



Anthroposophy worldwide

What is happening in the Anthroposophical Society

1–2 / 20

■ EDITORIAL

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Connecting spirit and practice

What does the new decade ask of us?

The 2020s will, on the one hand, bring a string of commemorative moments up until 2025; on the other hand, the world is often asking now what those who are inspired by anthroposophy can contribute to the open questions and problems of our time.

Individual and courageous

Such contributions have to prove themselves in practice and they must be able to give clear information on the extended knowledge and spiritual foundations they are based on. This applies as much to agriculture in times of climate change as it does to education, medicine or ethics in the age of transhumanism. Practice and knowledge, if they are conveyed in accessible and comprehensible ways, move more closely together and present major challenges in all areas. What must not be forgotten in all this are artistic creativity, transformative power and social action as essential preconditions for the future of humanity. The Anthroposophical Society could become a

global association of people who stand up individually and courageously for human dignity and for shaping the world out of spiritual insights. The motto we have chosen for this year's Annual Conference from Rudolf Steiner's Letters to Members reflects this: «Connecting with the world willingly out of love».

The members of the Executive Council are therefore delighted that Ueli Hurter decided to accept their call to join them even if this nomination may seem unusual (page 3). For where, after all, is the connection between spirit and practice as tangible as it is in biodynamic agriculture? This quality is needed in the coming years, as is the increasing inclusion of the Society worldwide. It is with this particular task in mind that Joan Sleight has offered to continue her work on behalf of the Executive Council for another seven years. The Executive Council will ask the members to agree to both nominations at the forthcoming Annual General Meeting. | *Justus Wittich, Goetheanum*

Image Experience with biodynamic agriculture in the Executive Council at the Goetheanum, Trav Williams / Deer Island Studio

Rudolf Steiner

Ahriman and Lucifer

Ahriman is never concerned with how an idea coincides with the objective world. He is only interested in the effects it has, in what it can achieve. [...] Lucifer is more concerned with developing ideas that generate the greatest possible consciousness in us [...] We come across so many untruths and even lies today [...] arising from emotions, because Ahrimanic and Luciferic streams have really seized hold of the world in a very chaotic way.

Source GA 170, Lecture of 28 August 1916

Relates to phenomena of our time

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■ PAUSE FOR THOUGHT

Initiative and collaboration

I in the We

It is through the care for social life in the Philippines and the commitment of individuals that many anthroposophical initiatives have been established. The task of anthroposophy is directed both inwardly, towards one's own self, and towards working in the world: a commitment to individuality and community.

In the Philippines the anthroposophical movement started with individuals asking what could be done with the social challenges the country faced after the dictatorship, and with searching for coworkers who are also asking for alternatives and seeking empowerment and social change. One of them is Jake Tan. As early as the 70s he fought side by side with the farmers for better irrigation systems, and asked himself, «How do you empower the Filipinos from the deprived sectors of society?» His wife Bella Tan, having witnessed many daily inhuman conditions was also concerned about the future of their children. Maryjoan Fajardo is part of the Philippine Educational Theater Association (peta) that produces plays to present issues against oppression and violence. Nicanor Perlas was forced to leave the country during the Martial Law years because of his opposition to the Bataan Nuclear Power Plant under the regime of Ferdinand Marcos.

Reviving the country

These four individuals, among other friends and colleagues who are also asking and seeking, started studying anthroposophy in 1987. It was the time when the country was reviving itself after the success of the People Power Revolution in 1986 and the end of the 21-year dictatorship. However, corruption, oppression and poverty have seeped through the vein of the Filipino way of life so that one asks how these overwhelming problems can be alleviated.

Following study groups with Nicanor Perlas, teacher trainings abroad and a pioneer kindergarten with the farmers' children on the Ikapati biodynamic farm, Bella Tan, Maryjoan Fajardo and Kathryn Perlas started the first Waldorf School in the Philippines in 1994. Jake Tan focused on anthroposophic medicines, while physicians like Dr Moon Maglana and Dr Grace Zozobrado-Hahn brought anthroposophically-inspired primary health care and individual empowerment of the Filipino through self-education and a healthy relationship to the environment to far-flung areas like Mindanao and Palawan.

Nicanor Perlas started the first biodynamic farm in the Philippines among his other initiatives, here and abroad. From then on, the movement expanded to include Waldorf schools,

biodynamic farms, regular ipmts for medical doctors, nurses, therapists and students, art therapy courses, the Christian Community and the Anthroposophical Group in the Philippines. Last September, 200 people gathered at the University of the Philippines to celebrate the contributions of anthroposophical impulses in the country in the last 30 years.

And in this space of individuality and community, may we uphold each other's freedom, feel ever more responsible for our becoming and connecting with one another, and trust in the guidance that comes when we ask.

Upholding each other's freedom

In the age of fake news, rapid technological advancement, constant attacks on basic human rights and the gap between rich and poor, how will the anthroposophical movement find its relevance? Through dialogue within and outside the anthroposophical community, calm vigilance to what is going on in the world, engaging the youth and commitment to act - both within one's own «I» and in the world. And in this space of individuality and community, may we uphold each other's freedom, feel ever more responsible for our becoming and connecting with one another, and trust in the guidance that comes when we ask. | *Nicole Asis, Dornach (CH)*



Nicole Asis, born 1984, is a teacher and musician from Manila, Philippines. In 2017 Nicole studied on the Anthroposophical Foundation Course at the Goetheanum. She is currently continuing her

training in Anthroposophic Music Therapy at АТКА while working part-time for the Social Initiative Forum. Image: courtesy of

www.anthroposophyphilippines.org

*General Anthroposophical Society***Increase in Executive Council activities**

In agreement with the Goetheanum Leadership, the Executive Council at the Goetheanum has asked Ueli Hurter, the co-leader of the Section for Agriculture, to join its ranks. At this year's AGM from 2 to 5 April 2020 the members will be asked to agree both to this new appointment and to a further term in office for Joan Sleigh.

Following the unexpected rejection by the AGM in 2018 of the proposal to re-affirm Paul Mackay and Bodo von Plato and the retirement of Seija Zimmermann, the four remaining members of the Executive Council at the Goetheanum have now, in cooperation with the Goetheanum Leadership, restructured the spheres of responsibility at the Goetheanum. One essential step in this process was the appointment of Constanza Kaliks, Claus-Peter Röh and Peter Selg as leaders of the General Anthroposophical Section, a task they will take up at Easter 2020. Joan Sleigh will continue to be responsible for the English-speaking world within the First Class of the School of Spiritual Science which encompasses all the Sections; Constanza Kaliks and Claus-Peter Röh will represent the speakers of Romance languages and the German-speaking world respectively. Up until Easter, Joan Sleigh will also continue to be in charge of the General Anthroposophical Section.

Extraordinary demands

Until the summer of 2019 Justus Wittich, Joan Sleigh, Constanza Kaliks and Matthias Girke thought they could manage all the responsibilities and activities of the Executive Council by themselves. In June 2019 it became clear, however, that they will be facing extraordinary demands: Matthias Girke in relation to the work of the Medical Section, Constanza Kaliks due to her forthcoming co-responsibility for the General Anthroposophical Section and Joan Sleigh because of her increasing travel activities.

