



Anthroposophy worldwide

What is happening in the Anthroposophical Society

4/20

■ EDITORIAL

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Coronavirus

Goetheanum closed as work continues

Dear members,

Due to decisions taken by the Swiss government on how to deal with the coronavirus the Goetheanum is closed to the public from 18 March and expected to reopen on 19 April. This means that there will be no guided tours and all events, including Class Lessons, have been cancelled. The Goetheanum Book Shop is closed (books can be sent by post) as are the cafeteria and the Speisehaus Restaurant. The shop (*Vitalladen*) remains open.

AGM postponed

Under the circumstances the Executive Council and Goetheanum Leadership had to decide to cancel this year's Annual Conference and to postpone the Annual General Meeting to a shorter gathering on 31 October 2020. New deadlines apply for announcement, publication of the agenda and the

submission of motions. The Conference of Country Societies will also be postponed and will take place from 28 to 30 October 2020; the School of Spiritual Science Conference with all nineteen Class Lessons will be held from 1 to 6 November 2020.

Appointment and reaffirmation

The appointment of Ueli Hurter as a member of Executive Council took place by co-optation and he has been part of the Executive Council since March 2020. Since his appointment has not been confirmed yet by the AGM, he will not be able to make legal decisions on behalf of the Executive Council. We invite you to consent to the co-optation of Ueli Hurter at the AGM in autumn.

For Joan Sleight, whose reaffirmation was due at the AGM, circumstances have changed. She will move to South Africa once her present pe-

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Image Goetheanum West Entrance: first day of closure, by S. Jüngel

Rudolf Steiner

'I' and World

Know yourself.

Know the world from within you.

Know yourself within the world's stream.

Source Rudolf Steiner, GA 40

Relates to In every crisis, our relationship with the world is called into question

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Clarification

Cultic rituals

In Anthroposophy Worldwide 3/2020, the article on the Meeting of the Circle of Seven stated that the cultic rituals of the free religion lessons were given before the Christian Community was founded. A reader has now pointed out that the offering service was only given after the foundation of the Christian Community.

The Sunday Children's Service was first celebrated on 1 February 1920; the Christmas Service on 25 December 1920 and the Youth Service on 20 March 1921. The first offering service was given after the foundation of the Christian Community, on 16 September 1922, and first celebrated on 25 March 1923. Thank you for the clarification. | Sebastian Jüngel

■ PAUSE FOR THOUGHT

Bringing people together

The threefold path

With the initiative CaminhAção the Anthroposophical Society in Brazil likes to bring people together. For this purpose a logo was created. It symbolizes a path of living and of knowledge in search of the human being.

With the recent centenaries of Social Threefolding and Waldorf Education as a starting point, the CaminhAção tour connects various parts of Brazil, from North to South, from East to West, joining not only the anthroposophical initiatives themselves but linking with popular culture (capoeira, maracatu etc.), contemporary cultures like Hip Hop, community initiatives and the Dinheiro e Consciencia (Money and Consciousness) movement among others.

Sun and earth

What can all this mean? Let's have a look at the logo: at first glance we can see a threefold path in three colours: red reminds us of the economic life based on fraternity, cooperation, sharing of needs and capacities. Blue relates to the social life, human relations, human rights based on equality. Gold makes us aware of the cultural spiritual life, human development, caring for the most untouchable in us that makes us human in the deepest sense: the spiritual 'I' where freedom and diversity reign regardless of its external "guise". The self and its ability to perceive the sense of the other's self, as Rudolf Steiner calls the twelfth sense. My 'I' lives in my center, but also on the periphery, so to speak a peripheral 'I', the 'I' of the other. If I develop during my life more and more the strength of my heart as an organ of perception, I can to some extent live through or at least understand the pains and joys of someone in Japan, Africa, USA ...

We can also see a circle, in the same three colours symbolizing the community, the EARTH. This circle moves thanks to the spirals, from left to right: a world moving and incessantly changing thanks to nature and also thanks to the human being. This movement enables life on earth, a healthy life if we do our part, an integration of everything with everything.

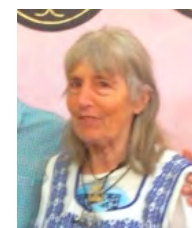
Last but not least we see a golden point:

this is where the Sun and the threefold path invisibly converge - our goal.

Our great task, our great challenge amid the tendency towards specialization and disintegration: Let's try to see the details, the individual and specific aspects of a group and integrate them into a whole. Seeing what we have in common and what is different, honouring and cooperating: this is one of the goals of the CaminhAção.



Concretely, we like to bring people together in the sense of the sun that illuminates everyone, regardless of their origin. Bringing together young people in search of the inner Sun, bringing together anthroposophists from different areas, bringing together people from economic life, trying to understand other cultures and find what we have in common, social activists etc. To integrate, understand and open people's hearts, mainly through listening and art – that is the aim: the path of knowledge, the path of empathy and the path of the deed, in Christ and with open hearts. | Ute Craemer, São Paulo (BR)



Ute Craemer was born in Weimar (DE) in 1938. She is a pioneer of anthroposophical social work, co-founder of Monte Azul and Aliança Dela Infancia and co-country representative of the Anthroposophical Society in Brazil.

Image courtesy of

Continued from page 1

riod in office comes to an end and will not be available for an extension. Possible future tasks for Joan Sleigh and further appointments for the Executive Council will be discussed by the present Executive Council members and their proposals presented at the next AGM. (See also the comment on Joan Sleigh's decision on page 3).

The Executive Council's annual report and the treasurer's detailed financial statement will be made accessible in writing (in German and English) in good time before the rescheduled AGM.

The theme of the Annual Conference

The theme chosen for the Annual Conference is particularly pertinent in view of the measures taken against the coronavirus across the world. Having asked "What are we building on?" in 2018 and focused on "The Heartbeat of Our Time" in 2019, our motto this year would have been the encounter with the world, in which we can find ourselves as we "Willingly Unite with it in Love" (cf. Rudolf Steiner, GA 26, Chapter on The World Thoughts in the Working of Michael and in the Working of Ahriman").

This aspect of unfolding our humanity by connecting with the world is like a mission – where it succeeds, our human essence becomes tangible, and this is no less true now than it was before

the authorities put precautionary measures in place. We need to deal with this new situation.

Work at the Goetheanum continues

Apart from the cancellations mentioned, work will continue at the Goetheanum as far as possible, in all departments and sections of the School of Spiritual Science. Staff members can usually be reached by email and phone and Reception continues to be open and accessible via the West Entrance.

