



Anthroposophy worldwide

What is happening in the Anthroposophical Society

3/20

February 2020 • N°3

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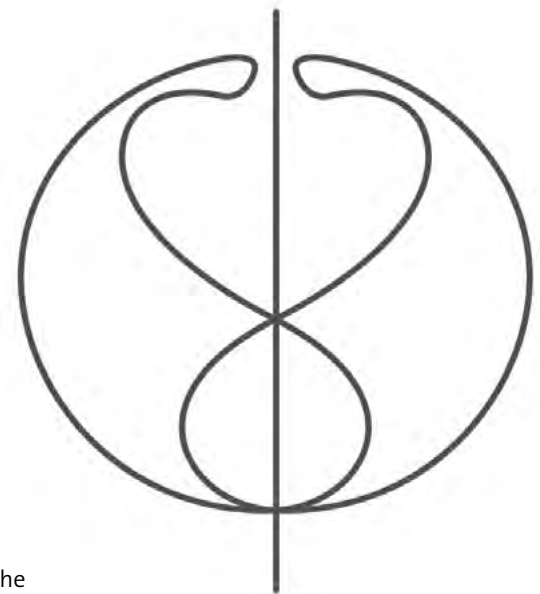
*A hundred years of
Anthroposophic Medicine*

The human being is a bridge

When, at Easter 1920, Rudolf Steiner gave his first course for physicians at the Goetheanum (GA 312), the foundations for Anthroposophic Medicine were laid. In twenty lectures he discussed the human organism, its pathologies and the corresponding therapies. Today we stand astounded at the germinal power and breadth of those lectures: many of the things Rudolf Steiner said then have been corroborated by modern findings, for instance the connection between the intestine (microbiome) and the nervous system. Numerous indications have become daily practice in Anthroposophic Medicine, such as the use of mistletoe therapy in cancer and *Rhythmical Einreibungen* in nursing. Many other such seeds are waiting to be scientifically explored and applied in practice.

Healthy humans and a healthy earth

The motif of the bridge is central to medicine: Anthroposophic Medicine is a bridge that originates in the achievements of natural-scientific medicine and leads across to a health-oriented understanding of human beings as self-developing entities: a medicine that, through the therapeutic relationship, builds a bridge to the patient and other professional groups with whom it forms a therapeutic working community; a medicine that develops and applies its remedies on the basis of a living understanding of the human be-



ing, nature and the cosmos, a medicine, in other words, that builds a bridge between microcosm and macrocosm. We need to take responsibility for the living earth and its protective layers because our health cannot be separated from that of the earth.

From 12 to 20 September 2020 we will celebrate the birthday of Anthroposophic Medicine at the Goetheanum with a world conference. We have chosen the bridge motif for the conference because it will be about current developments and future perspectives in all areas of life that are touched by Anthroposophic Medicine. Eurythmy performances and Beethoven's Ninth Symphony, festive encounters, lectures and around a hundred workshops will await the birthday guests, form bridges from person to person and from the past to future developments, to «future existence». | Matthias Girke and Georg Soldner, Goetheanum

Rudolf Steiner

The human being is a bridge

The human being is a bridge
Between the past
And future existence.
The present is a moment;
Moment as bridge.
Spirit grown to Soul,
In matter's husk,
Comes from the past.
Soul growing to Spirit
As seed encased,
Journeys toward the future.
Grasp future things
Through past ones,
Hope for evolving things
Through what has evolved.
So grasp existence
In evolving growth.
So grasp what will be
In what exists.

Source Christmas, 24 December 1924, GA 40.
Translation by Gerald Karnow

Relates to Editorial (page 1), Annual Conference of the Medical Section (page 8)

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■ PAUSE FOR THOUGHT

Mary

Archetype of evolving humanity

In Mary, the mother of Jesus, we meet several qualities that represent moments of evolving humanity, from the ability to be a vessel for a deity to the forming of a seed for a future spirit reality and effectiveness that includes the conscious facing of death forces.

In the Gospel of Matthew Mary is guided by a great affirmation of life. She forms the warmth-permeated space in which the human essence can be found and enhanced. She enables the transformation and realization of the tasks of men, be they Joseph, the Magi or the Disciples. In Luke's Gospel we meet Mary as a human soul, the protector and mover of the Word. As human beings we have received the gift of speech but also the capacity to remain silent, to pause and let silence provide a resonant space that can be a creative, transformative force.

The Gospel of John portrays Mother Mary as the former of relationships. She makes it possible for Jesus to perform the first signs at the Marriage in Cana, enabling his I-being to enter into his earthly-physical being. At the end of his earthly life, Mary is standing beneath the cross, forming a new relationship with John, «the disciple whom Jesus loved». In the Fifth Gospel Rudolf Steiner describes how Jesus returns from his journeys, despairing of humanity's lost connection with the spirit. Mary listens to him, in silence but spiritually present, thus preparing the space for his future task so that he can approach the Baptism in the Jordan in freedom.

Bearer of an evolving being

The most sublime image of Mary we probably find in John's Book of Revelation: a woman – clothed by the Sun, the Moon beneath her feet, and upon her head a crown of twelve stars – who is threatened by the dragon. The moon imparts on her the forces of reproduction, the ability to conceive, and that which has become as the foundation of her effectiveness. The crown represents the human soul's affinity with spiritual becoming – the soul as the bearer of an evolving being. The dogmas of the Church assigned four qualities to Mary that help us to understand what she stands for: Mother of God (in each of us lives a deity that helps us overcome our negative self-image and our preconceptions in relation to others; this needs courage and inner strength);

Virginity (the devotion we bring to our life plans and to spirit-imbued tasks), Immaculate Conception (the willingness to take risks when we embrace new thinking and new ways of acting, trusting in the unfolding of our own potential) and Assumption (for a more conscious understanding of physicality as a basis of spirituality).



Creator of a new spirit birth

Physically, Mother Mary creates the space where birth can occur: she envelops, suffers fears for and accompanies the being that arrives in the world. As she tends to the needs of humanity, the birth-giving, enveloping and nurturing mother can also be seen as an image of Mother Earth. Among Mary's soul forces are the ability to listen and pause, to be compassionate and receptive, to offer space and support. Mary's affirmative capacity makes her the new Eve, the mother of humanity. Spiritually, and this is conveyed particularly in the picture of the crucifixion, Mary accompanies and suffers, as Pietà, spirit birth through the process of death. As *Pistis Sophia*, known also as the Holy Spirit, she is the creator of a new spirit birth in the future. | Joan Sleigh, *Goetheanum*



Joan Sleigh, born in 1962, is a member of the Executive Council at the Goetheanum and continues to be the coordinator of the General Anthroposophical Section until Easter 2020.

Image Philippe de Champaigne: Annunciation, The Met Fifth Avenue. Joan Sleigh, courtesy of

Annual General Meeting
at the Goetheanum

2020 AGM: invitation and agenda

Dear Members,

The previous edition of Anthroposophy Worldwide (1–2/2020) included the programme of the General Anthroposophical Society's Annual Conference from 2 to 5 April 2020. The motto of this year's conference is taken from the Anthroposophical Leading Thoughts: *To Willingly Unite With the World in love*. We also invite you warmly to this year's Annual General Meeting and look forward to seeing you there.

