Invitation for the Annual Conference of the anthroposophical movement and the 2017 Annual General Meeting of the General Anthroposophical Society on 7 to 9 April 2017

Responsibility for the evolving world – the tasks of the anthroposophical movement

Dear members and friends,

we warmly invite you to this year’s Annual Conference of the anthroposophical movement and to the Annual General Meeting of the General Anthroposophical Society.

In seven years’ time (2023/2024), we will look back on a century during which the Anthroposophical Society and the School of Spiritual Science have evolved and become part of the world. They belong to the twentieth century, which they have influenced and by which they have been shaped. Many tasks are emerging today that need to be faced and taken on. It will be a hundred years in 2017 since Rudolf Steiner first presented his threefold concept of the human being and of society. Looking at the challenges we encounter in today’s world makes us aware of how relevant this impulse continues to be.

How can anthroposophy bring new life to its task of contributing to the way humanity and the world are evolving? How can the anthroposophical movement contribute to shaping the future with ever greater responsibility? These questions are also reflected in the annual theme, “Light and Warmth for the Human Soul. How can the Foundation Stone Meditation promote peaceability?” (see page 7). The School of Spiritual Science is here to provide the knowledge that we need in order to actively promote what wants to evolve in the world. Can the anthroposophical movement, the Society and the School of Spiritual Science find the way forward, out of their awareness of this responsibility? What steps do they need to take?

The Goetheanum World Conference of September 2016 asked exactly that question in dialogue with people from many different places and backgrounds, private and professional. The impulses arising from those meetings will also inform the Annual General Meeting and the annual conference of the anthroposophical movement: as a forum, a place of dialogue, for what wants to be founded and directed, as described in the Foundation Stone Meditation. The newly appointed general secretaries, among others, will speak about this question.

The Goetheanum Leadership and the Executive Council have worked intensively with the impulses of the Goetheanum World Conference. As one of the results of this work we would like to suggest to the General Meeting to agree to the appointment of Matthias Girke as an additional member of the Executive Council. Matthias Girke is someone who is fully and actively committed to the Anthroposophical Society and its future.

We are looking forward to seeing you at this year’s Annual Conference and AGM.
Friday, 7 April 2017
5 – 6.30 p.m. Musical prelude (Niels Henrik Nielsen, Cello) Contributions on the theme of the Annual Conference (Wolfgang Tomaschitz, John Bloom, Michael Schmock)
6.30 – 8 p.m. Evening break
8 – 9.30 p.m. Work groups on the theme of the Annual Conference

Saturday, 8 April 2017
9 – 10.30 a.m. Musical prelude (Niels Henrik Nielsen, Cello) Annual General Meeting of the General Anthroposophical Society
10.30 – 11.15 a.m. Coffee break
11.15 – 12.45 AGM of the General Anthroposophical Society
12.45 – 3 p.m. Midday break
2 – 2.50 p.m. Guided tours
3 – 4.30 p.m. AGM of the General Anthroposophical Society
4.30 – 5 p.m. Coffee break
5 – 6.30 p.m. Contributions on the theme of the Annual Conference (Ute Craemer, Michaela Glöckler, Gerald Häfner)
6.30 – 8 p.m. evening break
8 – 9.30 p.m. Commemoration of the dead, with artistic contributions (moderator: Seija Zimmermann)

Sunday, 9 April 2017
9 – 10.30 a.m. Work groups on the theme of the Annual Conference
10.30 – 11 a.m. Coffee break
11 – 12.30 Contributions on the theme of the Annual Conference (Ingrid Reistad, Bart Vanmechelen, Matthias Girke) Musical conclusion (Niels Henrik Nielsen, Cello)

Simultaneous interpretation into English and French will be provided.

There will be no group catering. The Speisehaus Restaurant will be open during the Annual Conference at the following times:
Friday and Saturday, 12 noon to 3 p.m., and Sunday 12 noon to 4 p.m.
Please book in advance by phoning +41 61 706 85 10, weekdays from 9 a.m. to 6 p.m.