Please note that, in line with Swiss government recommendations for health protection, staff members are required to adhere to hygiene and other precautionary measures (including the keeping of distance), and to work from home wherever possible. | *Justus Wittich, Joan Sleigh, Constanza Kaliks, Matthias Girke for the Executive Council at the Goetheanum*

On the Coronavirus Georg Soldner
in *Das Goetheanum* 11/2020

Web <https://goetheanum.co/en/news/the-corona-virus>

Also **available** in Dutch, Finnish, French, German, Spanish and (soon) Russian

Comment of the Executive Council to Joan Sleigh's decision

With great regret but even greater respect we have taken note of Joan Sleigh's decision. We have considered a number of different options since last summer and recently concluded that we would develop possible new forms of working with Joan Sleigh in the coming years. Such a cooperation would focus on the ever-developing connections between the worldwide anthroposophical movement and the Goetheanum and Executive Council. Whether such an arrangement between Cape Town and Dornach would be realistic in the long term was an open question. After the establishment of a new partial residence in South Africa in January 2020 and two months of living into the situation, Joan Sleigh came to reassess the situation and her decision. It was important to her that this decision be made before the upcoming Annual General Meeting. The exploration of possible forms of further cooperation with Joan Sleigh in another function will be taken up in due course. | *Justus Wittich, Constanza Kaliks and Matthias Girke on behalf of the Executive Council*

Infections

Strengthening the immune system

The spread of the Coronavirus (Covid-19) has many of us asking what we can do, aside from following coughing etiquette and other infection-avoiding measures, in order to strengthen our immune system. The descriptions below are not recommendations and should be adapted to individual health conditions.

Why does this virus appear now? Around a hundred years ago, the Spanish Flu spread across the globe. Rudolf Steiner then referred to a cosmological fact that may be relevant today, too. He said that the constellation of the outer planets, mediated through the sun, had a disruptive effect on the "head-chest-rhythm", primarily in people who already had a weakness in that area (cf. GA 312, lecture of 7 April 1920). This rhythm is often disrupted in our time.

Strengthening soul activities

There are certain eurythmy therapy exercises that can warm the chest area, stabilize the relationship between the head and the chest and stimulate strengthening soul activities. These are above all 'Love-E', 'Hope-U', 'A-H' and the 'Rhythmic R'. In his Eurythmy Therapy Course (GA 315, lecture of 16 April 1921) Rudolf Steiner describes the strengthening effect of these exercises on the way the members of our organization work together.

Making it more difficult for the virus to enter

What else can one do? We have bitter taste receptors in the mucous membrane of our respiratory tract. When we eat something bitter (chicory, radicchio, endive, dandelion or yarrow sprouts etc.) these receptors are stimulated. This improves the removal of mucus and activates the local defence mechanisms on various levels. Sweet substances, on the other hand, inhibit these effects. It is therefore better not to eat (too much) sweet food and to include bitters in the diet.

Echinacea is also effective at the first barrier the virus needs to overcome. Trials have shown that extracts of Echinacea can deactivate the virus on the mucous membranes before it can enter the cells. Echinacea can be sprayed into the mouth or one can use lozenges containing extracts of Echinacea.

Enough sleep

Enough sleep is important. Even flu vaccinations are more effective when we have at least seven hours sleep at night. Exercise and the absorption of sunlight are equally important, which is why walks in fresh air are also strengthening. | *Markus Sommer, Puchheim (DE)*

Book Markus Sommer: *Grippe und Erkältungskrankheiten natürlich heilen*, Freies Geistesleben 2009. (The following is not a translation of this book but of another healthcare guide by the same author: Markus Sommer, *Healing Plants. Herbal Remedies from Traditional to Anthroposophical Medicine*, Floris Books 2014, transl. Lynda Hepburn)

Events

Exhibitions at the Goetheanum

Until 14 April Striving for Balance. Sculptures and drawings by Christian Hitsch, Foyer and first floor
 Web sbk.goetheanum.org/en/veranstaltungen/ausstellungen/einzelsicht/

Until 30 July Claudy Jongstra. Triptych 'Landscape in Pointillism' (2019), Foyer and West Staircase

21 May – 28 August The language of light. The Goetheanum windows and glass window art today. With works by Clothilde Bernard (FR), Jan de Boon (NL), Esther Gerster (CH), Ton Mensenkamp (NL), Barbara Schnetzler (CH), Lucien Turci (FR), Peter Vormer (NL), Monika Wächter (CH), Udo Zembok (FR).
 Lichtblick Glass Art Studio (Schwörstadt/DE) has a presentation of glassmaking and metal-colour-light-therapy, first floor

Sketches for the Blue Window, with originals by Rudolf Steiner, etchings by Assia Turgenieff and Anna May-Rychter, first floor exhibition room

Vernissage with Walter Kugler (German): 21 May, 5 p.m., West Staircase

Web sbk.goetheanum.org/veranstaltungen/ausstellungen/einzelsicht/ (<http://sbk.goetheanum.org/veranstaltungen/ausstellungen/einzelsicht/>)sprache-des-lichts

22 May – 30 July Faust pictures by Friederik Nelissen (35 pictures), Foyer
 Vernissage, 23 May, 2 p.m., West Staircase

12 September – 12 November Crossing bridges. A Hundred Years of Anthroposophic Medicine, first floor

22 November 2020 – 7 January 2021 Elisabeth Wagner. Paintings, poems, graphics, Foyer

26 May – 28 August 2021 Sculpture exhibition with works by Hans Hermann, Foyer

Display cabinet exhibitions (collated by Andrea Hitsch)

Until 14 April Plant studies and graphics from thirty years by Brigitte Müllner

14 April – 31 July 'Wegmarken' (milestones) by Thorwald Thiersch

31 July – 31 October Metamorphosis studies by Peter Wolf

31 October 2020 – 15 January 2021 Zodiac studies by Christine Cologna

Web <https://www.goetheanum.org/en/events/exhibitions>

ANTROPOSOPHICAL SOCIETY

Annual General Meeting at the Goetheanum

Is the Goetheanum moving forward?
Financial statement for 2019

The financial statement for 2019 closes with a clearly positive result. This was only possible, however, by selling a property. In addition, expenses for salaries were reduced over four business years. It is clear that sources of income need to be found in addition to the members' contributions.

At first glance, the financial result for 2019 is pleasing! We got through the year well with the help of membership fees, many smaller and bigger donations from individuals, institutions, foundations and donors, and, last but not least, thanks to the input of the Goetheanum staff. The eleven sections of the School of Spiritual Science were generally able to carry out planned projects, including many colloquia and major conferences. None of these plans failed due to a lack of funds.

The Goetheanum was strongly involved in the events of 2019 in celebration of Waldorf 100 and the centenary the Social Threefolding impulse. The salaries of all 206 staff members were paid on time every month – and while 'too much work' has been a concern in quite a few departments, the Goetheanum teams have pulled together and are working happily.

Even the expensive renovation of the big wooden doors at the Goetheanum's west entrance was possible. This work, which was demanded by the authorities in order to meet modern fire protection requirements, cost CHF 326,512. In the end, with revenues of CHF 355,865, we were able to close with a positive equity of CHF 121,220. What more could a treasurer ask for?

Drawing on hidden reserves

At second glance, we see that the Goetheanum owes this pleasing result to one extraordinary stroke of fate. We were lucky, thanks to special circumstances, to be able to transfer a Dornach property belonging to the Goetheanum for its actual value of two million Swiss Francs to the charitable Gerard and Elisabeth Wagner Association, of which the Rudolf Steiner Painting School (Caroline Chanter) forms a part. This Association was only able to purchase the property because it received a considerable and unexpected donation from a former student of Gerard Wagner.

