



Anthroposophy worldwide

What is happening in the Anthroposophical Society

5/20

■ EDITORIAL

Presence of soul

Global ‘Lent’

Dear Members and Friends,

“Keep us in your consciousness, as we will you” – with this request, we closed our letter on 18 March 2020, in which we had to inform you of the postponement of the Annual General Meeting of the Anthroposophical Society.

In the meantime, the pandemic and resulting massive personal, economic and cultural restrictions have reached all of you wherever you live. It seems as if a global "Lent" is now being imposed upon civilization in the face of the hustle and bustle of everyday life which otherwise prevails. We are being made aware of our relationship to our fellow human beings and the environment in a completely different way. It is also indicative that this event falls precisely during the time of Easter. It can be understood as a call to reconnect with the resurrection forces of true humanity that arise from the overcoming of death.

Peace of mind and inner freedom

The Goetheanum Leadership gathered during the days of the originally planned Annual General Meeting in light of this situation at the Goetheanum and formulated an impulse for the School of Spiritual Science (page 6).

Thinking of you, dear Members and Friends, we realize how we have increasingly become a world society and a world movement. After all, there are so many places we can think of, all over the world, where Anthroposophy is present through you. We would be happy if you sent us a written report about your situation and the spiritual situation where you are located.

Presently we are not allowed to travel around the world as national borders are closed. At the moment we cannot escape this reality, but together we can try to create a different reality alongside it.

What can I use to strengthen my peace of mind and inner freedom? Through a conscious tuning into the body, into the limbs: I am here where I



am. I bear full responsibility for my life, for my tasks and strive to bring meaning, that is, spiritual light, into my actions. In invoking such feelings to the full presence of the soul and releasing them again, I can notice how I breathe and live in the power of the conscious soul, which at the same time can feel connected with spiritual light.

Source of human dignity

Especially in the period between Easter and Whitsun, the spirit can turn from this soul experience to being in the world, in order to see it more and more. This then becomes – as expressed in our Foundation Stone Meditation – a source of human dignity:

Light divine, Christ-Sun
Warm Our hearts;
Enlighten our heads,
That good may become
What from our hearts
We are founding,
What from our heads
We direct
With purposeful will.

From the Goetheanum we wish everyone good health and we hope to see each other again, face to face, as soon as possible. | *Ueli Hurter und Justus Wittich for the Executive Council and the Goetheanum Leadership. English by Tascha Babitch*

Image The Goetheanum in April, by S. Jüngel

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Rudolf Steiner

Art

Art, whether we create or enjoy it, is something that transports us into the world of the spirit. If I am a true artist I can create a picture in a lonely desert. It does not matter to me whether or not anyone looks at my picture, because I have created it in a different kind of company: in the company of divine-spiritual beings. Gods have looked over my shoulder. [...] Yet, I cannot be an artist without bringing my creation into the world where it can live and where I then also experience spirituality. [...] Artistic creation is only possible if the work of art is related to the world. The old masters knew this when they painted their pictures on the walls of churches. They knew that their murals guided believers [...] that their work of art was part of earthly life, as long as this earthly life was permeated by spirit.

Source Rudolf Steiner, GA 276, lecture of 9 June 1923.

Refers to Isolation, relationship to spirituality and cosmos, and the contribution on the Visual Art Section on page 9.

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■ PAUSE FOR THOUGHT

Anthroposophy as a task of humanity

The Foundation Stone Meditation in times of adversity

Among the many exercises Rudolf Steiner gave to people, the Foundation Stone Meditation occupies an eminent position. It can help us to heighten our awareness of the place and responsibility we have within the universe and to prepare for our tasks.

When, in December 1923, the Foundation Stone Meditation first resounded in the Dornach Schreinerei (carpentry workshop), right next to the ruin of the burned-down Goetheanum, Europe had come close to the abyss. Only a few weeks earlier, Adolf Hitler had attempted a first coup; Germany experienced severe inflation in a time of economic, political and social crisis following World War I. Some European countries were already ruled by dictators. Rudolf Steiner spoke of a tremendous destructive potential. It was in that situation that he founded the Anthroposophical Society and the School of Spiritual Science anew and that he developed the Foundation Stone Meditation as a path of inner development.

Calling on the soul forces

The meditation addresses the human form, the “idea of the human being”, the “temple of the human body”, as well as the forces of soul and spirit. Rudolf Steiner once referred to the human being as the “religion of the Gods”; the human form and essence are infinitely precious, having been prepared by heavenly hierarchies through aeons – and as humanity is in danger. We need the “spirit’s upholding power” for self-preservation but also so that the true image of the other can arise in us.

We can let the words of the Foundation Stone Meditation ‘resound’ in our own hearts. They don’t have a magical effect but appeal to, or rather call on, the soul forces to learn to take hold of and become aware of themselves, to “truly” become and grow – including their power of resistance against imminent dangers. This meditation is about rebuilding the image of the human being, with its cosmic dimension; it is, in other words, about our relationship with the hierarchies and the divine trinity.

The “quintessence of Anthroposophy” (Sergei O. Prokofieff) lives in the Foundation Stone Meditation in a concentrated form. As we live with it, we strive for the best forces in us and for the help of higher powers which we urgently need for our own and the earth’s continued existence. As we meditate we turn to the creative

hierarchies as servants of the Word of worlds, of Christ, the “Lord over the heavenly powers on earth”; we turn to the powers that uphold and bring order to the world, even in times of great adversity. We turn to the force that “keeps the world together in its essence” (Goethe) – and that can become effective through us as co-responsible and co-creative beings.

This meditation is about rebuilding the image of the human being.

From individual to community

The Foundation Stone Meditation shows us the step from ‘I’ to ‘We’, to the community. The “healing powers of spiritual science”, Rudolf Steiner said, speaking about epidemics, relied on “human community” – and the Foundation Stone Meditation is a kind of “mantric foundation” for the Anthroposophical Society and the Dornach School of Spiritual Science and building of the future, as a “healing” site for suffering earthly civilization.² Jörgen Smit said that “Anthroposophy is not only a personal matter [...], it is a task of humanity of historical urgency.”³

| Peter Selg, *Goetheanum*

1 Rudolf Steiner: *The Presence of the Dead on the Spiritual Path*, 1990, tr. C. von Arnim, p. 38. **2** Peter Selg: *The Foundation Stone Meditation and the Destruction of the Twentieth Century*, 2012, tr. P. Wehrle. **3** Jörgen Smit: *Spiritual Development. Meditation in Daily Life*, 1990, tr. D. MacLean

Peter Selg, born in Germany in 1963, is head of the Ita Wegman Institute for Basic Research into Anthroposophy in Arlesheim (CH); he is a member of the council of the Anthroposophical Society in Switzerland and has joined the Leadership of the General Anthroposophical Section at the Goetheanum in April 2020. He lectures on medical anthropology and ethics at Witten-Herdecke University (DE) and at Alanus University of Arts and Social Sciences (DE).