Presentation of the pink membership card is required for admission to the Annual General Meeting of the General Anthroposophical Society; booking is not necessary. On behalf of the Goetheanum Leadership and the Executive Council at the Goetheanum: Oliver Conradt, Jean Michel Florin, Gerald Häfner, Christiane Haid, Stefan Hasler, Ueli Hurter, Matthias Girke, Constanza Kaliks (Executive Council), Johannes Kühl, Paul Mackay (Executive Council), Florian Osswald, Bodo von Plato (Executive Council), Claus Peter Röh, Marianne Schubert, Virginia Sease, Joan Sleigh (Executive Council), Georg Soldner, Justus Wittich (Executive Council), Seija Zimmermann (Executive Council)

Programme of performances on 9 April 2017
3 p.m., Ways of Cain: On the occasion of Maximilian Voloshin’s 140th anniversary. Based on the poem “Ways of Cain. Tragedy of Material Culture” by Maximilian Voloshin, with music by Jean Mar¬cel Poulenc and a Speech Choir. Eurythmy Ensemble Moscow, Russia; Tatiana Khazieva, artistic director
4.30 p.m., Poetry Evening IV: “One marvelled at his survival”, Maximilian Voloshin (1877-1932) the resistance fighter. Poetry Evening with Peter Selg and the Russian Speech Choir; Elena Krasotkina, director; in collaboration with the Sections for the Performing Arts and for the Literary Arts and Humanities

Agenda of the 2017 Annual General Meeting
Saturday 8 April 2017, 9 a.m. to 4.30 p.m.
1. Opening of the meeting
2. Executive Council reports with discussion
3. Motion 1 to vote by secret ballot
4. Motion 2 to count abstentions in votes
5. Motion 3 to announce the “Ein Nachrichtenblatt” initiative in Anthroposophy Worldwide
6. Motion 4 for a full report and members’ day on the Faust project
7. Motion 5 to change the motion procedure
8. Motion 6 to revoke the Annual General Meeting decision of 14 April 1935
9. Presentation of the 2016 financial statement, with discussion
   – Auditors’ report
   – Motion to approve the 2016 financial statement
10. Appointment of auditors
11. Motion to discharge the Executive Council
12. Motion to agree to Matthias Girke’s appointment as an additional member of the Executive Council
13. Conclusion

Anthroposophy Worldwide appears ten times a year, is distributed by the national Anthroposophical Societies, and appears as a supplement to the weekly Das Goetheanum • Publisher: General Anthroposophical Society, represented by Justus Wittich • Editors: Sebastian Jüngel (responsible for this edition), Michael Kranawetvogl (responsible for the Spanish edition), Margot M. Saar (responsible for the English edition). Address: Wochenschrift ‹Das Goetheanum›, Postfach, 4143 Dornach, Switzerland, Fax +41 61 706 44 65, info@dasgoetheanum.ch • Correspondents/news agency: Jürgen Vater (Sweden), News Network Anthroposophy (NNA). • We expressly wish for active support and collaboration.
• Subscriptions: To receive ‹Anthroposophy Worldwide› please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available at CHF 30.- (EUR/US$ 30.-) per year. An e-mail version is available to members of the Anthroposophical Society only at www.goetheanum.org/630.html?L=1 © 2016, General Anthroposophical Society, Dornach, Switzerland
Introducing Matthias Girke

I was born in Berlin (DE) in 1954 and attended the Rudolf Steiner School in Berlin all the way through to A Levels ("Abitur"). After studying medicine at Freie Universität Berlin, I worked as medical assistant in Internal Medicine, followed by several years in the oncology department of a Berlin hospital. During that period I also worked in intensive medicine and as an emergency doctor on the ambulances of the Berlin fire brigade.