Releasing hidden reserves by selling property requires much responsibility and the Goetheanum would not normally offer any of its properties on the open market or cede its responsibility for Dornach's organic architecture.

Lastly, selling property means a loss of reliable income, in this case 50,000 Swiss Francs per year, although it also lessens the often considerable worries about maintenance and letting.

An institution of the spiritual life

Without unexpected windfalls like larger gifts, the occasional legacy or, more rarely, the transfer of property as in this case, the Goetheanum would have to reduce operating costs, which usually means jobs and staff numbers, by ten to fifteen percent – a challenging scenario! For an institution of the spiritual and cultural life like the Goetheanum it is usual that around a third of all annual income – i.e. around five million Swiss Francs – cannot be planned securely in advance, while estimated expenses can be, and are, budgeted with relative precision.

Income, on the other hand, can often only be estimated. How many people will give a donation over and above their membership fee this year? Which foundation will decide to support one of the many section projects? And which of the conferences or performances that have been planned and prepared will attract a good-sized audience? None of this can be predicted with any kind of certainty and yet, we need to take the risks together.

The artists of the Goetheanum Stage and the section leaders, who are busy doing research and coordinating, have to represent their concerns with courage and commitment, develop entrepreneurial skills, win over interested people and secure funding to sustain the Goetheanum as a School of Spiritual Science.

Few people realize how much input is needed to keep the stage ready for performances, either of its own ensemble or visiting performers. And it is similar with other departments such as the Building Administration, the operational team, Event Planning and Reception, Communication, Accounts and the Archives – all of which are needed for organizing research projects, publications or scientific colloquia and major congresses and for dealing with the Goetheanum's circa 70,000 visitor days per year.

Financial structures

Despite this general situation we have continued to work on the Goetheanum’s financial structure during the past year. In 2019, we were able to increase the money available for the Sections from 2.5 to 3.3 million Swiss Francs, partly thanks to help from the World Goetheanum Association (additional project funding of CHF 186,133 in its first full year of business; see below for details). Expenses have increased at a similar rate, however!

An important development is the international cooperation of treasurers that started in 2018. The treasurers met for the second time in London in November 2019, representing more than 80 percent of members worldwide. For the first time, guidelines for contributions were decided on and agreed by the responsible councils of the country societies. It was therefore possible, despite a slight decrease in members, to achieve a quite stable inflow of membership contributions. In addition to Germany, Switzerland and Italy, Great Britain could also for the first time, and thanks to its treasurer, pay the full 125 Swiss Francs for each member.

A good start for the World Goetheanum Association

The World Goetheanum Association, which was founded in 2018, is developing well (world.goetheanum.org); its charter and fund regulations have so far been signed by 150 partners worldwide. An initiative group has now been formed and legitimized by the partners, and an international Association Committee was elected to decide on the use of the financial means. All the Association’s expenses in 2019 – CHF 424,965 in total – have been provided by the partners. Of this sum CHF 377,434 could be allocated to projects and anthroposophical initiatives around the world and at the Goetheanum.

In 2018, the Association set up an office in Dornach and in February 2020 Andrea Valdini could be appointed as administrator for further developments. For the Goetheanum it is particularly important to cooperate with entrepreneurs and institutions with which it has joint goals and projects.

Thank you for your commitment and support

We continue to keep the expenses for co-workers very ‘slim’. Salary costs that amounted to almost 11 million CHF in 2016 have been reduced to below ten million CHF in 2019. Further reductions are not possible without cutting some of the services the Goetheanum provides.

All these efforts aim to establish a more stable financial and economic situation for the Goetheanum in the medium term and to

reach a reliable larger group of people who help to carry the Goetheanum because they see its activities as relevant. At the same time, the School of Spiritual Science with its sections will endeavour to make a meaningful and helpful contribution with its activities to the world and the spheres of life. We have taken quite a few steps forward in this direction in recent years, even if the Goetheanum will continue to be an uncertain financial undertaking that we can only manage with your commitment and support. For this we thank you from the heart!

A special thank you goes to the head of finances, Oliver Conradt, and his team, Sylvie Stürchler, Nanna Osmer and Ileana Toma, who are processing thousands of transactions and the corresponding processes. | *Justus Wittich, Goetheanum (treasurer)*

www.goetheanum.org/en/anthroposophical-society/finances

Key figures 2019

In 1,000 CHF	actual 2018	Budget 2019	actual 2019
General Anthroposophical Society (GAS)			
members' contributions	3616	3600	3542
legacies	1402	200	537
income from real estate etc.	724	870	2891
expenses	-530	-470	-552
total	5212	4200	6418
School of Spiritual Science without own income			
funding GAS	5212	4200	6418
non-designated donations	984	950	947
funding from institutions	1655	1900	1413
own income + project donations	11026	8178	11368
total income	18877	15228	20146
expenses for Sections	-1110	-1160	-1424
expenses Ensemble	-1693	-1800	-1919
general expenses	-15994	-12568	-16447
total expenses	-18797	-15528	-19790
total result	80	-300	356

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2020 Annual Motif

Practise Spirit Beholding (Part 1)

The work on the Foundation Stone Meditation, which began in 2016, has so far been mostly about the practising of Spirit Recalling and Spirit Awareness. In 2020/2021 we will work on deepening the appeal of the third stanza: Practise Spirit-Beholding.

Climate crisis, the refugee crisis, the growing gap between poor and rich, meaninglessness and epidemics – what we need is an understanding of these phenomena that is not merely concerned with symptoms but that is able to inspire a fundamental transformation of our situation. For this to happen, we need to understand the nature of thinking. If we shy back from allegedly theoretical discussions, we fail to realize that thinking is both the origin of and the bridge to our relationship with the world.

In the age of the consciousness soul, gaining self-awareness requires us to understand the essence of thinking, because this is not something that is immediately obvious, as Rudolf Steiner points out in his *Philosophy of Freedom*. “This is the characteristic nature of thinking. The thinker forgets thinking while doing it. What concerns the thinker is not thinking but the observed object of thinking.”*

This, according to Rudolf Steiner, is the nature of thinking. When we forget what we are doing, we can, however, not foresee the consequences arising from the forms of our present thinking. Many problems of our time are due to this forgetting of our own thinking.

Free space within the soul

It is our thinking, however, that shapes our relationship with the world and that gives us orientation in the world of percepts, with the help of the concepts that we draw from the spiritual world. Rudolf Steiner’s main philosophical work, *The Philosophy of Freedom*, provides an important basis for understanding the process of cognition and its connection with the primal – spiritual – ground of the world.

In the first essay of his book *The Threshold of the Spiritual World* (GA 17), which is about trusting in our thinking, Rudolf Steiner describes how thinking resembles an island in the heaving river of our soul life. Even as we doubt our thinking we are trusting in it, because there can be no doubting without thinking.