Image Charlotte Fischer



Accountability report

Individuality as a culture-building force

In their report for the year 2019/2020, the members of the Executive Council and Section leaders describe new forms of working, activities and plans for the immediate future. In addition to providing anthroposophical foundations, the Executive Council and the Sections aim to be active in ways that are appropriate to our time.

Anthroposophy is a being that awakens a culture-building force in each of us. Respecting individuality means “thinking others from the point of view of their reality,” says Constanza Kaliks. Joan Sleigh looks beyond the individual and asks, “Can the Anthroposophical Society increasingly develop into a global network of individuals, each of whom, in striving for spirit presence in their life, transcends uniqueness (individuality) in the service of humanity and of an interrelated universe?” Justus Wittich sees it as a mission that “this culture-building force of individuality must become more and more visible in public.”

These are some of the tasks that the Anthroposophical Society and the School of Spiritual Science are ready to take on, for instance in the following ways:

- At the level of the Anthroposophical Society, Matthias Girke encourages the forming of specialist working groups that carry professional experiences into the Anthroposophical Society.
- The Sections at the Goetheanum are working together.
- New ventures that have become established include the World Goetheanum Association, the Goetheanum Meditation Initiative Worldwide and the Living Connections Initiative.

Awakening impulses and new ideas

Communication is needed for people and groups to be able to connect: those involved know best what they need; the Goetheanum makes ‘channels’ available over and above that. These channels do not only serve as sources of information, they can also awaken impulses and new ideas” (Matthias Girke), from a global perspective. This includes the extension of Anthroposophy Worldwide as a four-language publication that is available in print, as PDF and as a website. Other

organs of information, from individual Sections and departments and one from the Goetheanum as a whole, have been extended or newly created.

The anthroposophical movement and Society do not see themselves as a closed-off parallel society, which means that they expose themselves to outside attacks. According to Matthias Girke, these are “mostly recurring topics, presented with the usual arguments, but they gather momentum and become a growing threat for a free spiritual life. Often there is little point in responding to them. It is better to show how anthroposophy and its fields of application can be useful and positive for civilization.” The Medical Section does this by providing platforms such as anthromedics.org, pflege-vademecum.de [also available in English] and mistel-therapie.de. In addition it is important, Justus Wittich writes, to stay strong inside and “not allowing oneself to be divided”, but to develop an interest in “the motives of others and respect for their will impulses”.

The four steps of the School of Spiritual Science

The School of Spiritual Science offers a special method. “Anthroposophically oriented spiritual science always starts with our appreciation and mastering of logical-intellectual thinking. This is enhanced by consistently practising observation and reflection and deepened in meditation. The voice of conscience responds to the thoughts [...]” The Sections support this, for instance by contributing to the editing of volumes from Rudolf Steiner’s complete works.

In addition, the Sections are also very active in diverse ways in civil society. Aside from practical involvement in ‘classic’ disciplines such as agriculture, education and medicine, this includes

- Standing up for human beings as creative beings who have value in themselves and cannot be measured against the standards of high-performance technologies and artificial intelligence.
- Offering jobs with qualifications that are attractive to young people, and working on possibilities for training, professional development, consultancy and quality assurance, and
- Protecting the work areas in case of political interference or attacks.

The effectiveness of anthroposophy is not least apparent in the cooperation with other initiatives such as the Social Future (DE) congress initiative and in the support it receives from organizations such as Movetia (www.movetia.ch/en) and Mercator (www.stiftung-mercator.de/en). | *Sebastian Jüngel*

Goetheanum

Life in lockdown

Like all other public buildings and cultural sites in Switzerland the Goetheanum has been closed since 18 March.

While around a third of staff are presently working reduced hours or from home, many offices at the Goetheanum and its surrounding buildings are active, such as the Sections, the Executive Council and membership offices, Reception, Communications, HR – and the Stage. In agreement with the local Solothurn health authority (individual) rehearsals for Faust continue. Performances are scheduled for 10 to 12 July, 17 to 19 July, 24 to 26 July and, additionally, on 24 to 25 October 2020.

The Goetheanum is also cleaned on a daily basis and there are always fresh flowers on the tables in the Foyer. The Goetheanum Park is looked after by the gardeners, who also grow vegetables and flowers, and visited by people from the area, families, tourists and joggers.

What is noticeably absent is the buzz of conferences and cultural events (for an update on events visit www.goetheanum.org). Booking is open for events that have not been cancelled. | *Sebastian Jüngel*



The Goetheanum’s accountability report

Web static.goetheanum.co/uploads/websites/home/AAG-Rechenschaftsbericht-2019.pdf (only available in German at present, English translation to follow soon)

Annual Theme 2020/2021

Practise Spirit Beholding (Part 2)

The kind of thinking required by the Foundation Stone Meditation is not unconscious: we are asked to learn to think ‘truly’, in the way presented as the goal of our development in the third stanza. Thinking truly – Spirit Beholding – means enabling the divine spirit to evolve as it passes through us.

In the resting head, the soul finds a place from which the world can be observed and penetrated. It is the head that unlocks “world thoughts” for us “from the grounds of eternity”. In the *Philosophy of Freedom*, we read that “In thinking we are given the element that unites our particular individuality with the whole of the cosmos. When we sense, feel (and also perceive) we are separate; when we think, we are the all-one being that penetrates all. This is the deeper basis of our dual nature. Within us, we see an absolute force come into existence, a force that is universal. Yet we do not come to know it as it streams forth from the center of the world, but only at a point on the periphery.” (GA 4, Chapter *Knowing the World*, p. 84). In the head, the soul has something like an inner temple in which the world-thoughts can express themselves out of eternity, or from the grounds of eternity, if we open up to them.

Will that has become free

In order to be able to follow the call to “practise Spirit Beholding” we need to achieve stillness of thought. Once we have achieved this, we will receive something that has been prepared in the Foundation Stone Meditation’s first two stanzas. As we experience the father-ground of the world that lights up in the “Spirit Recalling” of the first stanza and reappears in “the gods’ eternal aims” in the third, we are approached in the second, from out of the chorus of the “spirits of light”, by the light of cosmic being, the Christ. Both together enable us to experience our “own I”. To Christ we owe our I-being, which, through beholding the world thoughts, can make its will, which has become free, available to creation.

The second, macrocosmic, part of the third stanza begins with the words, “For the spirit’s world-thoughts hold sway / In cosmic being, yearning for light”. This is looking at the evolving human soul from the cosmos. The development of “true thinking” is our answer with which we can learn to understand and appreciate both the macrocosm’s expectation and its premise. This may be an entirely new, shocking perspective.

Can we embrace the notion that there are hierarchical beings that have created us and that now look at their creation full of expectation? As created beings we have been released into freedom for our will is free. No divine-spiritual being guides us now or shows us the way. It is up

to us whether we employ our thinking solely in pursuit of our own selfish purposes or whether we use it to wake up to the wider context of the world of which we form a part.