In November, the Conference of the 36 country societies voted, in an open but decisive way, that the Executive Council needed strengthening. Joan Sleigh then refocused her plans more on the Goetheanum and the Executive Council opened consultations on a new appointment. Discussions with the members during the 2019 AGM had already shown that it would be advisable to appoint a further Executive Council member now from among the Goetheanum Leadership, because of the successful way this body has been working together. In agreement with the Goetheanum Leadership and following consultation on this matter with the three general secretaries of the extended Executive Council (Marjatta von Boeschoten, GB; René Becker, FR and Michael Schmock, DE), it was then decided to appoint Ueli Hurter, the co-leader of the Sec-

tion for Agriculture. Ueli Hurter will continue to lead the Section with Jean-Michel Florin but transfer his overall activity to the Goetheanum. After confirmation by the AGM in April, he would gradually change his active and leading involvement in the Ferme-Fromagerie de L'Aubier and the associative enterprise located there (which includes an eco-hotel, an organic restaurant, an organic city café with hotel and eco housing).

Broad experience

With this broad experience in his background, Ueli Hurter was instrumental in the forming of the Goetheanum Leadership in 2012. In 2016 he was actively involved in preparing and organizing the Goetheanum World Conference and in the general affairs of the anthroposophical movement and the General Anthroposophical Society. As a board member of both the International Biodynamic Association (IBDA) and Weleda he was instrumental in the growing cooperation between the Goetheanum and the spheres of life where anthroposophy is applied in practice.

Three of the future five Executive Council members – Constanza Kaliks, Matthias Girke and Ueli Hurter – would also have responsibilities as Section leaders at the Goetheanum (General Anthroposophical Section and Youth Section, Medical Section, and the Section for Agriculture). Joan Sleigh's tasks will involve extensive travelling and Justus Wittich continues to be responsible for the general and financial management at the Goetheanum. | *Justus Wittich, Joan Sleigh, Constanza Kaliks and Matthias Girke, Executive Council at the Goetheanum*

*General Anthroposophical Society***Partial streaming**

In order to make it possible for as many members as possible to follow the 2020 AGM, plans are afoot to stream parts of the meeting in a protected environment.

The Annual General Meeting is one of the most important organs of the General Anthroposophical Society. But due to geographical distance and the costs involved, many members don't have the possibility to attend this meeting in person and so depend for information on what happened on the written or oral accounts of others. In addition, they can never actively participate in discussions or in the votes. Last year, Gerald Häfner and Justus Wittich therefore developed proposals for the improvement of member participation. As a first step, one now plans to stream part of the 2020 AGM in German and English in a secure, password-protected environment.

For members only

The events on stage will be filmed and recorded (including the simultaneous English interpretation) and can then be watched live on a login-based digital channel. Only the persons speaking on stage will be shown and heard (both live and later via the archives); anyone not wishing to be seen can speak from the auditorium with only their voice being audible. The streaming is only envisaged for the lectures given at the Annual Conference and the plenary sessions of the AGM.

Access to the streaming will be restricted to members of the General Anthroposophical Society. They need to register personally via the Goetheanum Login for which they can apply on the Goetheanum homepage. The Membership Office at the Goetheanum will make sure that anyone who registers is really a member and will only allow access once this has been ascertained. The possibility of partially streaming the AGM has been investigated by Oliver Conradt, the Goetheanum's data protection officer. The recording will be deleted after a fortnight.

Live streaming in a protected environment will initially only allow members passive participation. The process will then be evaluated in order to establish whether or not membership participation is significantly improved by it. | *Sebastian Jüngel*

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www.anthroposophie.org/en

www.goetheanum.org/en/user-login



■ ANTROPOSOPHICAL SOCIETY

*General Anthroposophical Society***Global perspective: Joan Sleigh review**

This year's AGM will decide on the Executive Council's proposal to reconfirm their colleague Joan Sleigh for a further seven years in office. Joan Sleigh has been active around the world on behalf of the General Anthroposophical Society and is prepared to continue these activities in future.

Joining the Executive Council from South Africa seven years ago, I took on responsibilities within the Anthroposophical Studies in English and nurturing the links to anthroposophical developments in the English-speaking world. This has grown over the years to active engagement in numerous projects and responsibilities for the Anthroposophical Society, both in Dornach and worldwide with particular focus on social awareness and networking.

Biographical situation

My personal situation is currently in a process of change, as my husband Martin Herbert, an active researcher and practicing forestry consultant, has been called back to South Africa. His expertise, including research in the effects of global climate change, call him to take up a leadership capacity in a large future-orientated project in Africa.

This has led to the question of my role and place in Dornach from the perspective of the Executive Council at the Goetheanum. Being a mother-tongue English-speaker, as well as my upbringing in a Camphill Community in South Africa during the time of racial segregation, have sensitized my social awareness of diversity in peoples, cultures and approaches, and I therefore have a particular contribution to offer in the Executive Council. I have been asked by my colleagues in the Council and the Goetheanum Leadership, as well as by the Circle of the Country Representatives to be available for a further term of office. As this is fully aligned to my own intention, if this is also affirmed by the membership at the AGM, I would like to focus my work on the international growth and healthy development of the Anthroposophical Society worldwide, in the following ways:

Of particular interest, enhanced by the community and forestry project of my husband, is the opportunity to meet and research the awakening soul-spiritual impulses in Africa, through the capacity-building tool of Anthroposophy. In addition, I will continue to grow the relationships between the Goetheanum and the emerging Anthroposophical Societies in Asia, with the main focus on nurturing and cultivating the diverse approaches to the unfolding of individual and collective human potential. In addition, I intend to explore how the English language (and mindset) may contribute to the current and future enhancement of Anthroposophy in the world.



This will be possible by building on the experiences of the last seven years at the Goetheanum, by taking up the impulse of Anthroposophy as a path of research and practice, a lens for understanding life in all its complexity, and through remaining based in Dornach and integrated in the active work of the Goetheanum Leadership Team and the School of Spiritual Science.

My proposed tasks and responsibilities:

In the context of widespread travels and the growing significance of the English-speaking world, I intend to consolidate my other projects through focussed research and deepening practice. I wish to continue coordinating a number of international initiatives which are based at the Goetheanum and have found their way to my desk. These include the following:

- Managing the Social Initiative Forum (SIF) Project with a wonderful team of four young people. The SIF, originally inspired by Ute Craemer and Truus Geraets, is linked to the Social Sciences and General Anthroposophical Sections. It hosts and co-creates Social Forums in many places in the world, in which an international network of social initiatives meets to grow the awareness and practice of socially healthy individual and community development;

- Co-responsibility for the design and execution of *Living Connections – what is Anthroposophical Meditation?* This project has grown out of the Goetheanum Meditation Worldwide Initiative and builds a public platform for *Meditation for Life* in larger and smaller events. A Working Team of 18 practitioners meet regularly at the Goetheanum to inspire and deepen their own experiences in preparation for large international events.

- Co-responsibility for matters of the First Class in the English-speaking world. This includes working with the fast-changing developments of structures and practices, correspondence and meetings with Class Holders, the translations and updating of publications, as well as the organization of Class Conferences.