For the first time, members will have the possibility to stream part of the Annual Conference, either live or on demand. Please make sure you apply for a login in good time (see information on the right)! Whether or not this will offer more members across the world the chance to participate will be evaluated afterwards.

Please note that booking is essential for this conference! | *Justus Wittich, Joan Sleigh, Constanza Kaliks and Matthias Girke for the Executive Council at the Goetheanum*

Proposed agenda for the 2020 AGM

Thursday, 2 April 2020, 5
to 6.30 p.m. – AGM I

- 1 Welcome and opening
- 2 On the situation of anthroposophy, the Anthroposophical Society and the School of Spiritual Science. Executive Council report.

Friday, 3 April 2020, 11.30 a.m.
to 12.45 p.m. – AGM II

- 3 Further reports and presentation of motions and concerns
Discussion of Executive Council report and reports, motions and concerns

Friday, 3 April 2020, 4.45
to 6.30 p.m. – agm iii

Discussion continued in the plenum or in groups



Saturday, 4 April, 11.30 a.m. to 12.45 p.m. /
[4.45 to 6.30 p.m.] – AGM IV

- 4 Presentation of 2019 annual accounts and auditor's report
- 5 Discussion and approval of 2019 annual accounts
- 6 Election of auditors
- 7 Motion to discharge the Executive Council
- 8 Confirmation or rejection of another term in office for Executive Council member Joan Sleigh (secret ballot)
- 9 Confirmation or rejection of Ueli Hurter as Executive Council member (Ueli Hurter is already part of the Goetheanum Leadership)
- 10 Motions and concerns presented to the 2020 AGM

Consultations and discussions with the members will be restricted to the two AGM sessions on Friday, 3 April 2020, so that decisions can be made on Saturday 4 April 2020.

The AGM sessions mentioned will be streamed live in a protected environment. For details see Anthroposophy Worldwide 1-2/2010, page 3. Members can apply for access now at www.goetheanum.org/login

If required, the AGM can be extended to Saturday, 4 April, 4.45 to 6.30 p.m. It is planned, however, to use this time to work on deepening the Conference theme.

Presentation of motions and reasons

The motions and the reasons for them are provided in full in a protected area of the Goetheanum website. Go to www.goetheanum.org/login

A concern dealing with the **rehabilitation of Herbert Witzenmann** as an executive council member is included in this issue on **page 4**.

The motions will also be shown in the **agm booklet** and can be sent out by post on request. If you wish to receive a copy please write to

Goetheanum Membership Office

Motions
Rütliweg 45
4143 Dornach
Switzerland
Full Annual
Conference programme

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

www.goetheanum.org/en/to-willingly-unite-with-the-world-in-love

Image Goetheanum Executive Council: Joan Sleigh, Matthias Girke, Constanza Kaliks and Justus Wittich, by Duilio A Martins

Annual General Meeting at the Goetheanum

Concern: Herbert Witzenmann rehabilitation

In 1935 Ita Wegman and Elisabeth Vreede were removed from office by the General Meeting and a large number of members were excluded from the Anthroposophical Society. Thirty-three years later, on 14 January 1968, the then Executive Council one-sidedly announced its ‘book resolution’ in the anthroposophical newsletter (Nachrichtenblatt 7/1968). Herbert Witzenmann, who was a member of the Executive Council at the time, was the only opposing this decision.

The term ‘book resolution’ refers to the decision to sell the books of what was then called the Nachlassverein – the administration of Rudolf Steiner’s literary estate (today Rudolf Steiner Verlag) – at the Goetheanum, although the Annual General Meeting of 1956 had decided against this with 1153 over 47 votes.

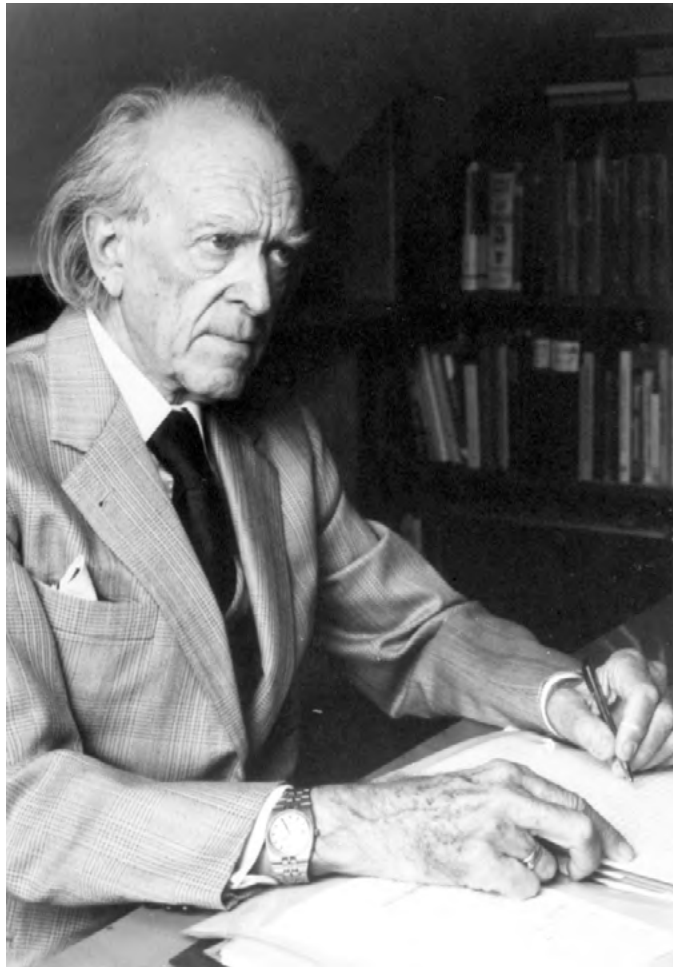
Under Albert Steffen’s leadership it had been assumed that books edited by the Nachlassverein, which did not accept the spiritual continuity of the 1923/1924 Christmas Conference, could not be sold at the Goetheanum without gravely violating the modern mysteries’ principle of truthfulness.

Amfortas’ wound

In my view, Herbert Witzenmann saw this violation as an Amfortas wound inflicted on the spiritual being Anthroposophia, a wound that would have serious consequences. This fact found expression in the publication of Rudolf Steiner’s work. The intentions expressed by Rudolf Steiner during the Christmas Conference as regards the printing of his collected works (cf. Article 8 of the Founding Statutes) were not put into practice. Herbert Witzenmann was concerned that Rudolf Steiner’s work would end up unprotected. Is this an old, dusty episode in the history of the Anthroposophical Society that has become entirely irrelevant today?