The third stanza of the Foundation Stone Meditation appeals to the soul to practise “Spirit Beholding in stillness of thought”, so that we can “truly think in depths of human spirit.” Spirit Beholding demands of us that we consider, with our thinking, this formerly unobserved element of our soul life. Where we used to be wholly devoted to the objects of our thinking contemplation, we now begin to observe a kind

of spiritual in-between sphere where we look at what we have thought. This is the first step in gaining consciousness of our thinking activity. A further step can be reached if we practise to halt the thought that we have been thinking and practise “stillness of thought”. In doing this, we create a free space within our soul that allows something from the spiritual world to come towards us.

We need to conquer this ground whose existence becomes a reality as we practise and increase our spiritual faculties. In the understanding we have of life and science today, this foundation – or we could also say, this developmental goal – does not figure.

Uniting with the world

As we continue practising Spirit Beholding, we learn to perceive the world of thoughts as a living world of the spirit, where thoughts articulate themselves. The call to “practise Spirit Beholding” opens up our space of freedom, a kind of freedom that enables us to become aware of the “gods’ eternal aims”. A will is inspired in us that enables our ‘I’ to unite with the wider world. It is this step that it is our task to take today.

Do we realize what it is that we are perceiving? Do we perceive the true essence of nature, the cosmos and of the other person? Are we open to the needs these beings have in relation to us and can we respond to them? Or are we still caught up in the mode of the mind soul, meet-

ing the world as an object that serves for our pleasure and benefit alone? The crises we are facing today show us that this relationship with the world belongs to the past and is no longer appropriate. The old orders and habits that used to carry us are breaking away.

The Foundation Stone Meditation opens up a new horizon for our existence. The soul can awaken “in the spirit’s world-thoughts”. This is the spirit realm where, through thinking, the soul becomes aware of its essential kinship with the world of ideas to which we can all gain access and that is home to the thoughts of the world. As human beings we all have this in common, although we each have our individual intuitions. Their common source is the primal ground of ideas that connects us all.

The scope and significance of this essential foundation of spiritual science cannot be valued highly enough. And yet, this original ground is not generally accessible, because the soul needs to awaken in order to allow for this access. As we practise Spirit Beholding we become increasingly aware of it. We need to conquer this ground whose existence becomes a reality as we practise and increase our spiritual faculties. In the understanding we have of life and science today, this foundation – or we could also say, this developmental goal – does not figure. Instead, we speak of the limits of knowledge and seek consensus between different approaches through communication.

United with hierarchical beings

Thanks to the development that we can achieve through anthroposophy and that is given to us as a path of practice in the Foundation Stone Meditation, we can, through thinking, access the realm where the “light of cosmic being” appears to us. We can experience the activities of the third hierarchy and the approaching of the Christ being, and so recognize and feel ourselves united with hierarchical beings within the cosmos.

We will continue this more macrocosmic aspect in *Anthroposophy Worldwide* 5/2020 and look at it in relation to current events. A list of recommended study material will also be added then. | *Christiane Haid, Goetheanum Leadership*

**Rudolf Steiner, Intuitive Thinking as a Spiritual Path. A Philosophy of Freedom (GA 4), chapter 3 (Thinking in the Service of Understanding the World), Anthroposophic Press 1995, transl. Michael Lipson, p. 33*

■ GOETHEANUM



Germany

The diversity of anthroposophy

In the autumn of 2019 an initiative on diversity in anthroposophy in the Freiburg area (cf. Statutes of the Anthroposophical Society, Article 4) (DE) has become a specialized group.

We started as an initiative trying to breathe new life into the anthroposophical life in Freiburg. From the start it was our intention to work both internally and publically. Our aim was to connect people and initiatives and facilitate productive encounters with anthroposophy for anyone interested.

Starting in 2014, we have been organizing countless events, both at the Freiburg Rudolf Steiner House and in other venues around the city, in order to call attention to anthroposophy's power to enhance our humanity. At the moment we are studying social issues and we are looking at how we can evolve as individuals. Our organizational team meets every two weeks; and in the weeks in between an open group comes together and discusses aspects of anthroposophy.

Our most recent topic was the Christmas Conference of 1923/1924, where we were amazed at how future-oriented and humane the statutes of the newly founded General Anthroposophical Society are. We realized that, since our initiative is concerned with a particular subject-matter, we are actually a 'specialized group'!

Our work has brought us into contact with new people and we appreciate that we can now receive those who wish this into the General Anthroposophical Society. And it is equally important to us that anyone can join our group, be it in an active or supporting role, and independently of whether they are members or not. | *Christine Lempelius and Julia Selg, Freiburg/Breisgau (DE)*

Contact info@vielfalt-mensch.de
Image Eurythmy flash mob, by Elisabeth Steffe



Bookshop

Co-manager

This year, Beat Hutter will share his position as manager of the Goetheanum Bookshop with Claude Million, who will then take over from him in 2021.

Claude Million knows the book business because he worked for the medical publisher Karger in Basel, for a legal publishing house in Bern and for the non-fiction department of Bider and Tanner in Basel (all CH). Over the coming year he will be introduced to the Goetheanum Bookshop by the present manager, Beat Hutter. The length of the introduction period is due to the specific nature of this shop.

"In anthroposophical publishing we are dealing with a complex landscape," Claude Million says, "aside from ordering from wholesalers we have direct contact with many small and micro-publishers and with self-publishing authors who sell their books in our shop."

There are book-display tables on topics as far-reaching as the events that take place at the Goetheanum, from education to agriculture to medicine. Depending on whether or not there are conferences at the Goetheanum at any particular time, customer numbers in the bookshop vary between a few dozen and up to a thousand within a few days. Anthroposophical specialist books are available in nine languages including English, French, Italian, Russian, Spanish, Japanese and Chinese.

The Goetheanum Bookshop also has a children's corner and offers specifically anthroposophical products such as oloids, copper balls and copper rods, window pictures and colour pigments. As in any other bookshop, any orderable book can be ordered, including antiquarian ones – a service that is available seven days a week. | *Sebastian Jüngel*

www.goetheanum-buchhandlung.ch
Image New co-manager Claude Million, by S. Jüngel



Stage

Eurythmy in Faust

Eurythmy has a specific role to play in the new production of Goethe's Faust 1&2 at the Goetheanum (director: Andrea Pfaehler).

Tremendous things happen in Faust: Faust, the scholar, calls on beings that he turns out not to be equal to, he grows younger after drinking a magic potion and he gets to know worlds whose inhabitants are sometimes caught in permanence and sometimes in constant change. "Eurythmy shows the in-between and takes us to a place where we can sense what lives behind the things, waiting to be discovered," says Eduardo Torres, who is responsible for the eurythmy in this new production of Faust 1&2. "It touches on the mystery of life".

Andrea Pfaehler, the director of this production, adds that in her view "our way of life is more like that of Faust's assistant Wagner than that of Faust. We take our cue from the past, prefer to follow examples, hardly think for ourselves and are reluctant to embark on something new." The latter was particularly important, however, especially when traditional ways and views can no longer carry us. "In Faust, Goethe shows me where I myself can really become creator," says Eduardo Torres.