- Remaining the liaison person between the General Anthroposophical Section and the International Biography Trainers and Practitioners, enabling a growing visibility and impact of this growing field of work in the Anthroposophical Movement.

- Staying interconnected with the International Anthroposophical Studies at the Goetheanum. This multilingual programme offers students the possibility of getting to know themselves through the research and experience of Anthroposophy in dialogue and exchange with one another at the Goetheanum. A sense of co-learning and mutual agency is a unique characteristic of the programme.

- Continuing to support the re-enlivening of the culture of Branch and Group work on a worldwide scale.

True humanity

The current global situation appears to demand a more consciously intuitive approach to all matters of society, culture, economy and personal development than ever before. My intention is to serve the call to place what is truly human at the centre of global attention, using the unique insights and practices made available to all through Anthroposophy. | *Joan Sleigh, Goetheanum*

Image Joan Sleigh (r.) with a student, by Edda Nehmiz



USA

Meeting people where they are

The Anthroposophical Society in the USA seeks to meet people where they are, including on the internet. But direct meetings from person to person are equally important, such as for instance the Annual Conference and Annual General Meeting from 10 to 13 October that attracted almost 900 people.

In the us we are committed to meeting the next generation where they are. This means we must show up in new ways. First and foremost, we greet them with a warm smile and a willingness to listen without judgement. Deep listening opens us to the presence of a being of love that can only enter our spaces when we are truly present for each other. For this reason, we consider biography work a key ingredient in all of our in-person gatherings.

We create opportunities for sacred conversations about 21st century issues like social justice, earth justice, and human connection. We invite young people into leadership roles at our events and in our organizational structures. To compliment this, we are committed to using technology to create social spaces, and offer free digital meeting spaces for youth. We just hosted our first online Holy Nights gatherings with nearly 900 registrants of all ages from around the globe. Small groups were created in the online space for sharing and reflection. The warmth and joy was palpable.

Personal meetings and live streaming

Our AGM and national conference in Atlanta, Georgia was an example of an integration of meaningful in-person encounters, youth led work, and technological opportunities. Atlanta is in the heart of "the South," a part of our country known for its hospitality, diversity, and history of racial oppression. With this in mind, social justice was not a side-note or something that felt separate from our work. Martin Luther King, Jr and Marjorie Spock strengthened our theme of Facing Each Other: Freedom, Responsibility, and Love, while Steiner's hope for a true and un senti-

mental love guided us. Two people from the next generation, Andrea De La Cruz from the Goetheanum Youth Section and Patrick Kennedy from the Christian Community led keynote conversations, asking us to be ready with open minds, a depth of practice, and creative inner work in order to meet ourselves and others. These keynotes were live-streamed for anyone in the country and world to view.

What affects one, affects all

We invite you to work with two of our conference opening passages as a study for what is possible-and what is imperative-as we move towards our centennial year.

«Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly» Martin Luther King, Jr. Letter from a Birmingham jail, April 16, 1963.

«There is only one sure hope, and it has not been tried: To base both our understanding and our practice on esoterics. For esoterics alone makes it possible to see human beings whole, to discover them in their heavenly as well as in their earthly aspect, and, in the light of that total picture, to recognize what makes them worthy of esteem and love» Marjorie Spock of the Moral Artistry Group, 1983. | *Laura Scappaticci, Ann Arbor, Michigan (USA)*

www.anthroposophy.org

Image Annual Conference with young people, by John Bloom



Goetheanum Stage

Three generations of Faust

The new production of Goethe's Faust is a multigenerational project, with performers' ages ranging from 16 to 75.

«Theatre is a place for becoming and for promoting development», says Andrea Pfaehler, the director of Faust 1 and 2 at the Goetheanum. This statement reveals what is important to her in this new production. She creates development even by the way she casts the various parts across the whole range of a human life. Gretchen and Valentin are cast close to the characters' age (around 17); Faust is presented at two different stages of life in Goethe's tragedy.

This suggests a differentiation of characteristic traits. In the new production, different actors, male and female, will represent different qualities of Mephisto, such as a more traditional side, then his animal instincts, and different from these, a feminine seductiveness. In addition, Faust as a human and Mephistopheles as a metaphysical being are portrayed through eurythmy in the Prologue in Heaven and in other scenes through acting.

From the beginning, Andrea Pfaehler was inspired by the idea of Faust as a 'joining-in project'. Early on she asked Agnes Zehnter to build up a speech choir of both professional and amateur speakers from around the Goetheanum. These speakers, along with Andrea Pfaehler, Eduardo Torres, who is in charge of eurythmy, and everyone else involved will only have around six months for rehearsing. | *Sebastian Jüngel*

Premiere Goethe's Faust 1 & 2 in nine hours, 20–21 June 2020, Goetheanum Stage

Other performances (as part of Faust Weekends with lectures and workshops): 3–5 July, 10–12 July, 17–19 July and 24–26 July 2020

Special student offer 17–19 June 2020
www.faust.jetzt

Image Urs Bihler, Bernhard Glose, Ludowika Held, by Lucia Hunziker

Events

100 Years of Anthroposophic Medicine

27 February – 1 March *Overcoming Pain*, St Petersburg (RU)
www.medsektion-goetheanum.org/fileadmin/user_upload/Flyer_Russland_2020.pdf

6 – 8 March *100 Years Spiritual Science and Medicine*. Research Conference (German, English), Medical Section, Goetheanum (CH)
 Web (German) www.medsektion-goetheanum.org/fileadmin/user_upload/Forschungskonferenz2020.pdf
 Web (English) www.medsektion-goetheanum.org/fileadmin/user_upload/Research_conference_2020.pdf

20 to 22 March *Animal disease: solutions and questions*. First international conference on anthroposophic veterinary medicine (German, English, Italian), Medical Section, Goetheanum (CH)
 Web (German) www.medsektion-goetheanum.org/fileadmin/user_upload/VET2020_DE.pdf
 Web (English) www.medsektion-goetheanum.org/fileadmin/user_upload/VET2020_EN.pdf (http://www.medsektion-goetheanum.org/fileadmin/user_upload/VET2020_EN.pdf)
 Web (Italian) www.medsektion-goetheanum.org/fileadmin/user_upload/VET2020_IT.pdf

10 – 13 June *The Dignity of the Child*. International congress on pregnancy, birth and early childhood (depending on requirements in German, English, French, Mandarin, Russian, Spanish), Medical Section, Education Section, Goetheanum (CH)
 Web www.medsektion-goetheanum.org/fileadmin/user_upload/Early_years_conference_2020.pdf

10 – 12 July *Krisen, Abgründe und Entwicklung. Mensch und Medizin heute* (Crises, chasms and development. Humanity and medicine today), Faust weekend (German), Goetheanum (CH)
[www.f.aust.jetzt/zeitplan/krisen-abgruende-und-entwicklung](http://www.f Faust.jetzt/zeitplan/krisen-abgruende-und-entwicklung)

August *International Diploma Course Foundations of Integrative-Anthroposophic Medicine* starts at Cayetano Heredia University, Lima (PE)

1 – 8 August *Twelve Senses*. International Postgraduate Medical Training (Russian, German), St Petersburg (RU)

12 – 20 September 2020 *Crossing Bridges – Being Human!* 100 Years of Anthroposophic Medicine (depending on requirements in German, English, French, Italian, Japanese, Mandarin, Russian, Spanish), Medical Section, Goetheanum (CH)
www.crossingbridges.care

14 to 15 November *Annual conference* of the Anthroposophic Medical Association of Russia (Russian, German), Moscow (RU)

SCHOOL OF SPIRITUAL SCIENCE

Medical Section

A hundred years

At Easter 2020 Anthroposophic Medicine will celebrate its one hundredth birthday. The special anniversary will be marked with various events and through practice and research.