Herbert Witzenmann

Herbert Witzenmann (1905–1988) was a factory owner, patented inventor, economist, poet and pianist, scientist, author of numerous essays and books and a member of the Executive Council at the Goetheanum. He was uncompromising in



Executive Council meets Eugen Meier

Fundamental reappraisal

On 4 February 2020 the Goetheanum Executive Council met with Eugen Meier and supported his concern. The situation can, however, not be resolved by a single act or decision of the General Meeting but the developments at the time including the underlying controversy about Rudolf Steiner’s literary estate and the different views on the School of Spiritual Science need to be worked through gradually in a future-oriented way. | *Justus Wittich for the Executive Council at the Goetheanum*

his belief that Rudolf Steiner’s work needed protecting, and it still needs protecting today. His epistemological work shows that he knew how to permeate his spiritually sophisticated writings and lectures with the kind of inner substance that protects them from intellectual and sentimental exploitation.

The historical background

Herbert Witzenmann devoted his entire life to individualized intuition and observation. With his spiritual farsightedness he realized that the ‘book resolution’ would remove the protection that Rudolf Steiner’s work needed. «The 14 of January 1968 had a negative impact on world history!» (Herbert Witzenmann). The problem that remains tied up with the ‘book question’ concerns the spiritual continuity and continued effect Rudolf Steiner has had on his pupils and on the world today, although he is no longer physically among us.

How are we dealing with Rudolf Steiner’s work? This is the crucial question that was at the root of the conflict. Is it still relevant today? How do we protect Rudolf Steiner’s work today? Do the turmoil and polarization surrounding Christian Clement’s and Hartmut Traub’s journal *Steiner Studies*, for which Jost Schieren and Wolf-Ulrich Klünker are also working, not show us clearly that the question of protection is as relevant today, after 52 years, as it was in 1968?

Herbert Witzenmann was gravely concerned about the forgotten protection, which we provide as little today as we did then? What is the essence of this protection?

The book resolution of 1968

Rudolf Grosse, who was chair of the Executive Council at the time, justified the ‘book resolution’ by saying, «This will set free forces which can be used to further the development of the Anthroposophical Society and, particularly, to realize the School of Spiritual Science.»

The opposite was the case and a serious conflict was created within the Anthroposophical Society that lasted until 1979, when the motion that the General Meeting should remove Herbert Witzenmann from office failed because of his impressive accountability report.

In May 1970 the majority of council members decided to take the Social Science Section away from Herbert Witzenmann. On his sickbed he received a letter from his Council colleagues, which

was published in the January newsletter of 1972 (*Nachrichtenblatt* 3/1972). The letter stated the Council's decision to relieve Herbert Witzenmann from all his functions on both the Executive Council and in the School of Spiritual Science.

The scientific foundations of anthroposophy – our future?

Half a century later, it has become possible, with goodwill, to leave behind the old, trodden paths of the conflict and find new ways of integrating the scientific stream into the Anthroposophical Society. It is a challenging task, however, that cannot be achieved from one day to the next. It is my opinion that, when Herbert Witzenmann was exiled, the spiritual essence of the scientific anthroposophy that he was able to represent quietly fled from the Goetheanum.

I think that the future of the Anthroposophical Society depends on regaining this spiritual essence. Because the conflict makes us ask how we can deal with Rudolf Steiner's work, how we make it our own in all its depth, so that we are able to protect it. The processing of the Society's history that is required for the sought rehabilitation will enable us to realize the future form of the Anthroposophical Society, aside from many other tasks. Only when Spirit-Recalling, Spirit-Awareness and Spirit-Beholding unite will we be able to reshape the social reality. Herbert Witzenmann does not need personal rehabilitation, but today's Anthroposophical Society needs it urgently.

I ask the Executive Council to prepare the rehabilitation of Herbert Witzenmann together with the members. By rehabilitation I mean the reintegration of his personality and his work into the Anthroposophical Society from which he was – factually even if not legally – excluded and exiled. This reintegration must be accompanied by the recognition of all of Herbert Witzenmann's achievements with regard to the spiritual continuation of the Christmas Conference of 1923/1924 and the social-aesthetic impulses for a social form of the Anthroposophical Society that is suited to our time. | *Eugen Meier, Hochwald (CH)*

Image Herbert Witzenmann, provided by Gideon-Spicker-Verlag

Annual General Meeting at the Goetheanum

Motions submitted by the Executive Council

Following the consultations at last year's AGM, amendments are suggested to the Statutes of the General Anthroposophical Society, Articles 6 and 12, concerning the inclusion of the Conference of Country Societies as an organ of the General Society and the deletion of the passage regarding an Executive Council chairperson:

1 Article 6 is to be amended as follows (amendments in italics):

«6. The General Anthroposophical Society has as its organs:

- a) the General Meeting
- b) *the Conference of Country Societies*
- c) the Executive Council
- d) the auditors»

2 Article 12 is to be amended as follows:

Currently: «12. The Society is led by an initiative council, consisting of a minimum of three members. The nomination of the Chair and the additional members of the Executive Council follow proposals made by the Executive Council in agreement with the General Meeting for a period of seven years. Extensions for a further seven years are possible by affirmation. The assignment of duties within the Executive Council and its manner of conducting business are to be regulated by the Executive Council itself.»

Proposed new wording (changes in italics):

«12. The Society is led by an initiative council, consisting of a minimum of three members. *The nomination and extension of the Executive Council for a period of seven years are decided in agreement with the Goetheanum Leadership and the Conference of Country Societies and require confirmation by the General Meeting.* Extensions for a further seven years are possible. The assignment of duties within the Executive Council and its manner of conducting business are to be regulated by the Executive Council itself.»

Annual General Meeting at the Goetheanum

Motions submitted by members

3 Andrea Meyer Jeserich, Dornach (CH), moves that the Annual General Meeting should decide to allow the architect and sculptor Christian Hitsch to present his designs, drawings and plans as well as his model for maintenance work to be carried out on the Schreinerei (Carpentry building) in the way they are currently shown in the sculpture exhibition at the Goetheanum to the members at the General Anthroposophical Society's AGM, and that the members should be included in the planning of any maintenance work on the Schreinerei building. Christian Hitsch could present his concept during the events surrounding the AGM and it could then be decided on by the members.»

4 Robert Jan Kelder, Amsterdam (NL), moves that «In order to re-establish the form, suited to time and spirit and required to nurture the anthroposophical movement – or the new, true Christianity – as it prepares the sixth cultural era, the Annual General Meeting shall decide on a process involving the entire Society that can initiate or support the required consciousness-building and social development which may, as part of the centenary celebrations in 2023, result in the General Anthroposophical Society's separation into three sub-departments: the Anthroposophical Society, its administration and the administration of the Goetheanum building.

Because the constitutions of the country societies must not oppose that of the General Anthroposophical Society, the AGM shall also decide to encourage them, too, to urgently start re-establishing the form required for nurturing the anthroposophical movement, or the new Christianity.»

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■ ANTHROPOSOPHICAL SOCIETY

*General Anthroposophical Society***Working on the constitution question**

Last autumn around forty members registered their interest in participating in an initial two colloquia on a problem that has been with the Anthroposophical Society throughout its history: the documented development of its constitution.