Not everything is smooth and pleasant on this path. "Wagner does science without the spirit – his creation needs Mephisto's help. Wagner, moreover, stays behind in the laboratory while the Homunculus is keen to evolve," Andrea Pfaehler points out. Eurythmy offers a director more than the possibility to "present metaphysical beings." It allows the distinction between how an angel moves or an archangel, an earth spirit or a devil. "Eurythmy touches something in us that we would otherwise not experience: the question as to the source from which a being draws. | *Sebastian Jüngel*

Image Eurythmy rehearsal: Eduardo Torres, by Lucia Hunziker
www.faust.jetzt

■ SCHOOL OF SPIRITUAL SCIENCE



Humanities Section and
Performing Arts Section

East Asia's significance

A conference held at the Goetheanum from 15 to 17 February illuminated the significance of East Asia for our present culture.

The idea to hold this conference was born in November 2018, during a colloquium at the Goetheanum with contributors from China, Japan and Taiwan, with the aim to gain deeper insights into the spiritual-scientific foundations of East-Asian culture. The conference began with the roots in ancient Atlantic culture and Manu's eastward journey, moving on from there to the post-Atlantean cultures. This journey through the history of thought cast light on the transition from an entirely peripheral consciousness to the incarnation of the 'I' through the Mystery of Golgotha. Even today, we find remnants of the ancient peripheral consciousness in East-Asian cultures. The different qualities in the world perception of these cultures need to be respected and their uniqueness taken seriously.

This consciousness was contrasted with that of the west with its chasm between microcosm and macrocosm that makes itself felt in the cognitive process where a separation occurs between percept and concept. If we become conscious of the thinking process and train ourselves, with the Rosicrucian meditation for instance, so that we develop a new morality, the split between the natural and the moral order can be overcome as a unity is created out of the 'I'.

We were also able to experience the different tonal systems and musical cultures, made visible in eurythmy contributions to traditional Chinese music, performed by the Goetheanum Eurythmy Ensemble which has members from east and west. | *Christiane Haid, Goetheanum*

Image View of Mount Fuji by Katsushika Hokusai



Performing Arts Section

Working together

On 16 February speech artists, eurythmists and musicians from around the Goetheanum presented the programme *Rings ist alles Wandlung (All is change around us)*.

Contributions from individual artists and groups, who are working independently of each other, were woven into a meaningful whole. Speech eurythmy, tone eurythmy and artistic speech alternated in this programme that proceeded from the more light-hearted to human nature and the elements to existential soul experiences such as pain and insight and back to lighter motifs.

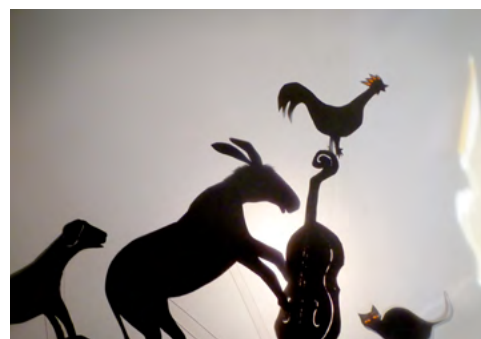
The eurythmy was developed directly out of the poetry and compositions, enlivened and formed, without any artistic superstructure. Using classic, romantic and modern poetry, the speech artists demonstrated the wide range of possibilities in their art.

I was impressed with the poems of anthroposophical women poets like Lea van der Pals, Gerda Lehn and Elisabeth Wagner, with their way of joining concept and knowledge with a sense of beauty (which reminded me of Stine Andresen's work).

Quite a few of these artists have to earn a living in other professions, and yet, they cultivate, practise and present their work, keeping alive the anthroposophical cultural impulse that inspires them.

This initiative to bring together anthroposophical artists of different disciplines goes back to the eurythmist Ute Medebach. On this occasion – facilitated by Margrethe Solstad – there were nineteen eurythmists, six speech artists and five musicians. | *Gabriela Jüngel, Dornach (CH)*

Image Light Eurythmy Ensemble: Mozart Sonata No 25, by Jürg Buess



Performing Arts Section

Strengthening the etheric

Puppet artists came together at the Goetheanum from 21 to 23 February to explore the 'strengthening of the etheric through puppetry in the age of digitalization'.

A reversal of worlds: for some people, mostly of the younger generation, the digital world is more real than the sensory with its onerous requirements such as eating, drinking and sleeping. Robin Schmidt pointed out that we need to make our own body, in which we incarnate, 'flavoursome' as it were, learn to make decisions and find our destiny. These were also the tasks of Waldorf education today.

Stefan Hasler encouraged us to tell our neighbour how we experienced listening to a piece of music he played on the piano, to show this with gestures and to try to paint an inner picture during listening. We were also asked to speak the alphabet quickly and listen to it resonate. This is how the different qualities of the physical, etheric and astral bodies and of the 'I' can be experienced.

Using numerous examples of film scenes, Ingo Hoppe demonstrated how film makers are integrating esoteric content in their productions. As 'good' psychologists, they know that a need for spirituality, religiosity and the Christ (being) lives in us, whether we are conscious of this or not.

In puppetry, the constituent members of our organization resonate in response to the content, the sound of the language and the images. The etheric in particular is nurtured by living rather than automated images, and our whole self is strengthened when we experience the creativity of other human beings in the sensory world rather than mechanical processes. | *Gabriela Jüngel, Dornach (CH)*

www.srmk.goetheanum.org

Image The Town Musicians of Bremen: Blaue Märchenbühne, by Sabine Kaysers

 WORLDWIDE


Section for Agriculture

A meal is a communal act

In its Charter for Community Catering, the Nutrition Group for Kitchen Professionals advocates greater appreciation of the processes involved in cultivating, producing, preparing and consuming food.

“What we see today in some institutional kitchens – and this unfortunately includes residential care homes – is tragic, because people are trying to save costs at the expense of quality”, says Jasmin Peschke, who holds a PhD in ecotrophology and is head of nutrition at the Goetheanum’s Section for Agriculture. “Nutrition is about providing a varied diet with tasty meals carefully prepared from good-quality ingredients,” she adds, and points out that “the quality of our food depends on many factors, including seeds, soil, cultivation, harvesting time, storage times and processing methods”.

She has been joined by eleven nutrition experts with experience in anthroposophical settings in publishing as Charter for Community Catering that aims to promote healthy, wholesome and flavoursome food, precisely because cooking in commercial kitchens can get very stressful.

Heinz Fendrich, head chef at the Sonnenhof in Arlesheim (CH), is convinced that the cook’s attitude and mood also affect food quality. He and other chefs and nutritionists find it important that everyone working in a kitchen should be mindful in their approach to food and include the consumers, too – not least in order to prevent food waste. And finally, we should all make sure to take our meals regularly and in a relaxed atmosphere. | *Sebastian Jüngel*

Charter for Community Catering (available in English, German, French and Italian)

www.sektion-landwirtschaft.org/fileadmin/SLW/Arbeitsfelder/ernaehrung/Gemeinschaftsverpflegung/Charter_Community_Catering_EN.pdf

Contact Jasmin Peschke, jasmin.peschke@goetheanum.ch

Image Joint effort: Sonnenhof kitchen in Arlesheim, by Heinz Fendrich



Medical Section

Further training on vision

On 1 and 2 May the Goetheanum will hold a further training course in eurythmy therapy on vision. The course will be open to eurythmy therapists, eurythmists and anyone interested in the subject-matter.