In his first course for physicians, *Geisteswissenschaft und Medizin* (GA 312)¹, Rudolf Steiner presented the foundations of a medicine extended by spiritual science. For many therapeutic professions these were the very first guidelines on topics such as human physiology (cardiac function, for instance), meeting the patient (questions of history-taking), disease pictures and their therapies, and even dentistry. Steiner provided impulses for pharmacists on mistletoe preparations for cancer treatment, on nursing and massage, balneology and oil dispersion baths. Many of these presentations have long been proven successful in practice, such as mistletoe therapy in oncology, for instance, or the link between the microbiome and the nervous system and the importance of external warmth applications in diabetes.

Ongoing development

Rudolf Steiner's intensive collaboration with physicians, Ita Wegman in particular, made it possible to further develop and conceptualize Anthroposophic Medicine, which has since then continued to evolve, alongside anthroposophic pharmacy, in practice and research, teaching and literature. Especially within the context of 'Western' medicine, the anthroposophic approach is fundamentally innovative and integrative. The practising of anthroposophic medicine requires thorough natural-scientific medical and pharmaceutical knowledge extended by phenomenological and spiritual-scientific insights. It is therefore true to say that Anthroposophic Medicine is a pioneer in the field of integrative medicine.

Impulses receive momentum and effectiveness out of their inner essence, their spiritual identity. Any separation from an original impulse results in weakening. Anthroposophic Medicine must therefore be recognizable in its essence and methods and its role in inspiring modern medicine must be understood: it lies in promoting individual human development in health and illness through solidarity-based community-building. | *Matthias Girke, Georg Soldner, Goetheanum*

www.medsektion-goetheanum.org/en/anthroposophic-medicine

¹ Published in English in 1999 as *Introducing Anthroposophical Medicine* by Anthroposophic Press, Hudsons NY (translator: Catherine E. Creeger).

Medical Section

Art therapy

The art therapy conference on anxiety disorders and the somatic effects of anxiety from 9 to 12 January at the Goetheanum was sold out.

The topic of anxiety drew more than 300 art therapists from more than thirty countries to the Goetheanum, with a multifaceted programme and a sheer endless range of creative methods and materials. The question was how art therapists around the world can share with and guide each other through methods and support measures that are highly individual and how the patient's forces of self-healing can be stimulated in this process. The conference members trustfully crossed the threshold of their own fear and embarked on artistic journeys together. They laughed, embroidered, painted, played, constructed, prayed, created, felted, cut, stamped, smelled, sang, hummed, searched, dreamed, listened, wrote, ate, drank, lived – together!

Fear and anxiety are omnipresent in our society. Global virtual reporting adds to this and overburdens us all with real and virtual fears while the information, the 'digesting' of these impressions, comes up short. As a result our vital forces are weakened and everything that our life body is unable to process builds up in our body and our soul life. Is there a hardening effect? Maybe. Who can really tell?

Newly connecting with the body

The anthroposophical knowledge of human nature can be inspiring and helpful here. With therapeutic clay-modelling, for instance, we can work on the life body. Experiencing the clay allows patients to feel connected with their body. And because anxiety manifests mostly in the etheric – as a most intensive form of bodily constriction – the patient's life forces and resilience can be strengthened and the anxiety transformed. Spirituality can also be a healing force and the Christ force is an inspiration for the future.

That drawing from one's own centre through artistic activity can be health-giving has recently been shown in a study conducted by the WHO's Office for Europe. | *Silke Speckenmeyer and Johanna Gunkel, International Coordination of Anthroposophic Art Therapies*

Next Art Therapy Conference on anxiety 7 to 10 January 2021, Goetheanum
www.icaat-medsektion.net/en/home



Medical Section

Art Therapy in India

The art therapy school Swaasthyakala Niketan in Bangalore has been recognized by the Medical Section; the second training course will start in April.

From 7 to 9 January 2019 a group of students from the art therapy school Swaasthyakala Niketan based in Bangalore came to represent their training at the annual meeting of the European Academy for Anthroposophic Art Therapies at the Goetheanum. The school is the first anthroposophical art therapy training in India. The training is of 3–4 years duration and is given in modules throughout the year. Up to now seven students have been certified.

The initiative was brought to life by the physician and painter Wahida Shaikh Murthy and the art therapist and painter Caroline Chanter, who teaches at the Rudolf Steiner Painting School in Dornach (CH). It grew out of the IPMTS (International Postgraduate Medical Training) conferences held in India, the first of which took place in India in 2005 with Michaela Glöckler. In this respect the training sees itself as part of the development of Anthroposophic Medicine in India. The physicians there have been accompanying the training with lectures and advice. Dr Harihara Murthy (Bangalore) and Dr Swapna Narendra (Hyderabad) have played a major role. Up until now four physicians have also taken part in the training.

The artistic-therapeutic foundation of the course has its roots in the sketches for painters given by Rudolf Steiner together with the methodology based on Gerard Wagner's painting and colour research of these sketches. The course consists basically of painting with plant-based pigments, clay modelling, black and white drawing (slant technique), text study and medical lectures given by Rudolf Steiner. | *Caroline Chanter, Dornach (CH)*

Web Wahida Shaikh Murthy, wahidaam@gmail.com; Caroline Chanter, c.chanter@iriscolor.ch

Image Graduates and lecturers of the first course, courtesy of

Natural Science Section

Johannes Kühl retires as Section leader

After 23 years in office, Johannes Kühl has stepped down from his leadership of the Natural Science Section at the end of 2019. He was the longest serving member of the Goetheanum Leadership. Following the motto 'First anthroposophy, then natural science' he was committed as a physicist and teacher to the anthroposophical life and to the School of Spiritual Science.

At the end of last year Johannes Kühl spoke to the Goetheanum staff about his time as the head of the Natural Science Section. As a student he worked at the Max Planck Institute in Göttingen (DE), where he and six other anthroposophically interested students as well as the Institute's director, Ernst-August Müller, studied Rudolf Steiner's natural-scientific courses together.

From experimentation to meditation

Ernst-August Müller was a faculty member of the Natural Science Section and he tended to talk to his students about the work that was done there. «The research we do here in Göttingen, that is the Section.» This comment had shown him, Johannes Kühl, that the work of the Section needed to be thought of as broad and international.

The three aspects of the School of Spiritual Science then became a driving force for him: research from experimentation to meditative deepening, the relationship with colleagues, locally and worldwide, and the representation of anthroposophy. The Natural Science Section was lucky, he pointed out, to have its own research institute.