Internal medicine

After completing my specialization in internal medicine (to which I later added diabetology and palliative medicine) I took over – with the support of my wife, Anja Girke – the mainstream medical practice of my first boss, which I then turned into a practice for internal anthroposophic medicine.

During that time I also deepened my relationship with anthroposophical curative education to which I had a long-standing connection through my parents and grand-parents: whilst running my own practice I also provided medical care for the residents of the Caroline von Heydebrand Home, conducted child conferences and attended college meetings.

In 1995 I co-founded the Havelhöhe Community Hospital for Anthroposophic Medicine, taking responsibility for general internal medicine and diabetology and later, within our Oncology Centre, also for interdisciplinary oncology and palliative medicine. During that time I was also actively involved with the hospital management. My ongoing endeavours include the deepening of anthroposophic medicine in the various specializations of internal medicine, medical training – we also established the Academy for Anthroposophic Medicine within the Havelhöhe Hospital, which includes an anthroposophic medical training – the promotion of interdisciplinary approaches in medicine and therapy and the meditative path of inner development of the School of Spiritual Science.

Class work

I have actively supported the anthroposophical work in Berlin for around forty years now. Since 1995 the Class work has been among my central concerns. This work is now prepared by the Berlin Class leaders and consists of regular Class lessons as well as Class conferences on central topics of the School of Spiritual Science and its meditative path.

Medical Section Leader

On 18 September 2016 I took over the leadership of the Medical Section together with Georg Soldner. It is my wish to bring my practical medical experience of 33 years to my task as section leader: to the deepening of the diverse specialist areas, to training, to the support and cohesion of professional therapy groups and to the further development of the work in the School of Spiritual Science.

I am deeply grateful to my wife and my two now grown-up daughters for supporting me in taking this step. The Section leadership is not like a “motor nerve” but like the heart of the medical movement, manifesting itself in attentive perception, inspiration, integration and the giving of impulses. I am very grateful for the warmly expressed trust and all the good wishes I have received from within the medical movement for this seven-year leadership task in the Medical Section on which I embarked in 2016.

Motion 1

Motion for secret-ballot voting at Annual General Meeting

We move that the Annual General Meeting decide by separate and secret ballot

1. “that all votes on motions (with the exception of procedural motions) are secret if the presenters of the motion in question request this.”

2. “The vote to discharge the Executive Council is always secret.”

Rationale: Considering the situation of the AGM at present, one cannot say that the vote is uninfluenced and free. It is part of the special situation in Dornach that a great number of members attend the AGM who are in various ways dependent on the Goetheanum, because they are – freelance or employed – staff members, annuitants, tenants or occasionally commissioned artists. One can imagine that they may sometimes not feel free to vote, for instance, against the employer who is sitting directly opposite them on the stage. A truly free ballot therefore needs to be secret. With adequate preparation the additional efforts necessary for this will be tenable and made up for by a result that reflects the actual situation.

Dornach, 9 February 2017

Tatiana Garcia-Cuerva, Thomas Heck, Gerd-Mari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher

Motion 2

Motion to count abstentions from voting at the Annual General Meeting

We move that the Annual General Meeting decide in a secret-ballot vote “that abstentions are counted in all votes.”

Rationale: With votes regarding the election, or re-election, of Executive Council members and also those to discharge the Executive Council, it is important to differentiate between affirmative votes, negative votes, and abstentions. Presently abstentions are treated as if the members abstaining were not there at all. Abstaining is, however, an important
Motion 4

[for a full report and a members’ day on the Faust Project]

We move that the Annual General Meeting decide “to commission the Executive Council to publish a full report on the Faust Project by the end of 2017, and to make it possible that a members’ day is held where all those in charge are available for members to ask questions and receive information on the Faust production.

Rationale:
The present Faust cycle will go down in the history of the Goetheanum Stage with three superlative attributions at least: as the shortest, the worst and the most expensive. After just over a year this cycle will end in the summer of 2017, while performance periods in the past stretched over seven to ten years – as had been the original plan for this cycle, too. So there must be good reasons for this decision. Those in charge seem to think, however, that the brief announcement in Anthroposophy Worldwide 1-2/2017 is sufficient.