The sensory world of objects has come to rest out of dynamic movement. The eye is the sense organ that has come closest to crystalline lifelessness. If we look at the world around us merely analytically, applying a science based on gravity, the world will remain dead or even slip below the sensory.

So, much of what we see in the world of the senses is movement come to rest. In this further training in eurythmy therapy visual perception gradually becomes creative process.

But how do we activate the kind of vision and perception that go beyond sensory impressions? How can we look at a painting, a plant or a human movement – particularly a eurythmy movement – and perceive what is not visible to the physical eye? Inspired by the four stages addressed by Rudolf Steiner in the verse “See, my eye [...] my heart [...] my soul [...] my spirit” (GA 268), we can use exercises to methodically develop four perceptual stages. Specific eurythmy exercises, corresponding to the eye of the heart, the soul and the spirit, can help to engage as many of the upper, central and lower senses as possible in the perceptual process. Our aim will be to expand our vision in our everyday life and work, particularly for the diagnostic process in therapy. The training is open to anyone interested in the topic. | *Kaspar Zett, Eurythmy Therapy School Dornach (CH)*

Further training Learning to See – with Heart, Soul and Spirit (in German with whisper translation into English), 1-2 May 2020, Goetheanum

www.heileurythmie-ausbildung.ch

Image IAO: balance between the three spatial planes courtesy of



UK, Germany, Switzerland

Eurythmy Spring Valley

From 15 February until 7 March, the Eurythmy Spring Valley toured the UK, Germany and finally Switzerland, presenting their programme *Into the Heart’s Unknown*.

Into the Heart’s Unknown addresses the questions of where we come from and what moves our hearts. In the shown confrontation with the outside world lay a certain solemnity and heaviness, whereas light appeared in the quest for life.

The way we relate to the world around us was reflected in the scene with Titania and Oberon from William Shakespeare’s *Midsummer Night’s Dream*. Nature and the seasons are turned upside down and chaos reigns because an argument has erupted between the two.

The theme of love (the motto being that all matters of the heart must by necessity be about love) was portrayed cheerfully, with rods employed with pizzazz, references to the temperaments and musical interludes. Calmness descended when Night was presented, the time when we approach the stars and cosmic music touches our lips like a solemn word. The deep-blue of the gowns and white veils accentuated the serenity. The Chopin ballad which concluded the programme was like a summary of what had gone before, the multiple hues of heart and soul reflected in the piece’s drama and dynamic.

A great breath lay over the whole programme. The ensemble moved with width and abundance out of one stream, creating subtly out of one soul space, each passing on what they received, surrendering it, which was visible not least in the connection with the periphery and the veils, conveying a sense of a living presence. Music and words spoke in movement, colours and forms. | *Gabriela Jüngel*

www.eurythmy.org

Image Hues of the heart: Eurythmy Spring Valley, by Mark Wong

The Speisehaus Restaurant at the Goetheanum supports One Happy Family

Between 1 March and 30 June, the Speisehaus Restaurant at the Goetheanum will support the Swiss organization One Happy Family with one Swiss franc per meal sold. This was prompted by the fact that the 'School of Peace' in the Community Center for Refugees on the island of Lesbos was completely burned down.

The Speisehaus already supported the community centre on the Greek island of Lesbos during the 2019 Christmas season by selling olive oil to benefit 'One Happy Family'. When Lucas Didden asked about a new project, he heard about the fire and its devastating effects. The Speisehaus manager spontaneously decided to financially support the project: From 1 March to 30 June 2020, the Speisehaus will donate one Swiss franc for each conference meal sold to the centre for refugees.

"The situation on Lesbos is critical", Lucas Didden explains. "The refugees there are housed in makeshift accommodation. At the same time, outside the camps, there is an atmosphere of hatred with attacks on aid agencies, which are currently drawing down their activities". The Speisehaus therefore sees itself called "to gesture solidarity and to provide concrete help in such a situation."

The organization One Happy Family, based in Burgdorf (CH) has made it its mission to help refugees and to support the community centre of the same name on the island of Lesbos. The aim is to offer activities and education to the refugees so that they can use their time in a dignified and meaningful way. One project is the 'School of Peace', where according to the association, over 4,000 children have been taught since 2017. According to the as-

sociation, the fire completely destroyed the school with its nine classrooms and its main hall, as well as the main offices and a workshop. As a result of the fire, 250 children do not receive any lessons, adults cannot attend their Greek and English classes, and they cannot cook 800 meals a day, the activists of One Happy Family summarize the consequences of the fire. Furthermore, there is no access to resources such as the medical clinic, library, computer room and café. | Sebastian Jüngel, English translation by Bettina Hindes

Vidar experiences in Greece

On 6 December 2008, Alexandros Grigoropoulos was shot dead by a policeman in Athens. The 15-year old's fate has shocked Greek society and continues to elicit, every year on the day, protests that often lead to smaller or bigger riots.

On 6 December last year, I was due to give my first lecture in Athens on Vidar, the silent spirit of the north, at Pyrinos Cosmos, an esoteric bookstore that is located close to where Alexandros Grigoropoulos was murdered.

Untouched by lies

In the hours leading up to my talk I increasingly sensed the power of Vidar in the language of the events. Some roads were blocked by police and a tense atmosphere gradually took hold of the city. Many Greeks did not dare to enter this part of town and attend our event, which was organized by Cristina Baptista from Brazil and devoted to the silence of Vidar.

We were just about to begin, when a group of hooded protesters went past shouting and smashing windows. There were seven of us inside and we all felt that we needed to do something for the peace in this city, there and then – in silent commemoration and meditative contemplation.

When we stepped onto the road later on, the pungent remnants of teargas still hung in the air, assaulting our eyes and throats. I had spoken of Vidar and of how, since time immemorial, he had been associated with nature's purity and its forces of innocence. How he was untouched by lies due to his silence, and how his firmness and steadfastness overcomes the wolf Fenrir.

In a shared meditation we practised and discussed six Vidar qualities: the peace of Vidar in thinking, the steadfastness of Vidar in the will, the peace of Vidar in the heart, his understanding of all beings and openness towards the world, and finally his harmony with the entire universe.

In commemoration of Alexandros Grigoropoulos and his life, cut short so arbitrarily, we tried to do work for peace and future reconciliation in reverent silence.

Down into the feet

Remarkably (in the sense of Vidar-like awareness), when we left the bookstore and the carpark somewhat hurriedly, the car rolled over the foot of one of our participants. In the car he said later that he felt as good as never before. Vidar must have had a positive effect on him, down into his feet.

| *Steffen Hartmann, Hamburg (DE)*

Steffen Hartmann is a pianist, founder of the MenschMusik Institute in Hamburg and co-founder of Edition Widar (www.editionwidar.de). He works for Apocalypse of the Voice, an association founded in 2017 that promotes anthroposophy in Greece. Together with Volker Fintelmann, he has written the book *Mit Vidar Zukunft schaffen* (creating future with Vidar) (2019).