An initiative that was suggested at the last AGM by Gerald Häfner, Michael Schmock and Justus Wittich and that has been taken on by the Social Science Section, aims at providing documentation of the development of the Anthroposophical Society's constitution and making it available to interested members. On the basis of this documentation one hopes to gain greater clarity on the kind of constitution Rudolf Steiner had in mind after the Christmas Conference of 1923/1924.

Convincing phenomenology

At the first colloquium on 7 December 2019, which took place at the Stuttgart Rudolf Steiner House (DE), a phenomenological approach was applied to go through the available documents in chronological order. Since many experts were present as well as people who know the problem with the constitution well, it was possible to work out a clear sequence of legal foundations that involved Rudolf Steiner: from the 1903 constitution of the German Section of the Theosophical Society to the principles of the Anthroposophical Society of 1912 to the foundation of societies in other countries in 1923, and finally, in the same year, the Christmas Conference for the new foundation of an Anthroposophical Society.

At the same time, legally required bodies were formed such as the Johannes Building Association in Munich (DE) which later evolved into the Goetheanum Association of the School of Spiritual Science in Dornach (CH). The problem with the constitution arose when, after 8 February 1925, this building association and the Anthroposophical Society founded at the Christmas Conference of 1923/1924 were suddenly considered as «having merged into one».

Based on this chronological foundation, the second colloquium on 25 January 2020 at the Goetheanum was able to look at more complex questions: Did the Christmas Conference of 1923/1924 constitute a body that satisfied Swiss legal requirements? For most of those present at this colloquium there was no question about this while others doubted that it was what Rudolf Steiner had in mind. But what, then, was the meaning of the attempt at the Goetheanum Association meeting of 29 June 1924 to create one overarching constitution that would the publishing activities and the Arlesheim hospital? The intentions pursued by Rudolf Steiner and Ita Wegman from 3 August 1924 to 8 February 1925 are relatively easy to reconstruct. The confusion about the constitution arose after 8 February and around the time of Rudolf Steiner's death.

Making the documents available

In the forthcoming third colloquium on 16 May 2020 in Stuttgart we hope to be able to make a decision on important documents that will have been compiled by then, so that they can be made accessible to all members and maybe even studied at one or more Members' Days.

Until then, it is best if the present research group first concludes its investigation because of the interrelatedness of the stages of this process. | *Justus Wittich, Goetheanum*

*General Anthroposophical Society***Meeting with the Circle of Seven**

The Executive Council at the Goetheanum and the Circle of Seven, the leadership of the Christian Community, met from 18 to 20 January to discuss questions of collaboration.

There have been regular meetings of the Executive Council at the Goetheanum and the Circle of Seven for many decades. Over the years a human foundation has grown from these meetings that allows for the discussion and consultation on topics that concern both groups.

Both leadership groups are concerned with spiritual aspects of life and the way we live and this year their questions in this respect focused on the soul life and spiritual needs of young people. Johannes Kronenberg from the Youth Section at the Goetheanum cited as examples the longing for a spirituality that is effective in life and the growing tendency towards burnouts that is caused by general stress.

Common tasks and boundaries

One of the main topics was the relationship between the two movements, given that many priests are also members of the School of Spiritual Science. And yet, the Christian Community is a religious movement and the General Anthroposophical Society is one that is non-religious and non-denominational.

The cultic rituals of the free religion lessons were given by Rudolf Steiner before the Christian Community was founded and they belong to the General Anthroposophical Society; the Christian Community works on the basis of the sacraments. Where do they have common tasks and where are the boundaries, considering that Waldorf Schools are not religious institutions either? A group of physicians and priests who take responsibility for questions of anthroposophic pastoral medicine constitutes another long-established working context.

In the autumn of 2022 it will have been a hundred years since the Christian Community was founded at the Goetheanum and the occasion will be marked by an international synod being hosted there. The request to celebrate the ordination of priests at the Goetheanum, as it was done a hundred years ago, was unanimously declined as unsuitable by both leadership groups. | *Sebastian Jüngel*

Source Executive Council at the Goetheanum

Rudolf Steiner's
Four Mystery Dramas

as part of the conference
Encounter - through you I find myself
(German and English)

26 to 31 December 2020

Performance in German,
English available via audio channel

Booking opens Easter 2020
mysteriendramen.goetheanum.org

■ ANTHROPOSOLOGY WORLDWIDE

■ GOETHEANUM



Canada

Mystery Drama group

In Vancouver, a group is working on Rudolf Steiner's Mystery Dramas, aiming to perform *The Portal of Initiation* in March 2021.

We are a group of about 12 who rehearse the Mystery Dramas of Rudolf Steiner one weekend a month. Marie-Reine Adams, who has had much experience working with a mystery drama group in the UK, travels to Vancouver from Vancouver Island to direct us. Anja Macmurchie helps us with speech and drama exercises.

At present we are working with the Portal of Initiation with the plan of sharing some rehearsals with the public in the spring. A performance is planned in March 2021.

There are many surprises that happen around our practices. Improvements come in leaps and bounds. Even those with small parts benefit from hearing, repeatedly, the speeches of some others. In scene one we are introduced to all the characters and their views of life. One can feel one's soul expand, gaining sympathy for many different points of view.

We struggle with our parts as each tries to feel the words they speak coming from the depths of the soul. Finding the appropriate gesture is important. The spoken word is transformed gesture; it is bodily motion changed to sound. Watching each other grapple with all of this is like watching a play within a play.

The latest miracle: one of us invited a lady very new to anthroposophy to visit a rehearsal and consider taking the part of Felicia (we have been without a Felicia since the beginning). This person learned a few of the lines and stepped into the part as if she was born for it. | *Susan Koppersmith, Vancouver (CA)*

Contact Marie-Reine Adams, vancouvermysterydramagroup@gmail.com

Image David Adams (Benedictus), Marie-Reine Adams (director), by Susan Koppersmith



Canada

Ross Alden

The Canadian Music Centre has recognized Ross Alden (1920-2008) posthumously as an affiliated composer, celebrating his music with a memorial concert in Vancouver on his 100th anniversary. Born a hundred years ago, Ross Alden worked in Canada, Great Britain, USA, Switzerland and Germany as a teacher, academic, composer and pianist, also accompanying eurythmy for Else Klink. He lived an active professional life.

As Murray Carmack he learned to read music from the hymnal of his mother, when he accompanied her to church. A little later a piano came into the house in lieu of a debt owed his father.

Murray Carmack also loved books, which were a refuge from the drudgery of farm life. He was also exposed to and suffered from violence in the home.

After his teacher training he taught school and wrote choral works for children.

The book *Sing Me a Song* was adopted as the music curriculum for the public school system in Canada and Great Britain.

Other advancements in his career included lecturing in music theory at Brown University (Rhode Island, US) and establishing the university transfer program in the Music Department at Douglas College (CA). All the while, he was composing.

Despite being gay, to adhere to social tradition and to protect against persecution, he married opera singer Edith Paull, who was an invaluable mentor. Within the context of his teacher's exchange he met Mary Dudman in London, England. She was already actively involved in the lobby working to decriminalize homosexuality in England.

On account of her human rights work, not only trust developed, but a second marriage with two daughters Catherine and Elizabeth.