Through us human beings

The world-thoughts, which are at home in the spirit realm, do not exist for themselves alone. They do not experience their light-giving effect until we rise to the sphere of the world-thoughts through thinking. In Spirit Beholding, which is the true human thinking, the “light of cosmic being” is bestowed on our ‘I’ “for free and active willing”, as it says in the first part of this stanza. The world-thoughts are yearning for this light. The light’s being reveals itself by meeting world thought within human thought. In order to become effective, in other words, the divine light must pass through the human being. “The divine spirit, as it passes through humanity, will experience a being that it did not reveal before.” (GA 26, leading thoughts 112–114)

The third stanza of the Foundation Stone Meditation, in which we learn to sense our ‘own I’ for the first time, gives expression to both the relationship and the dependency of the higher hierarchies from us human beings.

Part of the cosmos

It is remarkable how the human soul, as it appeals to itself (GA 260), calls upon the spirits of soul, the spirits of the third hierarchy, Angeloi, Archangeloi and Archai, “Let from the depth be entreated / What in the heights will be heard”. For we do not live for ourselves alone; we are of vital importance to world evolution and to the hierarchies. “[...] we are on earth because the Gods need us, so that what lives in the cosmos can be thought, felt, and willed in us. Once we think, feel and will in the right way what lives in the cosmos, the gods will take this up and integrate it into further world evolution. We are, in other words, contributing to the building of the entire cosmos [...]” (GA 276, lecture of 8 June 1923).

When we awaken in “the spirit’s world-thoughts”, we do not only achieve something for ourselves, but the entire cosmos including the elemental spirits participates in this process and hears the call of the third hierarchy. World evolution depends existentially on this awakening. | *Christiane Haid, Goetheanum Leadership*



When we awaken in “the spirit’s world-thoughts”, we do not only achieve something for ourselves, but the entire cosmos including the elemental spirits participates in this process and hears the call of the third hierarchy.

Recommended reading

Rudolf Steiner: *Intuitive Thinking as a Spiritual Path: a Philosophy of Freedom*, GA 4, Hudson N.Y. 1996, tr. Michael Lipson

Rudolf Steiner: *A Way to Self-Knowledge – And the Threshold of the Spiritual World*, GA 17, Great Barrington 2006, tr. Christopher Bamford, 1st essay

Rudolf Steiner: *Anthroposophical Leading Thoughts*, GA 26, (various publications)

Rudolf Steiner: *The Arts and their Mission*, GA 276, Hudson N.Y. 1964, tr. Lisa D. Monges, Virginia Moore

Rudolf Steiner: *The Christmas Conference for the Foundation of the General Anthroposophical Society 1923-1924*, GA 260, Hudson N.Y. 1990, tr. Johanna Collis, Michael Wilson

NB The first part of these contemplations on this year’s Annual Motif was published in *Anthroposophy Worldwide* 4/2020.

Sculpture Christian Hitsch: *Seed and Shell*, bronze, currently at the Goetheanum, by S. Jüngel

Italy

Uncertainty and isolation

Northern Italy is currently severely affected by the Sars-CoV-2 virus. Contradicting information and the measures imposed by the authorities are further causes of stress.

We have all been locked down at home for weeks – all anthroposophic doctors had to close their surgeries. All schools, shops, churches and theatres are closed. Not even relatives can attend the funeral of their dead. Sick people die alone, either in nursing homes or in hospitals, without the solace and support of a familiar face.

Every minute we are bombarded with all kinds of hypotheses from newspapers, specialists, virologists, epidemiologists, professors, on television and on YouTube – from conspiracy theories to dogmatic scientific explanations. Telling the truth from the lie is getting increasingly difficult in this climate – a dark cloud of fear hangs over everything; uncertainty and isolation are a daily experience.

'Reading' the figures is difficult

We have had over 10,000 dead by now. Their average age is high, often they had serious comorbidities. So far this figure is comparable to that of a severe flu. It is difficult to read from the figures published whether the victims have died from Covid-19 or other illnesses. We need to consider that pneumonia, which can hit rapidly and severely, can also affect the young and healthy (albeit in low numbers), such as the seventy physicians who have died so far.

Financial concerns are added to this: the entire economy has collapsed. And we don't know yet how long this will last and how the pandemic will affect other European countries.

Many people live with the question: are we really experiencing a horrible pandemic or is the situation distorted due to the immense fear and collective hysteria. Are hygienic measures of this dimension really justified? Confusion and doubt are growing because even the "experts" contradict each other. | *Stefano Gasperi, Trento (IT), 3 April 2020*

www.rudolfsteiner.it

WORLDWIDE



Germany, France, Switzerland

Committed to service during the Corona crisis

Anthroposophical enterprises and hospitals are committed to supporting Covid-19 patients and are producing additional disinfectants.

The Havelhöhe Community Hospital (DE) is one of seven coronavirus centres in Berlin. An initial consultation takes place via a telephone hotline; if an infection is suspected, patients can attend the Corona clinic in a separate building for treatment. By 16 April, there had been 6303 telephone consultations and 1602 patients had come to the corona outpatient clinic, 765 of whom were tested. Ventilator beds have not been needed.

The anthroposophic hospital in Arlesheim (CH), as the biggest private hospital in the Basel district, is represented in the cantonal Corona crisis management group. In agreement with the Canton and the crisis management group, the hospital has prepared two Covid-19 wards with 25 beds each. They will be used if the capacity of the nearby Bruderholz hospital, the official Covid-19 emergency centre, is exhausted. This has not been necessary yet because of the way the situation has developed up until 17 April. Providing this availability and the fact that all non-urgent treatments and therapies had to be cancelled have led to "considerable financial losses" for the Klinik Arlesheim, says communications officer Verena Jäschke, particularly because specialist physicians are ready to support the emergency centre, and outpatient appointments had to be cancelled for this. The Arlesheim hospital has also made beds and bedside-tables available to the emergency centre.

Also in connection with the Corona crisis, Weleda France are producing 600 litres of disinfectant per week for the regional health authority. In addition, Weleda have supplied 1000 operating masks and several hundred gowns to medical centres. | *Sebastian Jüngel*

Image Ready to help: Klinik Arlesheim, by S. Jüngel

GOETHEANUM

Communication

Contributing to the costs of producing Anthroposophy Worldwide

Dear members,

we would like to thank you warmly for your loyalty to Anthroposophy Worldwide. Thanks to your support we are able to provide, in four languages, insights into the anthroposophical work at the Goetheanum and around the world.

As in previous years, we would ask you to contribute to the costs of printing and distribution. The recommended annual subscription is 30 Swiss Francs/Euros. Even if you can't afford this sum, you will continue to receive Anthroposophy Worldwide in print at either a reduced price or free of charge. Details on how to make a financial contribution, if you are able to, can be found in the letter that is sent out with the printed edition.