Switzerland / USA

Biography work

At a youth conference in Spring Valley, New York (us), Chris Burke and Anne de Wild introduced biography work with an intergenerational approach.

As adults we like to say that children are the future. But are young people not also living reminders of our own youth and past – a living past with burning fire and glowing enthusiasm? We had to cope with setbacks and disillusionment as we grew older – and at some point most gave up fighting ardently for their ideals.

Working with young people could help us rekindle the fire of our youth. They could induce us to newly evaluate what we have become used to dismiss as unrealistic fantasies – including our own ideals as to who we could become. What would happen if we all suddenly believed that our dreams could come true? We should also acknowledge that, as the older generation, we are the living future of the younger one. If we take this thought seriously, then the older ones among us have to assume our responsibility again and not leave the future to the young people alone.

Anne de Wild is a naturopath and biographer in Bottmingen (CH). Chris Burke is professor of psychology at Lehigh University, Pennsylvania (us). The two met in Spring Valley in 2016 at a biography and social art training course. They would like to bring biography work and anthroposophy 'into the world', using accessible language and concepts that everyone can understand. They are working on The Hummingbird Principle project that aims to help cope better with problems of the modern world. | *Anne de Wild, Bottmingen (CH)*

Web www.thehummingbirdprinciple.com

31 March 1931 • 21 January 2020

Claus-Michael Brandt

Claus-Michael Brandt was born in Leipzig (DE) and experienced the Second World War as a child. Later he attended the upper school of the Waldorf School in Hanover (DE), from where his destiny led him to a year at Michael Hall Steiner School (GB) and, via the children with special needs in Clent (GB), to a first meeting with anthroposophy.

Bridges between continents

Having first studied chemistry in Tübingen (DE), he changed to dentistry in Munich. His PhD on Henri Bergson gained him a scholarship at the Sorbonne in Paris (FR).

The socially engaged, widely interested and highly gifted Claus-Michael Brandt met with tasks that would again change the direction of his life: together with Friedrich Vogel he worked on a one-year project for students in Africa, a legacy of the Christian Community priest Friedrich Benesch. This initiative supported the building of bridges between continents, a central motto in Claus-Michael Brandt's life.

Within the group of anthroposophical physicians he acquired general medical knowledge which he applied in his dentist's practice and in cases of illness. In addition to his knowledge in almost all fields of science, he also had many artistic leanings and talents, including singing, chamber music, drama and poetry, and he completed a eurythmy training with Friedrich Gillert in Munich (DE). With his 'artistic conversation' he dispelled any fears and discomfort from the dentist's chair!

With Ibrahim Abouleish, the founder of Sekem (EG) and a friend of many years, Claus-Michael Brandt set up a dentist's practice there. He also put together a 'dentist's bag' as a 'mini-surgery' for a Christian mission



school in Namibia, was involved in a craft centre for young people with Helmut Blakes and taught dentistry in Minsk (BY). His own family, two children and grandchildren, also greatly enriched his life.

He was active in the association of the four-year eurythmy training in Ljubljana (SI); from 2007 to 2019 he helped setting up Waldorf Schools in Canada, USA, Siberia, Southern China, Malaysia and Palestine and promoting eurythmy as a subject. He accompanied the eurythmist Erdmute Förster in lessons and projects, playing the flute with orchestra, for instance, in Richard Wagner's Flying Dutchman at the Waldorf School in Kuala Lumpur (MY). One of his main concerns was helping children in need of therapy by practising Herrmann Kirchner's 'dynamic drawing'.

Trust in all people

The cosmopolitan, philanthropist and bridge-builder Claus-Michael Brandt felt at home in every country, because the world with all its cultures and religions was his 'big family'. With his deep trust in all people, his readiness to help and his loyalty, he made friends across the world. | *Erdmute Förster, Munich (DE)*

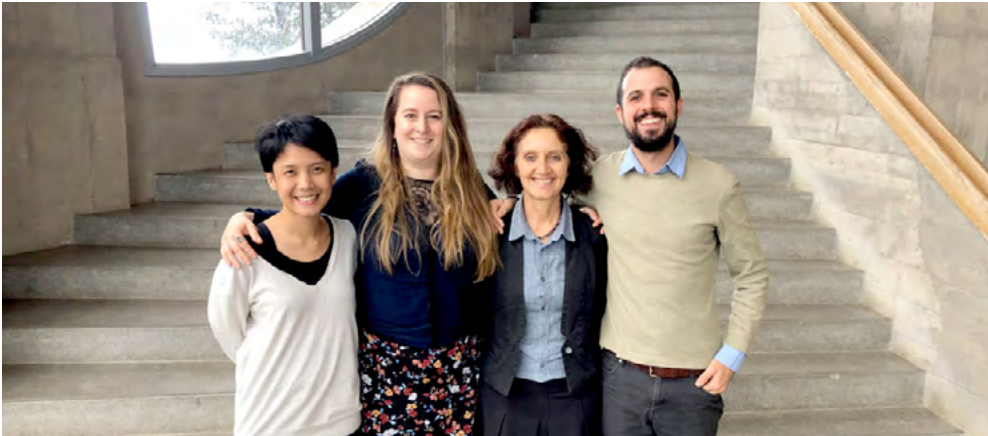
Membership News

We have been informed that the following 65 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | Membership Office at the Goetheanum