Murray Carmack became interested in the work of Rudolf Steiner and worked as pianist and composer at the Goetheanum (CH) and at the Eurythmeum in Stuttgart (DE). At the age of 69 he decided on a Kabalarian name change to Ross Alden. | *Sebastian Jüngel*

Source summarized from a life sketch written by Elizabeth Carmack

Image Ross Alden (Murray Carmack), courtesy of

Goetheanum Adult Education Program

Teaching anthroposophy in professional settings

New societal values and the dissemination of the anthroposophical impulse around the globe ask for new ways of conveying anthroposophy in professional settings.

The teaching of Biodynamic Agriculture, Anthroposophic Medicine and Waldorf Education relies on specialist knowledge and insights into 'general' anthroposophy, but the way anthroposophical contents are taught are still informed by their late nineteenth and early twentieth century origins. The faculty of the Goetheanum Adult Education Program therefore invites lecturers and adult educators to come together and develop forms of conveying anthroposophy that are suited to our time. The academic discourse and the challenges of state certification will have to be increasingly considered, as will societal developments such as the legacy of colonialization, interreligious dialogue and sensitivity to gender identity.

Sharing and networking

Florian Osswald, co-leader of the Education Section at the Goetheanum, is one of the faculty members. For him it is important to be aware of what Rudolf Steiner considered essential when he conceived the Waldorf curriculum, for instance. «I can still learn from that today, but I cannot simply adopt the contents because they belong to a particular time and were required by the circumstances then.» Robin Schmidt, also a faculty member and lecturer at the International Anthroposophical Studies at the Goetheanum, explains why it cannot be a question of simply providing recipes, «Different people have different ways of working with the same material or method. This is why we wish to facilitate the sharing of individual and authentic experiences with unlocking anthroposophy and provide the possibility for people to be challenged by the perspectives of others.» The Goetheanum Adult Education Program aims to create a space for professionalizing the work of lecturers in anthroposophy and to encourage networking.

| *Sebastian Jüngel*

Teaching Anthroposophy Today. Practices, Challenges, Paradigms (in English). Modeling ways to address development and karma (Module 1) / Goetheanism and Steiner's perspective on Christ (Module 2)

www.studium-goetheanum.org/gaep

Performances and conferences

Faust 2020 at the Goetheanum**Premiere 20 / 21 June**

Goethe's Faust 1&2 (German)

Director: Andrea Pfähler;
Eduardo Torres (eurythmy)
Goetheanum Stage

www.faust.jetzt/zeitplan/premiere

Faust weekends with lectures and study groups**3 – 5 July**

Von Gretchen zu Greta.
Wie hältst du es mit dem Klimawandel?
(German with simultaneous
French interpretation)
Section for Agriculture

[www.faust.jetzt/zeitplan/
von-gretchen-zu-greta](http://www.faust.jetzt/zeitplan/von-gretchen-zu-greta)

10 – 12 July

Krisen, Abgründe und Entwicklung.
Mensch und Medizin heute (in German)
Medical Section

[www.faust.jetzt/zeitplan/
krisen-abgruende-und-entwicklung](http://www.faust.jetzt/zeitplan/krisen-abgruende-und-entwicklung)

17 – 19 July

Faust macht Geld. Wie wir Geschichte und
Gesellschaft gestalten (in German)
Social Science Section

www.faust.jetzt/zeitplan/faust-macht-geld

24 – 26 July

Zwischen Homunculus und Euphorion. Mensch
werden oder Mensch bleiben? (in German),
Humanities Section

[www.faust.jetzt/zeitplan/
zwischen-homunculus-und-euphorion](http://www.faust.jetzt/zeitplan/zwischen-homunculus-und-euphorion)

Special offer for Class 11 to 13 students

17 – 19 June Grau ist alle Theorie
Faust Student Conference (in German)
Education Section

www.faust.jetzt/zeitplan/grau-ist-alle-theorie

■ SCHOOL OF SPIRITUAL SCIENCE

*Medical Section***Human warmth –
earthly warmth**

Warmth affects both nature and human beings: while the earth is growing warmer, the human body temperature has started to drop since the late nineteenth century. Warmth can be enhanced through lifestyle and therapy, loving care and the fire of ideals.

A study published in 2019 has analysed 677,423 body temperature measurements in three cohorts, encompassing 157 measuring years and 197 birth years. The body temperature of men born in the early nineteenth century was 0.59 degrees Celsius higher than today's, that of women was found to have dropped by 0.32 degrees Celsius – both results signify a drop of around 0.029 degrees Celsius per birth decade.

We are aware of the natural temperature of the human body and its environment and of the warmth generated by the life processes. A seed needs warmth that envelops the emerging life with a differentiated and often rhythmical order; a kind of 'Saturn warmth'. The warmth of soul we experience inwardly is closely connected with the outer warmth and the warmth in the life processes. When we hold a glass of warm water in our hand, we are more sympathetic towards others than when we hold a glass of cold water. Spiritual warmth develops when we are enthusiastic, when we have ideals that burn in us like a flame.

A bridge between spirit and body

Warmth forms a bridge between our spiritual being and our body. Our body temperature reaches its maximum in the late afternoon (usually around 6 p.m.) as our spiritual being connects increasingly with our body. Spiritual presence is linked to body temperature. As the temperature goes down, our spirit being gradually detaches from the body making it easier for us to go to sleep: the warmth of the day, which is connected with the sun's light, synchronizes our rhythmic system.

Rudolf Steiner explained how abstract thoughts have a cold quality, while ideals carry warmth and the power of enthusiasm; they are illumined by their spiritual goals and ignite forces of hope and life in us that help us realize these goals. The quality of «May It Become» lives in them which needs spiritual warmth for becoming reality. In Chapter 1 of GA10 Rudolf Steiner writes under 'Conditions', «Every idea that does not become an ideal for you kills a power in your soul; every idea that becomes an ideal engenders life forces within you.» These life forces have a healing effect both on us and on earthly life.

We cannot separate the climate crisis from our actions and from our moral development. The cooling down of the warmth organism results in an increase of hardening pathologies in present humanity: diabetes engenders sclerotic processes (arteriosclerosis, myocardial infarction, stroke, dementia). Sclerotic illnesses and cancer are essentially cold-related and can be positively influenced by increasing warmth and movement.

Sources of life

As our body grows cooler, more enlivening warmth is needed. Rudolf Steiner specified certain warmth applications such as mistletoe therapy for treating cancer, a method that has by now been scientifically evaluated; or oil dispersion baths with etheric rosemary oil for the treatment of diabetes. But lifestyle changes, warmth of soul in our interactions with others and spiritual fire have a healing effect and strengthen the forces of health – in us and in the earth. «Where lie the sources of life? They lie in what kindles the moral ideals that inspire us. And so we can start to see that when we allow ourselves to be warmed through and illumined by moral ideals in this present life, these will bear life, tone and light out with us into the cosmos and become world-creative powers. We bear world-creative powers out into the cosmos and morality is the source of these creative powers.»¹

| Matthias Girke, Goetheanum

¹ Rudolf Steiner, *Universal Spirituality and Human Physicality. Bridging the Divide*, GA 202, Rudolf Steiner Press 2014, p. 142, tr. Matthew Barton

Study www.elifesciences.org/articles/49555

Web [www.medsektion-goetheanum.org/en/
anthroposophic-medicine](http://www.medsektion-goetheanum.org/en/anthroposophic-medicine)



Puerto Rico

Training course in curative education

Anthroposophical activity is growing in Puerto Rico, with several Waldorf schools and kindergartens and a training course in curative education.