He only just started working at the Goetheanum when he had direct experience of what it meant to represent anthroposophy, because Johannes Wirz, the Section's biologist, organized a conference («Ifgene») together with other biologists that promoted the dialogue between spirituality and GM technology. The goal of the conference was to establish contact with people who worked actively in genetic engineering. In the same year, 1997, a major conference on bees had set the whole Goetheanum «humming».

The institute itself was also a place of research. Jochen Bockemühl, for instance, presented studies and exercises on the imaginative experience of landscapes, and Georg Maier conducted in-depth studies in optics.



The study of genetics resulted in Craig Holdrege's book *Genetics and the Manipulation of Life – the Forgotten Factor of Context*. Many years later, Johannes Wirz published his study on Seeds as a Commons in which he presents ideas on how natural science can promote the social life. Johannes Kühl himself had worked intensively on atmospheric colour phenomena, how they appear in the rainbow, for instance, and how they relate to Goethe's Theory of Colours.

Over the last ten years Matthias Rang has been able to develop the work on colours to a level that resulted in important publications and several exhibitions. As part of all this research contacts were established both with the public and with academic circles.

Collaboration and appreciation

While one generation earlier it had been mainly individual personalities who achieved important results in the anthroposophically inspired natural science, establishing collaboration and achieving mutual appreciation was probably easier today, Kühl said. This was apparent in the Section's Evolving Science colloquia. The same collegiality had grown increasingly in connection with other Sections of the School of Spiritual Science and within today's Goetheanum Leadership group.

Johannes Kühl expressed his gratitude for having had the opportunity to be part of this development and to devote such a large part of his life to the Goetheanum.

As announced previously, Matthias Rang and Johannes Wirz will lead the Natural Science Section together from January 2020. | *Wolfgang Held*

www.science.goetheanum.org/en
Image courtesy of

SCHOOL OF SPIRITUAL SCIENCE

Visual Arts Section

Marianne Schubert steps down as section leader

Marianne Schubert has led the Visual Arts Section for almost six years, but she has known the Goetheanum for much longer as a member of the campus team and of the construction office. Her approach as section leader was integrative and she introduced special events such as picture contemplations, workshops and exhibitions.

Marianne Schubert was appointed head of the Visual Arts Section in March 2014 but in her profession as architect and landscape designer she had already worked with the Goetheanum Campus Team and for the construction office in the 1990s.

Marianne Schubert saw leadership above all as a serving and mediating role and was therefore most active in the background. Her selfless and integrative influence often helped to calm the waves between the painters, sculptors, and architects who constitute the Section. She did not shy back from bringing artists from the most diverse orientations together in conferences, colloquia and exhibitions. She honoured the painter Hannes Weigert as much as the sculptor and architect Christian Hitsch, who was himself quite influential in the Section for many years and who has left many traces of his activity at the Goetheanum.

Workshop discussions – artists' workshops

Together with Alexander Schaumann, Marianne Schubert organized a cycle of seven workshop discussions on the architecture of the second Goetheanum. The last one took place in February 2019 and was devoted to Rudolf Steiner as a landscape designer. Exploring the Goetheanum campus as an experiential space and studying its historical evolution as well as Rudolf Steiner's impulse for the campus design are themes that are close to Marianne's heart and that she will continue to pursue, with a book publication in mind.

During Marianne's leadership regular artists' workshops took place, for instance with Hannes Weigert, Claudia Schlürmann and Dorothea Templeton. Together with Ronald Templeton, she also organized sessions of contemplation in front of original art works by Rudolf Steiner. As a member of the Goetheanum Leadership she often in-



spired her colleagues to a deeper perception of Rudolf Steiner's artistic work, for instance when they were working together on the Foundation Stone Meditation.

Important events in recent years were devoted to the «sources of art», the dealing with new media and materials, the small cupola of the First Goetheanum or the relevance of organic architecture in our time (with Douglas Cardinal among others).

In connection with the sales exhibition *250 Works by 120 Artists* in early December 2018, of which Marianne Schubert was the initiator and curator, a much-noticed panel discussion took place in the Schreinerei on the question «Is there such a thing as anthroposophical art?»

A variety of exhibitions

Exhibitions curated by Marianne Schubert were almost permanently on show on the first floor of the Goetheanum. They included artists such as the South African painter Igor Sturmheit and the photographer Duilio A. Martins, the early work of Gerard Wagner, Edith Maryon's eurythmy figures, Rudolf Steiner's art and contemporary art from Tbilisi (GE). Marianne Schubert also headed the group that is in charge of graphic design at the Goetheanum and of the General Anthroposophical Society.

It is astonishing how much Marianne Schubert achieved in almost six years as Section leader, without any permanent staff. Only Thorwald Tiersch, who is now over 80, always faithfully supported her wherever he could.

At the end of the year, shortly after her 64th birthday, Marianne Schubert stepped down as head of the Visual Arts Section, handing over the leadership to Christiane Haid. | *Stephan Stockmar, Frankfurt (DE)*

www.sbk.goetheanum.org

Image by Anna Krygier



Social Science Section

Steward ownership

Gerald Häfner, the head of the Social Science Section at the Goetheanum, has, in collaboration with others, developed a draft bill on «steward ownership» for enterprises.

«Companies, hospitals, schools etc. are often bought up by investors who have nothing to do with their staff or activities and use them merely to enrich themselves,» says Gerald Häfner. More and more entrepreneurs are therefore looking for ways of keeping their firms independent so that they can't be treated as commodities. «Unfortunately we do not have the necessary legal forms in place yet.»

The law as it is at present sees enterprises as commodities. «But enterprises are social structures that include staff, suppliers and customers. They are not arbitrary commodities,» Gerald Häfner adds. The proposal for the new legal form of «steward ownership» envisages property rights that specify the long-term use of capital for the purposes of the actual enterprise as a social structure. Co-owners and shareholders can bring in and withdraw capital, but the voting rights and profit remain with the enterprise.

Companies such as Zeiss and Bosch have been pioneering this approach and others – such as Alnatura, Ecosia, Sonett, Wala and Weleda – are moving in this direction but have to employ auxiliary measures because the necessary legal forms are not in place.

In 2016, Gerald Häfner and others started developing a proposal for a legal form of «steward ownership» and, following the property conference in 2018, more than thirty enterprises got together in 2019 to found the independent Steward Ownership Foundation in Berlin. | *Sebastian Jüngel*

www.sozial.goetheanum.org

www.stiftung-verantwortungseigentum.de

Image Steward Ownership Foundation, by Anna Wyszomierska/Stiftung Verantwortungseigentum



Taiwan

Eurythmy at the National Theatre

On 1 January, the Harmony Amateur Eurythmy Club in Taiwan had a three-minute performance at the National Taichung Theatre – with real instruments.

For some years, the National Taichung Theatre has been offering amateur music groups the chance to perform on its stage. The Harmony Amateur Eurythmy Club was selected from 200 groups, and it was the first time the theatre has welcomed dancing performances.

The art of eurythmy is not very well known in Taiwan. This caused some issues in its communications with the technical staff at the National Taichung Theater. They could only offer an electronic piano, which did not match the aesthetic of the performance. It took some time to discuss with them why the group needed a real piano to have live music. Finally, the solution was to perform with real instruments: a flute and bassoon.