Media releases also in English

Since March 2019 the Goetheanum has published media releases in English as well as in German. 'Media release' means that selected editors, anthroposophical institutions and office-holders are informed about the anthroposophical work. Anyone can subscribe to these news: visit www.mynewsdesk.com/goetheanum and click 'Follow Goetheanum'.

Digital PR award nominations

The Goetheanum uses the PR platform Mynewsdesk for its media work. Among other things, it was due to the fact that the number of viewings doubled three times compared to the previous year and that, in 2019, 43 media releases were sent out in German (26 of them also in English) that the Jury nominated the Goetheanum for two digital PR awards (Mynewsdesk customer awards): firstly, in the Best Newsroom category (German-speaking realm), where the other nominees were Felix Burda Foundation, KlimaschutzAgentur Rettingen, LinkedIn, Veolia and the Vista Group; and secondly in the PR personalities category, where Sebastian Jüngel (Goetheanum) was nominated alongside Lasse Sandaker-Nielsen (Norwegian), Eva Berglie (Paulig), Hans Widell (QTF), Daniel Kirchhoff (Scandic Hotels) and Haval van Drumpt (Tre Sverige). While other nominees received awards, no other enterprise was nominated twice. | *Sebastian Jüngel*



Goetheanum Leadership

A school of life

The Goetheanum Leadership held its retreat from 31 March to 2 April under special conditions. Those Section leaders who were unable to be at the Goetheanum participated online. Prompted by the present situation, the Goetheanum Leadership decided to focus on three areas and invites the members to contribute to and support this work.

Humanity is close to an abyss. One global crisis follows after another and it is ever more evident that, if we continue on the same path, it can only lead to disaster. We clearly need to rethink and change direction. How could it come to this? Science and technology are flourishing as never before, celebrating ever new astounding achievements. And yet – we are on the way to rapidly destroy the natural, social and spiritual climate, life, society and the earth.

Consequences of human actions

This dramatic situation poses a unique challenge for our knowledge, insights and actions. We know and are able to do more than ever! But we need knowledge and actions that are different from those that have got us into this situation. (How) can the Goetheanum, the School of Spiritual Science, contribute to this new knowledge and these new skills?

This question was at the centre of the Goetheanum Leadership retreat for which some of its members were present in person, while others joined online. We used the enforced cancellation of important events and the closing of doors to the public to open up inner doors – for deepening and increased cooperation, and above all for the needs of our time and of the world. The questions that moved us were: What does our time ask of us? What does the world ask of us? What is essential now? And what can we do?

The many serious crises of our cultural, political and economic life, of our environment and society are not imposed on us by God or by nature. They result from our decisions and actions. They are consequences of our scientific thinking that only accepts what can be counted and measured, what is material and has become, whilst excluding living, active, spiritual forces.

If it is true that the world gradually becomes how we envision it, then how do we have to think this world, which is as wonderful as it is riddled with crises, so that a better, life-enhancing, human development is possible? What kind of science and practice can support both our future evolution as free and self-determined beings and the evolution of the earth that carries and is part of us?

Work and research tasks

This is where the Goetheanum as a School of Spiritual Science can make essential contributions in the coming years. In focusing on the issues and needs of our time we have identified urgent tasks that we need to work on and research across the Sections. These can be divided into three categories:

A new approach to the earth: We see the earth as a living being. How can we be its partner? What does this mean for farming, for the way we deal with plants and animals, with the climate and natural resources? Who does the earth and all that is in it, above and below it, belong to? Can we develop binding and responsible legal foundations for how we deal with land and soil, with natural and environmental resources? What are appropriate ways of using the earth's substances? Can we develop an ecological pharmacy?

Understanding and fostering life: Modern science is still trying to understand life through what is dead. But how can life be experienced, known, understood through itself? How can we develop living observation and living thinking? What forms of thinking are suited to life? How can we enliven our tortured language and the words that have lost their essence? Where and how can we experience the living essence of

If it is true that the world gradually becomes how we envision it, then how do we have to think this world, which is as wonderful as it is riddled with crises, so that a better, life-enhancing, human development is possible?

time? How can the arts help us to enliven the way we perceive, think and act? And how can we, on the basis of all this, develop an ensouled understanding of technology, a living technology?

A new solidarity: How can we understand, and practise, mutuality as the basic fabric of life and humanity? Can we develop non-violent ways of dealing with each other and with nature? What does this mean for a future cultural, economic and political life? Is community without power, an economy based on fraternity, possible? Life and knowledge are ultimately always about relations, and relations mean responsibility – responsibility for the cognitive process itself, for what we know of and what we do in the world.

Obligation arising from an extended concept of science

This orientation will guide the Goetheanum Leadership in the coming years. In these apocalyptic times, we see the existence of a School that is committed to an extended concept of science – a concept that does not stop with sensory cognition but is open to an empathetic knowledge of the sub- and supersensory, of life and of the spirit – as both a privilege and an obligation. And we hope for the support and cooperation of a global community of anthroposophically researching individuals who feel connected with the School of Spiritual Science and its Sections. | *Gerald Häfner, Goetheanum Leadership*

Image Experiencing, knowing and understanding life

SCHOOL OF SPIRITUAL SCIENCE



Youth Section

Dealing with fear

On 2 April, more than thirty Youth Section members from America to Europe to Israel took part in a video conference on SARS-CoV-2.

Whenever people talk about Covid-19 they seem to be stuck between the devil and the deep blue sea. Since direct meetings are strictly limited or even banned in many countries, it is the digital channels of all things that make it possible for us to stay in touch.

The Youth Section at the Goetheanum also used these media, organizing a video conference with groups across the world. More than thirty young people shared with each other how the situation affected their country and their Youth Section group.

Georg Soldner, the co-leader of the Medical Section, who joined the meeting for a period of time, explained that Covid-19 is indeed a life-threatening disease. He also made it clear, however, that direct contact is vital for human beings. When asked what this pandemic is telling us, Georg Soldner pointed to the disturbed relationship between humans and animals. He opposed monocausal explanations by referring to the whole range of lifestyles that prevail in modern industrial societies.

The lack of personal encounters and events weighs heavily on young people. But they continue working together, using digital channels wherever possible. A young woman reported that she is sending out positive signals via Instagram and that she starts every day with gratitude. Others share literature and thoughts. The situation, they said, offered society the chance for change, comparable with the time of the Spanish Flu during which Rudolf Steiner inaugurated the Waldorf School and the social three-folding idea. It was also important to find one's own way of dealing with issues such as fear and death. | *Sebastian Jüngel*

www.youthsection.org

Image Johannes and Rocio moderating the video conference, by S. Jüngel



Education Section

Tips for learning at home

In response to the restrictions imposed by Coronavirus, the Education Section at the Goetheanum has been using an online blog to publish tips for learning from home.

No one has asked for this. But Joep Eikenboom, a teacher at Dordtse Vrije Schule (NL), says, "Don't be afraid [...] of the modern technology but show the children that one can cope with all kinds of circumstances." One thing that helps is creating a daily structure with a fixed schedule.