The Caribbean island of Puerto Rico, once an important part of the Spanish colonial empire and annexed by the USA in 1898, is today considered the oldest remaining colony in the world. The two hurricanes that hit the island in September 2017 in quick succession brought it to the attention of the world.

In the still young anthroposophical movement in Puerto Rico there are now several Waldorf schools and kindergartens, which are all still in their pioneering phase. In addition, study groups deal with the most diverse topics. There are connections to the anthroposophical movement in the USA and Latin America through personal relationships.

The initiative group for anthroposophical curative education and social therapy there consists to a large extent of politically active young people who are deeply involved in issues of social justice, equality for disadvantaged minorities and the protection of women and children from abuse and violence.

Some years ago, a curative education study group was formed, consisting mainly of Waldorf teachers and educators, psychologists, therapists and social workers connected with anthroposophy. With the support of the social worker Myriam Orrillo from Buenos Aires (AR), a co-founder of the curative education training Seminario Cruz del Sur, it was finally possible in 2019 to initiate a three-year course coordinated locally by Elsa Arenas, Luzdaris Morales, Raiza Ascanio and Yozibe Martinez. This course aims to provide the foundations for developing curative education and social therapy initiatives in Puerto Rico. | *Jan Göschel, Goetheanum*

www.inclusivesocial.org

Image Further training: Escuela Waldorf Aurora in San Juan, by Jan Göschel



Section for Agriculture

Living Farms

The Living Farms research project documents the work being done on biodynamic farms around the world. The project team recently visited Kenya.

As part of the Living Farms project, the team from the Section for Agriculture will, by February 2022, evaluate the impressions gained on up to twenty biodynamic farms. The results will mostly be presented in short videos. Two pilot films have been completed, which document the work carried out by the Goetheanum Garden team (CH) and at the Heggelbach farm community in Germany. Project leader Lin Bautze recently went to visit Kenya together with Benno Otter from the Goetheanum Garden Park.

In Limbua, five thousand small organic farmers have joined forces and supply Germany with high quality macadamia nuts, whilst also producing food for their own needs on less than one hectare of land. Some of the small farmers have started using biodynamic preparations. They are experimenting with adapting them to local conditions because there are, for instance, no oak trees in Kenya.

The Mbaghati Waldorf School has around 350 students from classes 1 to 9. It uses the school garden and agricultural land for teaching and for growing produce for the school canteen. It also keeps cows, which means that the school has its own milk supplies. Regular biodynamic training sessions take place at the school and are attended by people from all over Africa.

Both initiatives are applying agroforestry, a system that combines trees such as macadamia, avocado, papaya with crops of vegetables and sweetcorn. This system leads to greater biodiversity and to carbon dioxide being absorbed by the trees. In addition, the soil does not dry out so fast thanks to the shade provided by the trees.

The project team will next visit Australia and New Zealand and then continue on to Europe. Experiences were also recorded at the recent Agriculture Conference. | *Sebastian Jüngel*

www.livingfarms.net

Image Agroforestry on the Limbua farms, Archive photo, by Lin Bautze



Youth Section

February Days

More than 210 young people gathered from 30 January to 2 February under the motto Bound to Earth to talk about climate questions.

«This conference both gave me an overview of anthroposophical thinking and it turned into a wonderful journey to deeper insights into my own forces and my own ability to become active.» This is the comment of an 18-year old participant from Romania, one of 213 young people from 28 countries who came in search of a deeper understanding of today's climate crisis and ways of making their own contribution towards overcoming it.

A wide range of themes were covered at this meeting: questions of human consciousness; the relevance of forming a relationship with the world and with oneself and how this is linked to the current social, economic and political situation in the world; the climate question as an inner crisis of humanity; and projects and activities in response to the climate crisis, for instance in the Amazon rainforest or through festivals around the globe that focus on nature or the environment. While these issues were deepened in discussions, work groups and performances, participants also developed their own approaches and took new inspirations with them.

Hope arose from these meetings that there are people who are working on these questions, that much good is being done and that a future of humanity and nature is conceivable and achievable – a thought that was expressed variously by participants during the meeting. | *Ioana Viscrianu, Goetheanum*

[www.youthsection.org/
events-february-days-2020](http://www.youthsection.org/events-february-days-2020)

Image Storytelling with Melody Brink, by Jugendsektion/Johannes Kronenberg

*Anthroposophy and Science***Steiner Studies
journal project**

The German Frommann-Holzboog Press publishes works by Rudolf Steiner as critical editions as well as the journal *Steiner Studies*. The fact that there are anthroposophists on this publisher's advisory board has been criticized by other anthroposophists. On 27 January the question was discussed at the invitation of the Goetheanum Leadership.

The meeting was convened because of an 'open letter' addressed to the School of Spiritual Science expressing concern about the fact that Wolf-Ulrich Klünker and Jost Schieren are on the advisory board of the *Steiner Studies* journal. The writers of the letter are concerned that the journal could turn into an anthroposophy-hostile academic mouthpiece, because of others on the advisory board who deny the scientific foundations of anthroposophy or, like Helmut Zander, spread untruths about it.

The Goetheanum Leadership therefore extended an invitation to discuss the topic *Anthroposophy and Science* at a meeting which was attended by the cultural scientist Angelika Sandtmann, representing the Council of the Anthroposophical Society in Germany, the physicist and teacher Martin Basfeld, the physician Armin Husemann and professors Peter Heusser, Wolf-Ulrich Klünker, Jost Schieren and Peter Selg. Eight members of the Goetheanum Leadership were also present.

Representing anthroposophy

Competent research and the corresponding representation of anthroposophy at a scientific level will be an urgent requirement in the coming years, given that the scientific nature of anthroposophy is being called into question, particularly in the field of medicine, but also in other specialist areas. It is essential that anthroposophy is not seen in public as a doctrine of revelation but as the field of serious scientific research it is meant to be.

It is not a question of narrowing anthroposophy down to a reductionist scientific concept but of representing anthroposophic research adequately in today's scientific discourse and being open to debates with critics and opponents.

This was the outcome of the five-hour discussion which covered a broad range of topics: from the wish for a stronger representation of anthroposophy as a science, to its manifestation as a primarily practice-based science in agricul-

ture, as a phenomenological natural science and evidence-based medical research, to its publicly represented, independent epistemological and spiritual-scientific methods.

Despite valuable individual achievements and the immense work that is being done in the specialist sections there is a need within the School of Spiritual Science for research, for which the anthroposophical multidimensional, specifically scientific contents and methods must be developed further and published. More weight must be given, moreover, to the scientific competence of teachers and students.