It was very challenging for the group had only a very short time for preparation. Before going on stage, there was only one practice and one dress rehearsal with two wonderful musicians whom the group had never worked with before. When the performance started, the audience was so quiet and the mood changed immediately compared to previous dance pieces. This was the only group to perform with live music.

After the performance, the host commented that it felt as if she could see the music visible on the stage. The club members know that their efforts could make more Taiwanese learn a bit more about eurythmy.

The Harmony Amateur Eurythmy Club has practised three mornings a week by themselves after the first intensive lesson given by Shiori Ogiyama in 2016. They aim to support their self-education and bring new art elements to the community. | *Shy Tyng Kai and Jessie Huang, Leichuan Waldorf School, Taichung (TW)*

Contact shishan.college@gmail.com

Video youtu.be/NVCoygyHCZA

Image Three-minute theatre performance: Harmony Eurythmy Group, Nationaltheater Taichung



Germany

Publicly active

Plans are underway to hold this year's specialist conference *öffentlich wirken* (taking action in the public life) as a BarCamp event. The topic is *Communication Today and Tomorrow* and the event will take place in Mannheim from 13 to 14 March.

Fake news, hate posts and manipulated opinion-forming threaten the free discourse today through distraction and disinformation. And modern technology provides the possibility for unlimited communication. It is not enough that we are able to use these powerful tools, we must also base our actions on ethical foundations.

The specialist conferences on communication entitled *öffentlich wirken* started in 2011 and have provided inspiration for a kind of communication that serves the common good. Since then, communication technologies, their networking potential in particular, have become even more efficient and flexible social forms have established themselves. The forthcoming conference will address this situation in three stages, using the BarCamp format moderated by Rouven Kasten (GLS Bank).

Why BarCamp? Annette Bopp, a journalist and member of the preparation team, underlines the potential of this social format, «Because it can cast light on the future of communication from various perspectives and anyone attending can contribute experiences and ideas. And last but not least, BarCamps are the perfect setting for networking and making new contacts.» The planned event will have keynote contributions from Luisa Neubauer of Fridays for Future and Maren Urner, professor of media psychology at Cologne University. Constructive journalism will be a further topic. | *Sebastian Jüngel*

Conference Communication Today and Tomorrow (in German) on 13 to 14 March 2020, Alanus Hochschule, Studienzentrum Mannheim, Zielstraße 28, 68169 Mannheim, Germany
www.oeffentlich-wirken.de

Image Fishbowl conversation: 2015 conference, by Bettina Engel Albustin, Archive photo

Film project on Social Threefolding: «From before the Storm ...»

The film *From Before the Storm*, which has been planned since 2017/2018, aims to convey insights into the threefold social organism, particularly to the younger generation. Using a simple narrative, the film illustrates how the social situation, having gone so wrong, can heal again. The film will focus on reasons why we are not putting social threefolding into practice.

Initial ideas included making either a classic documentary using existing interviews from the archives or a «fictional documentary», but these plans had to be reconsidered because an earlier cooperation ended, the budget was unrealistically high and the necessary partners could not be found.

With the help of Ina Walther, a first work meeting was arranged on 27 April 2019 with Manuel Linke, a young cameraman. I explained my basic ideas for the film and the plot I had in mind, which they both agreed to support. I then wrote the screenplay and we travelled to the Harz Mountains (DE) to inspect the main filming locations. By now we have also found our leading actor, Doris Buchrucker. (It is thanks to some donations from Germany and Russia that we can realize this project at all, on a «no budget» basis. Any financial support, in form of donations, is more than welcome.)

The screenplay is now ready and the work can begin as soon as we have found the rest of our team. Filming is expected to take place in June 2020. The film will be in German; translations into English and Russian are planned. | *Rainer Schnurre, Hildesheim (DE)*

Kontakt rainer.schnurre@gmx.de
www.alternativ3gliedern.com

■ FORUM

The situation of the branches in the «old» world

While the anthroposophical work is flourishing at the periphery, branches in Central Europe are closing down for age reasons or are longing for members of the younger generation to appear. Have the branches as a form of working together had their day?

The growing of anthroposophical institutions drew commitment from those who used to be active in the branches and not many had enough energy for both. Rudolf Steiner was already aware of this imbalance (the children are abandoning their mother). Once they come to the end of their working life, some return to the branches, where they are either longing for younger people to appear or focusing on working well together as older members.

Hanging in there?

While branch leader meetings in the last century – along with the class holder meetings of that time – were important occasions that one attended because everyone who was someone was there, they have now, in the 21st century, increasingly turned into gatherings of an ever smaller group of stalwarts that has lost its attraction. It is therefore not surprising that only around 40 people came to a meeting of group leaders with Joan Sleight at the Goetheanum from 8 to 10 December 2019, in order to talk about the relevance of branches today.

Franziska Bücklers told us vividly of the adventures of the young *Weissdornzweig* (hawthorn branch) in Bonn (DE) with its organic vegetarian restaurant. Harald Haas spoke about the structures of supersensible organs and the corresponding exercises. Adele Waldmann practised a kind of eurythmy with us that has been developed on the basis of mindfulness and that felt like a meditative exploration of diverse eurythmy gestures. But was there a mood of optimism? No – it felt more like a hanging in there. Even

finding a time for the next meeting seemed impossible on the Saturday night. Have we really come to the point where the last one leaving will turn off the lights? Not if I can help it.

Feeling optimistic!

The more pleasantly surprised I was when I myself surrounded by a mood of optimism on the Sunday morning. Others had clearly also felt that we can't go on as before! Suddenly the room is bubbling with ideas. The spirits may still look expectantly but on this morning I have the impression that they have received us again in their midst. «Networking» (community-building) and mutual encouragement for spiritual experiences emerge as new motifs. It is up to us to put them into practice.

Now there is a small administrative group at the Goetheanum. Anyone who feels responsible for the branch work can help with the preparation. A group called Branch Responsibility has been set up for contributions and minutes on the Goetheanum Forum. I hope that you will all «overwhelm» us with your own contributions and inspirations. | *Andreas Heertsch, Arlesheim (CH)*

Contact heertsch@mens.ch

www.forum.goetheanum.org

■ ANTROPOSOPHICAL SOCIETY

18 March 1946 •
30 November 2019

Christoph Graf

Christoph Graf crossed the threshold of the spiritual world on 30 November 2019, unexpectedly for the many people who knew him. Only eleven days earlier he had taught with great vitality and intensity, as one of his course participants reported, so that this sudden end seems almost inconceivable. When saying good-bye, one experienced his relaxed and almost serene expression that, as always, both said much and kept much back, and his hands which still conveyed the steely power of his eurythmy.

Eurythmy as a cultural impulse

Born in Winterthur (CH) Christoph Graf studied music (flute) and found his way to eurythmy at an early age. Lea van der Pals was his teacher and his colleague on the Goetheanum Stage. She also brought him into the eurythmy training and, in 1986, she entrusted the responsibility for the eurythmy school to him, of which he was director until 2002. His style of teaching was inspiring and open. He always opened new doors, provoked questions and awakened enthusiasm in people to do their own research.