Pavel Nečaský Semily (CZ) 6 February 2019
Galina Stoyanova Pleven (BG) 20 February 2019
Hilda Arriagada Santiago (CL) 21 March 2019
Adriana Cottens São Paulo-SP (BR) 16 May 2019
Luzius Zaeslin Sao Paulo SP (BR) 17 May 2019
Dorothea Reinknecht Hamburg (DE) 2 June 2019
Ursula Mattheus Borchten (DE) 5 July 2019
Rombout De Cock Diest (BE) 23 August 2019
Catalina Amengual Jaume Palma (ES) 19 September 2019
Jayme Kahan Praia Grande SP (BR) 9 October 2019
Miep Schouten Zeist (NL) 26 November 2019
Margita Gašperiková Bratislava 1 (SK) 28 November 2019
Catherine Paz Ann Arbor (US) 3 December 2019
Beverly Sonner Mission Hills/CA (US) 8. December 2019
Felicia Otter Oosterbeek (NL) 12. December 2019
Nelly Géva Braine-l'Alleud (BE) 18 December 2019
Ingrid Stelzer Alkmaar (NL) 18 December 2019
Ilse Pahde Cologne (DE) 30 December 2019
Roger Schultz Durham/NC (US) 31 December 2019
Leonore Attokro Hamburg (DE) in 2019
Irina Drobinina Perm (RU) in 2019
Julyeta Fenelón Ciudad de Mexico (MX) in 2019
Ludovít Fotyi Bratislava 214 (SK) in 2019
Irina Gladtschenko Rajzentr Klyuchi RU in 2019
Alina Kovtun Rostov-on-Don (RU) in 2019
Ewgenia Kuzmina Saint Petersburg (RU) in 2019
Romano Laurilla M'lang (PH) in 2019
Lilija Mincengoff Riga (LV) in 2019
Chassan Schajmardanow Kazan (RU) in 2019
Michail Slotschewskij Moscow (RU) in 2019
Ionel Stanciu Timisoara (RO) in 2019
Rodica Surgean Câmpia Turzii (RO) in 2019
Gertrud Olm Goslar (DE) 3 January 2020
Jean-Marie Dirand Chatou (FR) 10 January 2020
Daisy Akerø Bergen (NO) 15 January 2020
Frank von Zeska Hamburg (DE) 16 January 2020
Karl Levin Canoga Park/CA (US) 23 January 2020
Petra Dannehl Hamburg (DE) 24 January 2020
Ute Hessenbruch Winterbach (DE) 24 January 2020
Maria Eberhard Bottmingen (CH) 25 January 2020
Gertrud Permann Landau (DE) 26 January 2020
Lore Bantel Heidelberg (DE) 27 January 2020
Gregory Murphy Bolwarra Heights (AU) 27 January 2020
Reinhard Stickdorn Herford (DE) 27 January 2020
Gro Erbsmehl Egå (DK) 28 January 2020
Helmut Koloska Klarsreuti (CH) 30 January 2020
Barbara Kurzenberger Weinheim (DE) 31 January 2020
Heinrich Fuhr Bochum (DE) 2 February 2020
Christel Garder Dortmund (DE) 2 February 2020
Rina Van Riel Lier (BE) 4 February 2020
Barbara Hasselberg Arlesheim (CH) 5 February 2020
Ernst Wegmüller Burgdorf (CH) 9 February 2020
Charlotte Glück Stuttgart (DE) 15 February 2020
Irmgard Sahmann Bremen (DE) 15 February 2020
Paolo Giuranna Rome (IT) 16 February 2020
Otto Hörning Calw (DE) 16 February 2020
Renate Schrödel Stuttgart (DE) 17 February 2020
Luise Thekla von Schwerin Lollar (DE) 18 February 2020
Ute Goetz Hombrechtikon (CH) 22 February 2020
Enrique Willy Grahl Stuttgart (DE) 22 February 2020
Florian Roder Unterföhring (DE) 22 February 2020
Kate Larsen Vejle (DK) 25 February 2020
Heinz Kienzle Stuttgart (DE) in February 2020
Atle Loen Atna (NO) in February 2020
Angelika Gäch Stuttgart (DE) 1 March 2020

In January and February 2020 the Membership Office at the Goetheanum registered 153 new members. 84 left the society between 1 February and 6 March 2020.

■ FEATURE



Social Initiative Forum

Into Life

Project Leader Joan Sleigh and coworkers Juan Bottero, Milena Kowarik and Nicole Asis of the Social Initiative Forum engage in upholding human dignity and supporting individual development in addressing the social challenges of our time.

Sebastian Jüngel When do social questions begin to become virulent?

Nicole Asis Whether it is poverty, high suicide rates, gender inequality, or extrajudicial killings, every country carries its social challenges. These local problems have global impacts - case in point, the fear and questions on borders emerging from the climate crisis, Coronavirus, and the refugee situation. These become virulent once we turn a blind eye, stay neutral to the point of inaction, and normalize them.

Juan Bottero Today, the economical realm, that interconnects us globally, is causing huge destruction which is harder to notice in comparison with political violence. Building healthy social organisms in the process of individualization is not a given; we need to develop this social art, all of us.

Milena Kowarik The issue is the lack of empathy. If it's in a country where the slums are next to the very rich villas or in places that close their borders to keep out refugees. There are social questions like the climate crisis that affects every country, whether rich or poor.

Joan Sleigh Everything in life is interrelational, therefore impacting on everything else. We each carry the responsibility for our thoughts and intentions, actions and interactions. Outer poverty does not exclude inner abundance and love of life!

Collaboration as a key

Sebastian What role does the Goetheanum play in addressing the needs of our time?

Juan We are a project of the Section for Social

Sciences, but depending on the specific challenge we are addressing, we partner with other Sections of the Goetheanum: for the Social Initiative Forum in India with the local farmers, we worked together with the Section for Agriculture; for the seminar with the young volunteers we partnered with the Youth Section and the Anthroposophic Council for Inclusive Social Development; for the event on education in Egypt with the Education Section. We partner with several organizations outside the Goetheanum as well. We believe that collaborative work is the key to addressing the complexity of today's challenges.

Dealing locally with real situations

Sebastian How can the concept of under-privilege be brought to the attention of those who have an income that provides healthcare, clean water and a roof over their head?

Joan By dealing locally with real situations and the social questions, we enable the sharing of ideals and ideas, meeting as equals, and sharing good practices. As examples, we went to SEKEM to discuss inclusive education for all learners. And now we are going to Nairobi to accompany work being done in the slums to empower local communities through entrepreneurship and innovation.

Nicole We feature stories from initiatives and changemakers on our website and in our quarterly newsletters; these articles are read within and outside the anthroposophical community.

Sebastian What has brought you to the Social Initiative Forum?

Milena Through my work with refugees, I see

how important it is to connect with other people in the same field.

Juan I was born and raised in Buenos Aires, Argentina. I remember how shocking it was for me going to school in the morning and watching children my age asking for money. Later, at the age of 18 I visited the Favela of Monte Azul and this had a major impact in my life: I experienced a loving and dignified human life in the most challenging place. I knew that my life was connected to that impulse since that moment.

Nicole Growing up in the Philippines - where there is also a gap between the rich and the poor, and human rights violations are an everyday occurrence - I have lived with the question, "how can we uphold human dignity in such hostile and marginalized situations?" Then, at 21, the question turned into, "can the anthroposophical view of the human being address poverty and inequality? Or is it just a philosophical framework only for the elite and the educated?"

Joan Witnessing 'Apartheid' in South Africa, I am particularly drawn to the question of how may the inequalities experienced in under-privileged societies be transformed through an understanding of the human being as a spiritual being, and thereby an agent in the process of change.

Sebastian There is a view that social problems can only be solved in the long term if the relevant structures are changed. Do you strive for a more fundamental change of social conditions?

Joan We don't see it as our task to change the given social structures, (local or international) but rather to enhance collaboratively in building conscious awareness of the impact of personal attitude and mindset in daily life and dealings.

Milena We are striving for Anthroposophy in Action in dealing with the challenges.

Juan Many people expect science and technology to come up with solutions, or they look for ways of building small communities away from all these global challenges. The Social Initiative Forum strives for a personal and social transformation out of the spiritual understanding of the human being and the threefold social organism we constantly co-create and actualize in every action we take.

Image Team of the Social Initiative Forum at the Goetheanum: Nicole Asis, Milena Kowarik, Joan Sleigh, Juan Bottero, by Francesca Volpe