Dialogue with scientists

The dialogue with critical scientists was also discussed, which is seen as fruitful as long as it is based on factual debate. This has become regular, successful practice at both Witten Herdecke University (DE) and Alanus University (DE) and it helps students to develop their own judgement.

The contact with Christian Clement, professor of German Studies at Brigham Young University in Utah (US) and editor of the critical edition published by Frommann-Holzboog, has been seen as very positive since collaboration began in 2013; the same applies to the exchange with the Fichte researcher Hartmut Traub, who is professor at Alanus University. Both are editors of the scientific online journal *Steiner Studies*. Professor Helmut Zander, on the other hand – and everyone present agreed on this – is not considered a scientifically reliable researcher of anthroposophy and Rudolf Steiner. His two-volume publication *Anthroposophie in Deutschland* (Anthroposophy in Germany) and his Rudolf Steiner biography may have gained him the reputation of being a Steiner expert in public but his choice of sources, statements and conclusions clearly lack scientific rigour. And even in cases where the speciousness of his arguments has been pointed out to and admitted by him, he has not made corrections in later publications.

The 'opponent' concept (a concept not shared by everyone present) seems appropriate here because it is not a question of someone having a different point of view but of deliberately deconstructing anthroposophy and Rudolf Steiner and presenting and interpreting facts in dubious and one-sidedly distorting ways.

Continuing the discourse

At the end of the discussion it was agreed that the underlying reasons for Wolf-Ulrich Klünker's and Jost Schieren's decision were understandable, independently of whether or not others would choose the same course of action: both see their involvement with the *Steiner Studies* journal as a way of enabling the competent and factual presentation of anthroposophy and

consequently as an essential contribution to the public discussion of Rudolf Steiner's work, which might otherwise be misrepresented and appear in a more negative light. Whether it will work out like this in the end remains to be seen. Armin Husemann was adamant, even after the discussion, that being on the advisory board of *Steiner Studies* was not compatible with working as an editor of *Anthroposophie*, the quarterly of the Anthroposophical Society in Germany.

The discourse on Anthroposophy and Science and on ways of dealing with critics and opposition will be continued in a suitable format within the School of Spiritual Science. | *Christiane Haid, Georg Soldner, Johannes Wirz and Justus Wittich on behalf of the Goetheanum Leadership*

Addendum

Armin Husemann asked for the following passage to be added: «Armin Husemann pointed out that Helmut Zander accuses Rudolf Steiner of lying five times within a few pages of his book *Anthroposophie in Deutschland* (Anthroposophy in Germany), concluding with the question, «What does it look like within a person who is becoming increasingly entangled in lies?» He sees Rudolf Steiner as someone who «condemns himself to untruthfulness» (p. 463).

In the context of this controversy Georg Soldner asked who among those present shared the request expressed by Friedwart Husemann in his petition, i.e. to exclude Jost Schieren and Wolf-Ulrich Klünker as editors of the journal *Anthroposophie* because of their decision to cooperate with Helmut Zander on the advisory board. All with the exception of Armin Husemann rejected the petition.» | *Armin Husemann, Ostfildern (DE)*

Buch Peter Heusser: *Anthroposophy and Science. An Introduction*, Peter Lang AG 2016.

5 December 1934 •
23 December 2019

Peter Tradowsky

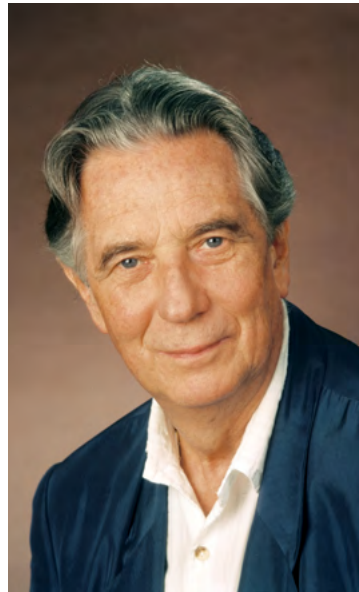
Peter Tradowsky was born in Berlin (DE) and remained active there throughout his life. Even his childhood seems to have prepared him for his connection with Rudolf Steiner and anthroposophy. Experiences during the war awakened in him an interest in a deeper understanding of human nature. His mother took him to the Christian Community where, in the confirmation lessons, he heard the story of Parsifal in which he found the foundation of his life.

He studied German and Geography at Berlin's Freie Universität, hoping to become a Waldorf teacher, a decision that was reinforced by his experience of the state school system. For many years he worked as an upper school teacher and bursar at the Berlin Rudolf Steiner Schule. He was one of the founders of the Berlin *Arbeitszentrum* (anthroposophical centre) and was later put in charge of the Rudolf Steiner House building project in Berlin. He went on to become one of the main active contributors at the *Arbeitszentrum*. His lectures in Berlin and other cities will not be forgotten, above all his annual reviews on New Year's Eve.

Conveying anthroposophy

As a Class Holder in the School of Spiritual Science and leader of work groups and seminars Peter Tradowsky helped many people to deepen their knowledge of anthroposophy. In the GDR and later also in the new German States he did much to support the anthroposophical work, especially within the School of Spiritual Science. He was always happy to accept invitations to give lectures and seminars in other countries, offering regular work groups in Paris in particular.

Based on spiritual science, Peter Tradowsky undertook and published extensive research



on the destiny of Kaspar Hauser and on questions regarding Czar Dmitri and the two Johns. Further publications, some of which were translated into other languages, focus on urgent questions of our time. He was truly a man of his time, who deeply and actively connected with the requirements of practical life.

Fostering the Christ impulse

The spiritual communion with Christ, the fostering of the Christ impulse, was Peter Tradowsky's goal in life, which carried him through challenging times when he was faced with defamation and hostility. He had studied the questions of the phantom body addressed by Rudolf Steiner in the Karlsruhe lecture cycle *From Jesus to Christ* (GA 131), when the appearance of the stigmata and the consequent changes in the physical body functions of his co-worker at the Rudolf Steiner House in Berlin confronted him with a life-changing event that brought up many questions. Faithfully and lovingly he supported Judith von Halle, her destiny and her spiritual scientific work.