His amateur courses were so popular that he was asked for help by people whose circumstances did not allow them to undertake a full-time training and as a result he started a part-time training as early as 1987 – an innovative step at that time.

His collaboration with, for instance, Georg Glöckler, Rudolf Kutzli and people with a background in dance and music led to public workshops that brought together lectures, courses and performances by the Aphaia Ensemble (DE). Christoph had a special connection with Ibrahim Abouleish, the founder of Sekem (EG), where he established, out of the situation he met there, eurythmy and a eurythmy training as a comprehensive cultural impulse.

**Arabic culture**

Many artistic performances resulted, in Arabic, such as Mozart's Magic Flute, Goethe's Faust Part 1 (abridged), Goethe's Tale of the Green Snake and the Beautiful Lily, Rudolf Steiner's Tale of the Rock Spring Wonder, Arabian folktales, and poems by Gibran, Rumi and other Arab poets. Christoph Graf firmly established eurythmy within the Arabic culture.

People there revered him too and were deeply touched by the news of his death. The eurythmist Martina Dinkel wrote, «We really have to see Christoph as a «father of eurythmy». He was a bearer of eurythmy, a bearer of light: a true Christophorus.»

His commitment to eurythmy was a cultural deed and deeply permeated by anthroposophical impulses. He taught and toured with the Aphaia Ensemble in many countries and it was only in the last five years that he reduced his travel activities.

Christoph was devoted to his eleven grand-children and he played the harp. Right to the end he taught and inspired people for eurythmy. He leaves an enormous gap in our training centre, Eurythmeum CH, that he helped build up and that has more than fifty full-time students now. | *Ingrid Everwijn, Eurythmeum CH*

www.eurythmeum.ch
Image courtesy of

We have been informed that the following 121 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | Membership Office at the Goetheanum

Henriet Barendregt The Hague (NL) 5 February 2018
Christa Feldmann Münster (DE) 6 April 2018
Roland Fuhrmann Leipzig (DE) 31 July 2018
Frank A. Perkins Ypsilanti/MI (US) 6 January 2019
Sibylle Grossellus Cham (CH) 8 January 2019
Arthur Ross Romakloster (SE) 1 February 2019
Maria Feichtl Munich (DE) 3 February 2019
Paul Purga Tallinn (EE) 11 February 2019
Liselotte Mihm Essen (DE) 26 February 2019
Renate Kämmerer Bielefeld (DE) 2 March 2019
Germaine Neukom Winterthur (CH) 4 March 2019
Veronika Biesantz Dortmund (DE) 21 April 2019
Rita Linder Arlesheim (CH) 21 April 2019
Michael Sarrach Dortmund (DE) 24 April 2019
Eleni Bitzarakis Stuttgart (DE) 28 April 2019
Vesela Vitanova Varna (BG) 29 April 2019
Thelma Ralston Morphetville (AU) 8 May 2019
Sandra Liverman Wesson/MS (US) 11 June 2019
Merilyn Rankins Heidelberg (AU) 30 June 2019
Per-Elof Nilsson Färjestaden (SE) in June 2019
Christiane Hofmann Hanover (DE) 25 July 2019
Folke Sandell Vikbolandet (SE) 27 July 2019
Solveigh Bockemühl Kleines Wiesental (DE) 30 July 2019
Jeanine Larmand Armaillé (FR) 30 July 2019
Nina Stamova Sofia (BG) 3 August 2019
Anneliese Schaebel Bad Tölz (DE) 29 August 2019
Eleonore Vognsgaard Ekerö (SE) 6 September 2019
Johanna Engel Kirchheim (DE) 15 September 2019
Vidar Jansson Söderköping (SE) 22 September 2019
Jane Hipolito Placentia (US) 23 September 2019
Nicholas Skilton Forest Row (GB) in September 2019
Helmut Günther Eichenau (DE) 4 October 2019
Gertrud Kohler Pasadena/CA (US) 4 October 2019
Claartje Wijnbergh Driebergen (NL) 5 October 2019
Allan Rydblom Floda (SE) 10 October 2019
Dietlinde Schowalter Albersweiler (DE) 11 October 2019
Auriol de Smidt Forres (GB) 11 October 2019
Jan Verdonk Bussum (NL) 16 October 2019
Georg Kuehn Frankfurt (DE) 19 October 2019
Hans-Heinrich Glismann Hamburg (DE) 23 October 2019
Cornelia Leist Grosshöchstetten (CH) 24 October 2019
Louis Aventuro Chestnut Ridge/NY (US) 26 October 2019
Wendy Bakker Alkmaar (NL) 27 October 2019
Jock Murray Beecroft (AU) 27 October 2019
Norbert Kaczerowski Marl (DE) 30 October 2019
Ute Kühn Herrsching (DE) 30 October 2019
Friedgard Schwarz Nieferrn-Öschelbronn (DE) 30 October 2019
Elisabeth Wahlen Zutphen (NL) 30 October 2019
Franz Wolf Randers-Mellerup (DK) 30 October 2019
Marie-Laure Schmit La Clastre (FR) 31 October 2019
Karola Rückbeil Schorndorf (DE) 1 November 2019
Annamarie Plietzsch Munich (DE) 2 November 2019
Frédérique Wouters Zeist (NL) 3 November 2019
Constance Cook Edinburgh (GB) 5 November 2019
Grietje Hubers Bussum (NL) 5 November 2019
Anne-Thérèse Altaffer Hombrechtikon (CH) 6 November 2019
Hellmut Fischmeister Graz (AT) 6 November 2019
George Rose Garden City/NY (US) 6 November 2019
Paul Thomas Schwerte (DE) 6 November 2019
Ruth Schreiber Berlin (DE) 7 November 2019