"Teaching is a relationship-based profession par excellence," says Florian Osswald, the co-leader of the Education Section at the Goetheanum. Distance-learning requires students and parents to be able to contact the teachers and parents to reach the school. Asking questions such as "What are you enjoying doing right now?" and sharing work results can keep classes connected through learning contents.

Florian Osswald sees "numerous new ways of using digital media" but also experiences their limitations. He is referring to age-appropriate usage: for younger children the media are useful for sharing information via the parents; for youngsters working on a computer provides new learning experiences. But whatever age the young people are, it is also recommendable that they take on practical tasks at home, keep a journal in which they write about or draw nature impressions, in other words that they keep active with crafts, handwork, or music making – activities that involve the whole range of senses.

Thomas Stöckli, co-leader of the Academy for Anthroposophical Education in Dornach (CH) points out that adults, too, must make sure to find a balance and opportunities for personal regeneration. | *Sebastian Jüngel*

www.goetheanum-paedagogik.ch/homeschooling_

Image School at home, by Christoph Lühl



Education Section

Tips for faculty meetings

In its blog *Schools in the Time of Coronavirus* the Education Section at the Goetheanum provides tips for online teachers' meetings.

"It was such a joy to see and hear each other again!" is how Tomáš Zdražil describes his impressions of a video conference held by the teacher training seminar Freie Hochschule Stuttgart (DE). "One has to listen more carefully what others say or try to say," Christof Wiechert writes of his experience with media conferences. The former head of the Education Section attends the weekly virtual faculty meeting of a school in Asia.

In preparing for a video conference it is important to introduce everyone who takes part to the software used, possibly with the help of parents. Virtual meetings, too, run more smoothly when documents are prepared in advance, not least because that also helps to keep the meeting time to a minimum of 60 to 90 minutes.

According to Christof Wiechert it is essential to appoint a moderator. Another rule is to keep contributions short; they can always be explained in more detail in a later written version. The spoken word has priority over the parallel chat function. More complex topics can be delegated to small groups that can then feed their results back to the whole faculty.

Tomáš Zdražil thinks that video conferences have their limitations when it comes to "questions that are more personal and closer to home", such as recruiting new colleagues or consulting on controversial issues. Voting tools are recommendable for questions that can be answered with 'yes' or 'no'. | *Sebastian Jüngel*

www.goetheanum-paedagogik.ch/homeschooling_

Image Video faculty meeting – a demanding social form, by S. Jüngel

*Natural Science Section***Developing and deepening key competence**

At the beginning of the year Matthias Rang and Johannes Wirz took on the leadership of the Natural Science Section at the Goetheanum. The physicist and the biologist, both committed scientists, are networking with colleagues and also concerned with the social implications of their particular professional fields.

Sebastian Jüngel Johannes Wirz, your research topics include genetics, bees and the socio-political question of “Seeds as a Commons” – which is also the title of a publication you co-authored. How do you bring these different topics together?

Johannes Wirz What these topics have in common is that the question as to the ‘whole’ and as to their relationship with the social sphere lives in all of them. Genetics is central to the development of all living creatures, including humans, but it is not their origin. If we see genetic substance as text interpreted by plants, animals and humans, we come quite close to Goethe’s typology and the idea of human individuality. The bees are my love story. Thanks to Rudolf Steiner we are able to discover in the bees images for a future human coexistence.

In collaboration with Ueli Hurter and Peter Kunz, and based on the achievements of Elinor Ostrom, the first woman to win the Nobel Prize in economics, we have worked on the question that humanity is responsible for the emergence of a huge diversity of cultural plants and that this human commons will be lost if it is not withdrawn from the rules governing profit-oriented private property.

The human self-image

Jüngel Matthias Rang, your interest in optics is reflected in your dissertation and in exhibitions you organized. What inspires your living interest in the theory and practice of physics?

Matthias Rang Following my dissertation, in which I tried to unite Goethe’s Theory of Colours with modern optics, and in addition to my scientific publications, I feel the need to give something back to the Society that has funded this research. This I have done, for instance, by creating, with the artist Nora Löbe, the exhibition “Experience Colour”, which was shown in various countries.

Jüngel Where is research with regard to question of free will?

Rang In a project we are working on with the neurologist Siegwald Elsas we are applying a Goethean principle: instead of inferring general validity from the conclusions derived from an experiment, as is usually the case, we try to conduct many experiments and derive an understanding from them. One of the challenges we face is how

to process the abundance of experimental data on the basis of good scientific criteria. On the other hand, the question is so important for our human self-image that the results are not only interesting for our colleagues.

Academic connections

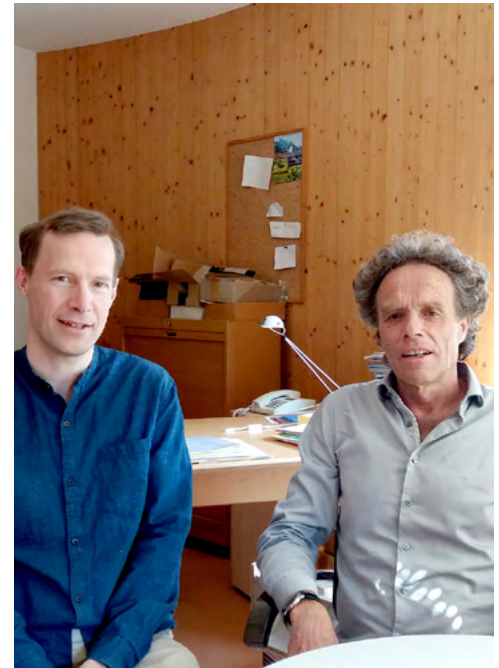
Jüngel Do you have contact with other scientists and researchers?

Wirz We are convinced that Goethean-anthroposophical natural science will end up as no more than a historical footnote, if it does not keep in touch with modern academic science. This is why we are keen to share our views within the academic context. We have fostered this contact for some time, for instance when we organized the international Ifgene Conference back in 1996 that brought around 200 scientists from all over the world to the Goetheanum. It was important to us then, as it is now, that the dialogue is conducted on equal terms – unpatronizingly – and that our contributions can be understood. In such encounters we always come across rigid thinkers, inflexible representatives of academic materialism, but we also meet those who work in a Goethean way, even if they don’t call it that, and who apply holistic research methods.

Jüngel How important is Goethean-anthroposophical natural science in that context?

Wirz No sphere of life can be without natural science, whether we look at climate questions, medicine, pharmacy or technology. We have a certain obligation here which we can only fulfil if we continue to develop and deepen our key competence. For this we need local research projects. The Section could not survive without this ‘metabolic pole’! At the same time, we are very happy that we have colleagues who work with Goethean research methods in the same direction, in many other countries.