His love and goodness – and not least his care for Mother Earth – are signs of a humanity that is often lost in the busy lives we lead today. To overcome the «inertia of the heart» (subtitle of Jakob Wassermann's Kaspar

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 for their friends.

| Membership Office at the Goetheanum

Mariana Spaček Vienna (AT) 8 April 2019
Stanislav Kubát Brno (CZ) 11 April 2019
Lars Lundmark Ringarum (SE) 11 April 2019
Eberhard Munz Stuttgart (DE) 2 July 2019
Helga Schmoll, called Eisenwerth Munich (DE) 4 July 2019
Roger Schorro Rorbass (CH) 30 August 2019
Brigitte Rehlich Hamburg (DE) 6 September 2019
Sybille Hahn Thornhill (CA) 22 October 2019
Jaroslav Plocek Praha (CZ) 31 October 2019
Ivy Flanagan Saddleworth near Oldham (GB) 9 November 2019
Rhoda Meier West Vancouver (CA) 10 November 2019
Adelheid Prael Bagarmossen (SE) 30 November 2019
Albertine van Benthem-van Beek Vollenhoven
 The Hague (NL) 1 December 2019
Felicitas Kipp Stuttgart (DE) 4 December 2019
Susanne Merck Berlin (DE) 5 December 2019
Marianne Vetterfalk Järna (SE) 9 December 2019
Birgit Morton Sheffield (GB) 13 December 2019
Armin Reupke Braunschweig (DE) 16 December 2019
Elisabeth Eggerding Höchberg (DE) 18 December 2019
Heinz Langer Ahrensburg (DE) 20 December 2019
Verena Andres-Stoller Walkringen (CH) 25 December 2019
Eveline Hornecker Oberschaeffolsheim (FR) 26 December 2019
Olinde Roye Stuttgart (DE) 26 December 2019
Thea Witt Hildesheim (DE) 26 December 2019
Regina Boehm Basel (CH) 29 December 2019
Rudolf Gebhardt Dresden (DE) 30 December 2019
Rotraud Teichmann Würzburg (DE) 31 December 2019
Lone Sunnasten Bjuråker (SE) 1 January 2020
Erik Planfelt Skanderborg (DK) 4 January 2020
Beate Wohlers Elmshorn (DE) 7 January 2020
Helga Dextor Göppingen (DE) 13 January 2020
Christine Long Mapleton (AU) 14 January 2020
Helga Trentina Santiago de Chile (CL) 16 January 2020
Adam Makkai Budapest (HU) 18 January 2020
Ronald Richter Berlin (DE) 18 January 2020
Claus Brandt Munich (DE) 21 January 2020
Segundo Santillán sen. Don Torcuato (AR) 22 January 2020
Volker Ostermai Aesch (CH) 24 January 2020
Heinrich Schneider Dornach (CH) 24 January 2020
Hannu Outakivi Lahti (FI) 25 January 2020

62 members left the Society between
11 and 31 January 2020.

Hauser novel) was one of Peter Tradowsky's main concerns. To the very end he was filled with deep gratitude for the diversity of encounters and events that life had granted him. | *Edda Lechner, Freie Vereinigung für Anthroposophie (independent anthroposophical group), Berlin (DE)*

Correction

Country representative, not general secretary

In Anthroposophy Worldwide 1-2/2020 Florencio Herrero was introduced as the new 'general secretary' of the Anthroposophical Society in Spain. The designation used now is 'country representative'. | Sebastian Jüngel

■ FEATURE

Veterinary medicine

«The animals want to be recognized»

Exactly a hundred years after Rudolf Steiner's first course for physicians the Goetheanum will host the first international conference for Anthroposophic Veterinary Medicine. For Sabrina Menestrina, coordinator for this medical specialty within the Medical Section, it is important to understand that animals cannot continue to evolve without humans (and vice versa).

Sebastian Jüngel What is your personal relationship with animals?

Sabrina Menestrina I've grown up with animals – even when I was little we always had dogs. Later I knew that I wanted to do something with medicine and realized that I felt close to animals. After medical school, which is combined in Italy for physicians, vets and pharmacists, I became an anthroposophic vet.

Jüngel Even within the same breed of dog one finds different «characters».

Menestrina Yes, we observe traits of individualization when animals live in a family or on a farm – a natural result of being close to humans. Because animals want to be recognized by, and similar to, us. This can lead to rather droll behaviours such as when a dog lays her head on a person's pillow. They can be so close to humans that it is not at all surprising that dogs save children from danger.

The animals' sacrifice

Jüngel How should we view domestic animals?

Menestrina Animals are not humans. They need to be out in the open air; they need fresh food, water and sleep; dogs also want to play. Animals are ensouled moving creatures. Fluids move in them and they are led by the wisdom of their instincts. We can also establish an empathetic relationship with animals by being aware of the fact that being an animal constitutes a sacrifice: we humans have left the animals behind on our evolutionary path. If we do not care for them we will lose something on our own path.

Jüngel Rudolf Steiner gave courses for physicians and therapists but not for vets. What is your work based on?

Menestrina Rudolf Steiner has occasionally said something about the being of animals, in the Agriculture Course, for instance (GA 327), or the so-called Butterfly Course (GA 230) or in Manifestations of Karma (GA 120). Animals are very specialized today, very uniform. This is something they cannot escape, unlike humans who are capable of development. Animals express themselves through their sounds, or

those that don't have sounds through their movement gestures, and in this way they signalize to their cosmic group soul that they are on earth. This points to the animal's relationship with the cosmos. We can learn from this as humans.

Assimilating to their human environment

Jüngel To what extent can the insights of anthroposophic human medicine be extrapolated to veterinary medicine?

Menestrina Initially, this does not seem to be possible. We are vertical beings, animals are horizontal. The two orientations form a cross – the complete human being.

Jüngel To put the question differently: how is illness different in humans and animals?

Menestrina Animals have no individual «I» and therefore no karma. They depend on an environment and on food that are suited to them. If this is not the case or other life conditions are not met, animals become sick. Domestic animals are, moreover, very closely connected with us humans and not as individualized as we are. They perceive our etheric and astral aura and are influenced by our thoughts, feelings and intentions.

There is a study that shows that the stress we experience is transferred to our animals. This is why animals also need treating today. As a vet I heal sick animals but I also «educate» their owners so that they develop a sensible relationship with their animals. An animal's sickness tells me much about its owner. It can happen that I talk to that person's GP about this. The animals mirror us.

Jüngel Do animals feel pain?

Menestrina Yes, they do, but they cannot reflect on it. Warm-blooded animals like horses suffer intensely because they don't «know» how to keep their pain at a tolerable level. Animals don't feel the pain in particular places but all over. This inability to understand pain causes them to develop fear.

This is an indication that animals stayed behind human evolution in a phase when they did not have the possibility to overcome pain – in favour of human evolution. Animals



don't feel fear individually but the fear takes hold of the whole animal group, extending all the way up to the group soul.

Jüngel How is it with death?

Menestrina As far as I can tell, animals are not afraid of death, because death is natural for them. Unlike humans, animals don't need to think about what eternity may look like – they are always connected with it anyway via the group soul.

Animals can't replace relationships

Jüngel People say that one can train animals to look after another being.

Menestrina That is correct. But we need to be careful here: animals cannot replace human relationships. Animals are perfect and beautiful, but they don't develop the kind of love we can feel. People often project their needs on animals and therefore do things like feeding them treats. But that is not love. The concept of love itself needs looking at today: love is interest in each other based on knowledge. For some people their pet is a kind of «hairy child», a child substitute. Less and less children are born today! This will lead to us having more vets than paediatricians in Europe. Italy holds the record in this respect, but other European countries come a close second.

First international anthroposophical conference for veterinary medicine: Solutions and Questions of Anthroposophic Veterinary Medicine, 20 to 22 March 2020, Goetheanum

www.medsektion-goetheanum.org/fileadmin/user_upload/VET2020_EN.pdf

Image The animals' sacrifice: Susi, the dog.