained in Berlin (DE) were seized by the Gestapo in 1935.

In order to appreciate Rudolf Steiner's specific contributions to a particular field – such as paint production or medicine – it is often crucial to know which

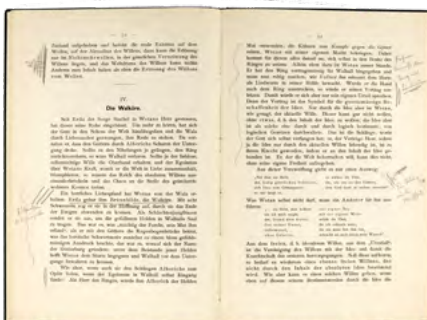
books he read on the topic. This is why the decision was made to reconstruct the library and publish an in-depth description of it. The research is based, among other things, on the catalogues Werner Teichert compiled in the early 1940s at Marie Steiner's request. At that time around half of the books were still with Marie Steiner; others were used as the basis of editions and were therefore not included.

**Signs of usage**

Even if not all the books Rudolf Steiner used have been preserved, there are now around 9,400 books and 3,300 journals in his library. Among them are works that he never read or only read partially (noticeable from the fact that not all pages have been «cut open»). Approximately every fourth book shows clear traces of usage such as annotations, marking, underlining, comments («The author is a parrot with camel humps»), columns of figures, drawings, eurythmy forms and notes on the content of the book or on other topics he was engaged in at the time.

The reason why there are hundreds of book fragments is that there were no photocopyers yet and no cheap ways of taking photographs and so Rudolf Steiner had to cut out the sheets or pages from books he needed, on a particular lecture tour, for instance. Some of these books have been reconstructed using copies of the missing pages.

As bookmarks, Rudolf Steiner used carefully folded dog-ears, paper strips, train tickets, publishers' leaflets, postcards, strips of fabric and dried flowers.



And there are quite a lot of ink stains, sometimes several on one page, suggesting that the books occasionally also served as blotting paper.

**Relating directly to the world**

Martina Maria Sam sees the books Rudolf Steiner worked through as a reflection of his «immense interest in a plethora of topics». His library includes almost 400 titles on World War I alone. He owned books in 23 languages, on general fiction (around 1640 titles), on philosophy and psychology (1280), occultism/Theosophy (880), theology (790), natural science (650) and literature on Goethe (460). Among the special treasures are a book by Albertus Magnus, printed in Ulm (DE) in 1473, and a transcript of lectures by Friedrich Wilhelm Schelling from 1805.

What does this abundance of books say about the accusation that Rudolf Steiner gained his knowledge from exoteric sources? Martina Maria Sam thinks that «Spiritual scientists must connect with what is already in the world. Rudolf Steiner often developed his own thoughts first, before looking what others had thought or written on the same question; but, at times, he was certainly also inspired to do research by something he had read». | *Sebastian Jüngel*

**Book** Martina Maria Sam: *Rudolf Steiners Bibliothek. Verzeichnis einer Büchersammlung*, Rudolf-Steiner-Verlag, introduction and catalogue, 1277 pages

**Images** Rudolf Steiner's library in Haus Duldeck; annotation to Richard Wagner's *The Ring of the Nibelung*; shorthand notes on zoology; eurythmy form for *The Dead* by Hans Reinart; ex libris note