Rang If we imagine the School of Spiritual Science as an organism, the Natural Science Section could be compared to its feet. For Rudolf Steiner it was important to build anthroposophy on the foundations of modern natural science, while his studies of Goethe’s natural science formed the cradle in which the seeds of anthroposophy could unfold. We think that every generation has to acquire its own new foundation.

**Being more present as a Section**

Jüngel What are your plans?

Wirz We are planning a project on fish which would complete the work that has been done on the idea of threefoldness in mammals, birds, amphibians and insects. We have just started a project in cooperation with the Kwalis Research Institute which applies natural-scientific expertise directly to testing food quality. This project could be extended further in future by involving the Section for Agriculture and the Medical Section. But first we have to raise the necessary funds.

Rang We are presently celebrating many centenaries in the anthroposophical movement – whilst also experiencing many attacks on anthroposophy and its fields of application. Many of these attacks are underpinned with scientific arguments.

People have gained a certainty of knowledge in the natural sciences that rests on limiting the validity of a statement. However, many of the attacks on anthroposophy use scientific statements without considering their limitations. This does not necessarily apply to the scientists themselves, but among some parts of society science has become a ‘pseudo religion’. Interestingly, it is these circles in particular who accuse us of religious tendencies. In this respect, we feel called upon to strengthen our presence as a Section.

www.forschungsinstitut.ch

Image Matthias Rang and Johannes Wirz

Visual Art Section

The key to transforming the world and humanity

Since Christiane Haid became head of the Visual Art Section in the autumn of 2019 (in addition to her leadership of the Humanities Section), an arts faculty has been formed. One of the Section's main topics has been the relation between the fourfold human organization and the art genres.

"The spirit bond is severed if it is not maintained by beauty. Beauty joins the 'I' to the body."

Art is the key to transforming the entire culture and humanity. But the present situation threatens its existence as well as that of many artists. This low point can open doors, however, to the awareness and the experience that art is vital. This is what we wish to work for in this Section, together with our colleagues all over the world.

At the end of last year, when Christiane Haid assumed responsibility for the Visual Arts Section following the September retreat of the Goetheanum Leadership, we had the first meetings of the Section faculty. The faculty members are Rik ten Cate (sculpture), Yaïke Dunselman (architecture), Christiane Haid (Section leader, painting, and other aspects), Barbara Schnetzler (sculpture, exhibitions) and Pieter van der Ree (architecture). Together, we have achieved first results in our planning for the Section, such as the programme for the Ascension Conference² and the 2020 Goetheanum exhibition schedule.

Human fourfoldness in relation to the art genres

The foundation and starting point of the work we have embarked on is Rudolf Steiner's lecture cycle *Art in the Light of Mystery Wisdom* (GA 275), given in Dornach (CH) in 1914, shortly after the outbreak of World War I. It is in this lecture that Rudolf Steiner develops the connection between the constituents of the human organization and the individual art genres with their particular forces and effects. This theme is preceded by a lecture on art and technology that is highly relevant today in the age of digitalization and transhumanism and that highlights how important the arts are. For us this was an essential inspiration for our conference schedule and any further work.

In addition to this, we are planning to do research, together and individually, into how the forces of the fourfold human organization express themselves in the diverse art genres. This approach gives us the opportunity to develop a clearer idea of the role the arts play in relation to the other Sections of the School of Spiritual Science and to deepen these insights in cooperation with these Sections.

As a faculty we presently study the lectures mentioned and the 11th Class Lesson. Additional specialist meetings will complement the Section's two main annual conferences at Ascension and in November.³

Another important task we have set ourselves is to make Rudolf Steiner's art impulse better known, both at the Goetheanum and publicly. The current interest in Hilma af Klint shows that art has a special way of opening the door to supersensible realities.

Practising art

We would also like to promote the practice of art at the Goetheanum in courses, work groups and individual projects. The premises needed for this are presently being prepared in the northern part of the Schreinerei Building and will be available from the autumn onwards. We also see the Goetheanum building itself as one of our spheres of action and have longer term plans to bring new life and beauty to its spaces.

The exhibitions at the Goetheanum, where works by anthroposophically inspired artists and Rudolf Steiner's work are shown, are also part of our remit. Due to the exceptional circumstances we can only show a restricted version of the planned exhibition on the coloured-glass windows – *The Language of Light* – but will instead show Rudolf Steiner's original sketches for the Blue Windows, which have never been exhibited before.

During the Faust performances in July we will show paintings on Goethe's Faust by the Dutch artist Frederiek Nelissen. Up-to-date information on exhibitions and Section events can be found on our homepage. | Rik ten Cate, Yaïke Dunselman, Christiane Haid, Barbara Schnetzler and Pieter van der Ree, Goetheanum

1 Rudolf Steiner: Notebook entry from 1918, GA 40 **2** This will probably have to be postponed due to Coronavirus restrictions **3** Meeting for painters: 17 to 19 July 2020; architecture conference The Plastic Element in Architecture: 2 to 4 October 2020; sculptors' conference on the Representative of Humanity: November 2020. Further meetings of the different disciplines are in preparation (programmes will be published on the Section homepage and in diverse newsletters).



Information for visual artists, architects, and art and architecture students

We would like to hear from you how the present changes affect you and how this experience is reflected in your art work. We invite you to send us between 1 and 3 three small-format sketches on present events by post, which we will then show in a small exhibition. We would also like to set up a small library in the new Section room, in the Kleinodienhaus, that includes a comprehensive collection of your art catalogues, portfolios (no folders or bulky formats please) etc. Please bring your dossiers marked with name, occupation, contact details to the conference or send them by post. Thank you.

www.sbk.goetheanum.org

Correction The sculpture exhibition announced in *Anthroposophy Worldwide* 4/2020, page 4, will show paintings, not sculptures, by Hans Hermann and will not take place in 2021, but one year later, from 26 May to 28 August 2022.

Image Section team: (back row) Rik ten Cate, Yaïke Dunselman, Barbara Schnetzler, Pieter van der Ree, Isabelle Böhmler; (front row) Christiane Haid, Monika Clément, by Duilio A. Martins

■ FORUM

“Impuls” Eurythmy Ensemble

In the autumn of 2018, at a low point after a world tour was cancelled at short notice, we met to discuss the idea of a joint eurythmy project. This grew into an impulse for two when Katharina Okamura and Pia Secondo began to work as a eurythmy duo on *Fratres* by Arvo Pärt. We wanted to give space to our need for freedom and independence and take the time to get to know ourselves as creators and to experience what comes to life through us as artists.

Inspired by the wish to present truly beautiful art to young children too, we wrote a fairy tale, *The Light Flower*, with images that were born from the inner questions we carried in relation to the present time. In 2019, before the break now enforced on us by the Coronavirus, we had a number of performances which touched people and were gratefully received.

A healthy social life

In February 2020 Flavia Tomescu and Ioana Farcasanu came to Berlin (DE) to join us. Having grown up in Romania, Uruguay and Germany and studied at eurythmy schools in Bucharest (RO), Witten-Annen (DE) and Aesch (CH), the four of us have come to this cooperation from different directions. We each take responsibility for the ideas and processes we develop and then ask experienced artists to help us with the final touches. We are also our own organizers. For us, a healthy social relationship is the foundation for the individual and free development, from which an artistic and creative process can grow.