Philip Schouw Bloemendaal (NL) 8 November 2019
Roswitha Groth Gaborone (BW) 13 November 2019
Roland Koller Kreuzlingen (CH) 13 November 2019
Renate Schnorr Grellingen (CH) 13 November 2019
Gabriela Gerretsen Lüneburg (DE) 14 November 2019
Walfried Remmert Kassel (DE) 16 November 2019
Susanne Harnisch Kassel (DE) 16 November 2019
Renate Kaspar Lübeck (DE) 18 November 2019
Gerda Ferber Nieferrn-Öschelbronn (DE) 19 Nov. 2019
Valerie Kral Stuttgart (DE) 19 November 2019
Heinz Burg Basel (CH) 20 November 2019
Kaj Tropp Henån (SE) 20 November 2019
Hermann Wahl Lippetal (DE) 20 November 2019
Christopher Buck Passau (DE) 21 November 2019
Margret Scharmer Horst (DE) 21 November 2019
Karin Westendorf Bremen (DE) 21 November 2019
Werner Spänhauer Walkringen (CH) 22 November 2019
Jeanne Vallée Paris (FR) 22 November 2019
Christina Krüger Ettlingen (DE) 23 November 2019
Ingeborg Klink Darmstadt (DE) 24 November 2019
Annelene Knoller Munich (DE) 26 November 2019
Lamara Babluani Tbilisi (GE) 29 November 2019
Petre Papacostea Bucharest (RO) 29 November 2019
Frau J. C. Smits-Boot Leeuwarden (NL) 29 November 2019
Anne Effenberger Mannheim (DE) 30 November 2019
Christoph Graf Oberwil (CH) 30 November 2019
Gerda Peinelt Rot am See (DE) 30 November 2019
Alba Rodríguez Santiago (CL) 30 November 2019
Attila Varnai Breziers (FR) 2 December 2019
Janet Klaar Stourbridge (GB) 3 December 2019
Monica Maioli Bellaria - Igea Marina (IT) 3 December 2019
Fred Rosenbaum Los Angeles/CA (US) 3 December 2019
Ingrid Røstad Andresen Vardø (NO) 6 December 2019
John Davidson Camp Mountain (AU) 7 December 2019
Brigitte Schwierin Borchon (DE) 8 December 2019
Stuart Heywood Bristol (GB) 9 December 2019
Irene Behrens Stuttgart (DE) 10 December 2019
Barbara Hübner Arlesheim (CH) 10 December 2019
Nelly Senfft von Pilsach Merano BZ (IT) 10 December 2019
Dorothea Czeczka Dortmund (DE) 11 December 2019
Peter Gilly Ehrendingen (CH) 11 December 2019
Marthe Pernet La Tour-de-Peilz (CH) 11 December 2019
Sonja Landweer Thomastown (IE) 15 December 2019
Margot Renggli Zollikon (CH) 18 December 2019
Gudrun Davy Stuttgart (DE) 21 December 2019
Irmtraud Weber Stegen (DE) 21 December 2019
Peter Tradowsky Berlin (DE) 23 December 2019
Michèle Sanz Paris (FR) 29 December 2019
Valerij Kondratjev St Petersburg (RU) 30 December 2019
Ingeborg Mauff Kassel (DE) 30 December 2019
Inger Pehrson Hjørring (DK) 30 December 2019
Kyllikki Almqvist Järna (SE) in 2019
May Brage Järna (SE) in 2019
Martin Vogt Karlsruhe (DE) in 2019
Felicita Schmidt Stuttgart (DE) 1 January 2020
Genrich Schnapir Moscow (RU) 1 January 2020
Berthild Kother Nieferrn-Öschelbronn (DE) 3 Jan. 2020
Helmut Lindheimer Stuttgart (DE) 3 January 2020
Cornelia Zippel Frankfurt (DE) 5 January 2020
Werner Zumppe Berlin (DE) 5 January 2020
Almuth Liesenborghs Dornach (CH) 7 January 2020

In November and December 2019 the Membership Office at the Goetheanum registered 176 new members. 139 left the Society between 9 November 2019 and 10 January 2020.

■ FEATURE

New general secretary Florencio Herrero

Being part of a modern society

Spain is a country with autonomous regions, a country that has been both fought over much in its history and that has also been a colonial power itself. The identity of its population today reflects the diverse cultural influences. In May 2019 the physician Florencio Herrero was appointed general secretary of the Anthroposophical Society in Spain.

Sebastian Jüngel Bull fights, flamenco and Carmen, the opera – what is Spanish about Spain? Florencio Herrero: You are listing artistic ways of expression that we find in Spain in these or other forms. Maybe the authentic feature of the Spanish soul is that it expresses its inner world through art.

Gateway to Europe

Jüngel Why was Spain fought over in the course of its history?

Herrero Spain commands a strategic position in the Mediterranean, with miles and miles of coastline which makes it permeable to the outside world. As a result the country has become a gateway to Europe for other cultures and religions as well as for refugees, primarily from Africa. The Romans, religions such as Catholicism and Islam and military dictatorship have had a paralyzing effect on the soul development of the Spanish people. The positive response to all this was a – mainly artistic – fusion in areas such as architecture, painting, sculpture and music.

Jüngel What holds it together?

Herrero First of all, this fusion needs to be acknowledged as the country's spirit-soul identity, then one needs to observe and emphasize the differentiation of the soul's creative faculty and the manifold ways in which this manifests geographically and historically, in the language and the culture and so on.

Jüngel: Does the fact that Spanish is a world language create a sense of kinship with other Spanish-speaking countries?

Herrero Yes, through the relationship between the Spanish language and literature. This means that we find good and acclaimed writers in many Latin-American countries, some of them Nobel Prize winners. Take the most universal oeuvre of Spanish literature, Cervantes' *Don Quixote de la Mancha*, where we see two multifaceted polar characters and how a balance is created through the dialogue between them: a model for the social life.

Jüngel What kind of «natural» spirituality do you perceive in Spain?

Herrero The only official religion in Spain has been Catholicism; other religions were opposed by the Catholic Church. There are small examples, however, of the coexistence of Catholicism, Judaism and Islam, for instance in Toledo in the Middle Ages. Mysticism also needs to be men-

tioned here, and the mystic Teresa of Avila, to whom Rudolf Steiner referred as one of the first representatives of the consciousness soul. Laicism prevails today although there is a polarization between those who seek spirituality – based on Eastern approaches, Buddhism, Hinduism, and Yoga – and the materialistically minded.

Responsible individuality

Jüngel Where is anthroposophy in all this?

Herrero Anthroposophy did not become known in Spain until the 1970s. The Franco era and that of social and spiritual totalitarianism represented by the political regime first had to come to an end. The contribution of anthroposophy is the development of the free and responsible individuality that allows people to connect with the world around them in solidarity.

Jüngel Where is anthroposophy «strong»?

Herrero The development of the Anthroposophical Society in Spain has been slow but despite all the difficulties we have branches and work groups today in many cities and we have three anthroposophical cultural centres. Waldorf Education is the most active area, but biodynamic farming (Spain is an agricultural country) and Anthroposophic Medicine are also important, although we are facing difficulties at present, as is apparent, for instance, in the closing down of the Weleda laboratory and the campaign to discredit complementary medicine.

Overcoming fragmentation

Jüngel What was your situation when you found out that you would be general secretary of the Anthroposophical Society in Spain?

Herrero I already was a council member and president and I have always fostered a relationship with the Goetheanum and its representatives. As a physician I have always been in contact with the Medical Section. In Spain I often have the opportunity, for various reasons, to travel around the whole country. In May 2019 the members of the Anthroposophical Society in Spain again expressed their trust in me to form a team that will promote the development of anthroposophy and of the anthroposophical Society in Spain.

Jüngel What would you say to the Anthroposophical Society in Spain if it came to you as a patient?

Herrero The most pressing problem is the frag-



mentation within the movement and the Society. Although they have grown roots in Spain, I think that more coherence and cooperation are needed.

Jüngel What are you planning to do?

Herrero In accordance with this diagnosis the present council decided to promote the sense of being part of a modern society that wants to serve humanity today and help solve its problems. We try to achieve this by meeting with active members and with the representatives of the various groups and by having work meetings with the anthroposophical professional associations.

Jüngel You are yourself present on YouTube. How can we take the anthroposophical impulse into the world?

Herrero One question we ask ourselves is how we can visualize anthroposophical activities. How can people who are looking for a conscious spirituality find anthroposophy, in a country where it is still so little known? We must use all forms of media to make the anthroposophical impulse known.

www.sociedadantroposofica.com

Image Travels much in Spain: Florencio Herrero, Sebastian Jüngel