As eurythmists we try to approach eurythmy as freely and honestly as possible, to free ourselves from anything that threatens to become rigid structure or habit, and to move in living and creative processes. As human beings and artists we want to stand firmly in our time and make this conscious presence the inner source of our creativity.



Taking hold of our humanity

At the moment we are working on *Lachrymae*, inspired by the eponymous composition by Benjamin Britten, which weaves through the programme, as well as by the dream scene in which the little girl discovers the whole world in her own tear, like in a dew drop. This is where we can take hold of our humanity again: we remember our origin, our goals and impulses, our responsibility and morality. While we were stuck before, steered unknowingly by forces depriving us of our freedom, we can now reawaken within ourselves.

The situation being what it is we don't know when and where *Lachrymae* will be performed. The Social Future congress festival in Bochum (DE), where our programme would have premiered in June, has been postponed by a year. We hope that we will be able to start to plan performances from October. Until then we will courageously continue rehearsing and working! | *Ioana Farcasanu, Katharina Okamura, Pia Secondo and Flavia Tomescu, Berlin (DE)*

Contact phone +49 0151 26342030, +49 0176 95343459, impulseyrthmie@gmail.com

Readers' Letters on the Corona crisis

Rudolf Steiner pointed out that Easter is always related to the Christmas 33 1/3 years earlier. For this Easter that would be Christmas of 1986. At that time we were struggling with the Chernobyl disaster. Then, as today, it was dangerous to send children outside to play. For months people lived in fear of eating radioactively contaminated food. | *Christian Pax, Würzburg (DE)*

The earth needs us. Not only humans are struggling with flu; the immune systems of animals and plants, of the earth and its atmosphere are damaged and need our loving attention. This is why we started a seminar with Virginia Sease in February with the 'Hallelujah' in eurythmy. We asked ourselves then how it would be if everyone who feels a connection with the Hallelujah would do it once a day in eurythmy for the earth. According to Rudolf Steiner it means, "I purify myself from everything that hinders me from beholding the Highest". We have gained much, thanks to the achievements of our civilization and to our thinking, but much has also been polluted and destroyed. Maybe this could be a modest way of bringing help and conciliation. | *Virginia Sease, emerita member of the Executive Council at the Goetheanum; Beatrice und Martin Schüpbach, Dornach (CH)*

I have published three very simple videos on YouTube, aiming to help people I have worked with

- to move their joints and guide their body consciously. In addition there are exercises
- for the morning and in relation to nature, and
- for the night, in order to get to sleep more easily and to connect with the earth.

Here is the link: [_www.youtube.com/channel/UCkzDgPlvAvrQYbh5hefK4A](https://www.youtube.com/channel/UCkzDgPlvAvrQYbh5hefK4A)

| *Elisa Betancor, Las Palmas, Gran Canaria (ES)*



I think that we should look ahead: improvement is possible and what is possible must be thought and made thinkable. What we say and how we say it is equally important. Reflection instead of fear. We need to rethink the industrial nations' (that is, our) mania for availability and control that wants to have everything all the time, from everywhere, as cheaply as possible. Because we are the ones paying the price now. The ideology of self-sustaining egotism (nationalism, too) must give way to a fundamentally new community spirit. The outcome of such activity could be a willingness to coexist with nature in peace. The separation of subject ('I') and everything else out there (world) is also a construct. In truth, all living things are interconnected and depend on each other. | *Kai Hansen, Nürtingen (DE)*

We humans were meant to work with Nature, not against it. That means unity with all people and movements and Nature. Humanity must try to come together as a unit. It also means that nature is stronger than our intellect, at least here on earth, but also in our souls and spirits the intellect is not as big and important as we think it is. It divides us unnecessarily, and it also limits the development of the anthroposophical movement. | *Gunvor Smith, Rennesøy (NO)*

1 June 1950 • 7 April 2020

Giancarlo Buccheri

Giancarlo Buccheri crossed the threshold of the spiritual world on 7 April 2020 having been affected severely by Covid-19 for four weeks. Until the end he had worked as an anthroposophic physician in Milan (IT).

At the age of five Giancarlo Buccheri contracted the then widespread poliovirus and when he was twelve he suffered from severe appendicitis. Around that time he expressed a strong wish to learn German and this led him, at the age of 17, to spend some time abroad, at Weleda in Germany, where he not only learned German but also got to know anthroposophy. Only after returning home did he discover books by Rudolf Steiner in his mother's library.

After attending medical school in Turin (IT), he worked at the Ita Wegman Hospital in Arlesheim (CH) from 1975 until 1977. He was one of the first anthroposophic physicians in Italy.

With Sacha, his Dutch wife, he had a family with three children and six grandchildren.

He translated Rudolf Steiner's first medical course (GA 312) into Italian. During this course, on 7 April 1920, Rudolf Steiner described a constellation of Mars, Jupiter and Saturn that is conducive to epidemic respiratory infections, a constellation that was also observed in March and April 2020.

Giving Anthroposophic Medicine a face

Giancarlo Buccheri's energetic will forces and loyalty to anthroposophy informed his life's work. Within him, spiritual certainty, determination and the power of conviction were nobly united with a warm, sensitive humanity. For many years he served as president of the anthroposophic medical society (Sima) in Italy. It was thanks to his far-sighted and committed involvement that anthroposophic medicine grew during that time in Italy, both in numbers and in substance, and



that it became increasingly visible in public. From 1991 until 2007 he was president of the International Federation of Anthroposophic Medical Associations (IVAA) which he newly built up from the ground as an organization that provided a firm legal and political foundation for anthroposophic medicine. He gave this medicine a face in Europe and was able to gain the trust of politicians, authorities and partners in complementary medicine.

In Italy he founded an umbrella organization for complementary medicine which he also represented in the health ministry in Rome (IT). With his colleagues he worked intensively on the Vademecum for Anthroposophic Medicines and made sure that it was translated into Italian. After a few years on the Weleda Group's board of directors he devoted himself in his final seven years to founding the Fondazione Antroposofica Milanese, the biggest anthroposophical centre in Italy, of which he was also the president.

Spiritual impulses

Giancarlo Buccheri always united anthroposophic medicine with general anthroposophy and with the School of Spiritual Science. For many years he was branch leader and Class holder in Milan (IT). In his final years he strongly promoted the free rendering of Class Lessons.

Membership News

We have been informed that the following 40 members have crossed the threshold of death. In their remembrance we are providing this information. | Membership Office at the Goetheanum

Jørn Rasmussen Store Heddinge (DK) 2 December 2018
Gertraud Birkmeyer Grenzach-Wyhlen (DE) 15 Nov. 2019
Dietrich Hirsch Kyffhäuserland (DE) 19 December 2019
Johanna Eigner Vienna (AT) 16 January 2020
Margarete Pinto Zurich (CH) 2 February 2020
John Moses Jr. Richmond/VA (US) 5 February 2020
Gerlinde Prash Feldkirchen-Westerham (DE) 6 February 2020
Diemute Hammer Graz (AT) 11 February 2020
Hermione Legg Bristol (GB) 21 February 2020
Margaret Corbett Bowral (AU) 22 February 2020
Ana Candida Zaeslin Sao Paulo SP (BR) 22 February 2020
Martin Brenner Frauenfeld (CH) 24 February 2020
Christel Thomas Schwerte (DE) 24 February 2020
Kurt Kehrwieler Bochum (DE) 25 February 2020
Richard Gaigl Reutlingen (DE) 2 March 2020
Helmut Dinkel Sulzfeld (DE) 3 March 2020
Christian Langscheid Neustadt (DE) 3 March 2020
Barbara Schweiker Bad Reichenhall (DE) 3 March 2020
Margaret Chambers Wilton/NH (US) 5 March 2020
Waltraud Reckhardt Bremen (DE) 6 March 2020
Oskar Senn Münchenstein (CH) 8 March 2020
Wolfgang Schmitt Nuremberg (DE) 9 March 2020
Elisabeth Reitter Colmar (FR) 11 March 2020
Ragnar Wiedersheim Mölnbo (SE) 12 March 2020
Angela Weishaupt Kreuzlingen (CH) 14 March 2020
Ernst Heinzer Winterthur (CH) 15 March 2020
Walter Hopferwieser Salzburg (AT) 16 March 2020
Margret Meyerkort Frampton-on-Severn (GB) 16 March 2020
Monika Foos Niefern-Öschelbronn (DE) 17 March 2020
Corinna Schauenburg Windhoek (NA) 22 March 2020
Paule Dassonneville St Etienne (FR) 23 March 2020
Florian Göbel Überlingen (DE) 26 March 2020
Anneliese Meilands Bonn (DE) 26 March 2020
Antonietta Buccheri Milan (IT) 29 March 2020
Victor White London (GB) 29 March 2020
Monique Ferron Verrieres-le-Buisson (FR) 30 March 2020
Margrit Rümmele Hombrechtikon (CH) 30 March 2020
Annemarie Vollenweider Arlesheim (CH) 4 April 2020
Giancarlo Buccheri Milan (IT) 7 April 2020
Ulrike Brockman Canterbury (GB) 7 April 2020

In March 2020 the Membership Office at the Goetheanum registered 97 new members. 41 left the Society between 7 March and 9 April 2020.

For 33 years he headed the Medical Section in Italy. Edizioni Minerva Medica recently published the book *Clinica Medica Anthroposofica*, which Giancarlo edited and co-wrote and which can be seen as his spiritual legacy.

After four weeks in intensive care and full isolation he crossed the threshold at sunrise on the day of the Easter full moon. | *Stefano Gasperi, Trento (IT)*

Correction Claus-Michael Brandt was born in 1932, not – as stated in *Anthroposophy Worldwide* 4/2020, page 11 – in 1931.

■ FEATURE



Meetings in digital rooms

"I connect with them through the heart"

Since 2016 the Anthroposophical Society in America has been using online spaces to exchange ideas and work on spiritual questions despite spatial distances (*Anthroposophy Worldwide* 6/2019). Part of their experience is to counter the coolness of technology with a warming of the room – as is usually the case when maintaining ritual places.

Sebastian Jüngel You offered online conversations as early as 2016. Do you see yourselves as pioneers?

Laura Scappaticci In 2016, the Anthroposophical Society in America began to fully explore offering online educational opportunities for its members and friends. It became clear that to make anthroposophical content more accessible to more people – those living far from Branches, working parents, young people – it was important to begin to consistently offer online content, including webinars, meetings, and a podcast. We now have over 25 webinars available on our website and a podcast with an international reach. A fully-online conference took place from 17 to 19 April this year.

Warming digital spaces

Our journey into the online world was done with caution and with warning from some of our members. We knew that accessibility and community building were a vital part of the future of anthroposophy. Our awareness of the risks and the spiritual aspects of working with technology make anthroposophists perfectly poised to experiment with this new form in a mindful way, bringing warmth to cold technological spaces. Because of this, and because of the hun-

dreds and hundreds of people from around the globe that join us to explore anthroposophy online, we see our community as pioneers. In fact, when COVID-19 hit, we were ready to transform our April face-to-face conference on death and dying into our first fully-online conference.

Reaching beyond physical barriers

Jüngel On 23 March more than 325 people joined online. What works well?

Scappaticci We have discovered that there are some things we can do well online, and others that still need exploration. For example, we can warm the space through lighting a candle together in each of our homes; we can create a container for spirit through reading a verse and a passage from Steiner. We create break-out rooms for personal sharing. These small groups seem to be the most appreciated part of our time online, with people wishing to stay connected to those they have just met.

We are working at the periphery of human connection. We can see each other, but we cannot touch. When I want you to feel I am looking into your eyes, I look into a camera, rather than at your picture, and I connect with you through my heart. This understanding of time, space, and our connections that reach beyond physical barriers

Warmth in digital spaces

1. Begin a meditation **focused** on the heart. The Warmth Meditation cultivates strength and openness of love that counteracts the coolness of the computer. (Peter Selg: The Warmth Meditation)
2. **Connect** with nature and the stars each day. It is so easy to move away from working on a computer and from checking one's phone before bed. Find a time to gaze upon a tree, listen to birds, speak to the stars.
3. **Create** ritual spaces with candles and verses in your online spaces if you are using them for communicating spiritual ideas. Start with the Calendar of the Soul by Rudolf Steiner to bring awareness to the season, to the actual time and space you are in. Study a passage from Steiner, read a poem, and make this practice rhythmic. | *Laura Scappaticci, Placerville, California (us)*

has always been familiar to anthroposophists. We value our connections to spiritual beings and those who have crossed the threshold – those we cannot touch with our physical senses.

Jüngel Where are the limits?

Scappaticci We are still learning. We are constantly sensing into what feels right to bring into online spaces. Class Lessons are a threshold we have not crossed. That would be a far reach.

Anthroposophy has come alive in new ways

Jüngel How has the Coronavirus affected the anthroposophical work in the United States?

Scappaticci Branches cannot meet, Waldorf schools are closed, Class Lessons are cancelled. And at the same time, something very positive is happening. More and more people are taking initiative by creating online, phone, and from-a-distance study groups, "practice groups," and gatherings. A group on the east coast has a 15 minute gathering every day to practise the control-of-thought exercise. A group on the west coast meets each Friday to discuss health-giving practices shared by doctors, nurses, and community members. This is happening all over the country, proving that the heart of our movement does not do "social distancing." With all this in mind, through this challenging time, anthroposophy in the us has come alive in new ways.

Image Video conference: connecting via camera and through the heart