According to the Bylaws of the Anthroposophical Society, which was founded during the Christmas Conference of 1923 and which the Executive Council claims to perpetuate (see accession statements of Bodo von Plato and Sergei Prokofieff of 2001), “the Executive Council gives a full report” to the Annual General Meeting. For years, only short and hardly informative versions, if any, have been presented (Bodo von Plato at the 2014 AGM).

We think, however, that a report on the failed Faust project is urgently necessary, because of its dimension and importance and because the spiritual and material damage will certainly be considerable. Numerous members will have helped to make this project possible in good faith, expecting a new production in accordance with Rudolf Steiner’s intentions. We therefore think that a full assessment and transparency towards the members are absolutely necessary. All responsibilities should be made visible and the experiences gained made fertile for future tasks and projects.

Below is a list of points in need of clarification. For most members in the spatial and informal surroundings of the Goetheanum it was clear from very early on that this production would not do jus-
tice to the intentions of Rudolf Steiner and anthroposophy. This was apparent from, among other things, the choice of directors, the obvious preference for non-anthroposophical actors, the rejection of competent co-workers and artists, reports from those involved, the advertising posters, publications from the production, also on the internet, and much more. The dramaturgical responsibility, for instance, was given to Martina Maria Sam. A few months later her name was no longer mentioned in connection with the Faust production; no official reasons were given. In short: everyone in Dornach - apart from those in charge at the Goetheanum? - knew where this production was heading.

The first rehearsals, or the preliminary performance at the latest, must have revealed to the Executive Council the intentions pursued with this production. Even if one had ‘forgotten’, when this production was commissioned, to agree on its intentions, this would have been the time to intervene. The question is why this did not happen, and how it could come to such a production at the Goetheanum.

It also needs to be established why the performances were so poorly attended. As is apparent from numerous conversations and from the feedback to the analysis of the Faust production (see Ein Nachrich-
tenblatt 4/2017 of 19 February 2017), many people decided on the basis of the symptoms described above and the advertising style, that they would rather not attend this produc-
tion. After the preliminary performance of Faust I, the only one to be sold-out, a review was published in the journal “Die Drei” (10/2015) by Ute Hallaschka, who also described the state of this production. One began to ask oneself uneasily, what Faust II would be like – a play, for which Rudolf Steiner had given entirely new artistic indications as regards its mythological beings and characters. In September 2015, the preliminary performances of Faust II began and these fears were confirmed. All this seems to have had the effect that the informed and anthroposophically ori-

ented core audience stayed away from the performances and people around them were obviously not inspired to at-
tend the performances. This means that the often officially cited positive feedback must have mostly come from visitors who had either no interest in or knowledge of the Goetheanum’s true intentions. When it comes to visitor numbers, a comparison with the Mystery Dramas may be helpful: these plays are certainly less attractive to “normal” audiences than Faust, but they are still well attended after a running time of several years. The following questions need to be asked:

1. Who commissioned the directors?
2. Who wanted this style of production that gave no consideration to Rudolf Steiner’s indications?
3. What is the extent of the material damage?
4. Who will take responsibility for the spiritual and material damage?
5. What steps will or have to be taken by those in charge?

An in-depth report is urgently needed, particularly with regard to spiritual consider-
ations. Countless members will have made donations, expecting that the new production would do justice to Rudolf Steiner’s impulses. The material damage – which probably amounts to millions – also needs to be made known. It must therefore be allowed to ask about per-
sonal responsibilities and consequences. We therefore ask the Executive Council to publish a detailed written report and to arrange for a members’ day that can be moderated and shaped by several mem-
bers and by supporters of this motion.

Dornach, 9 February 2017

Thomas Heck, Eva Lohmann-Heck, GerdMari Savin, Angelika Schuster, Leon-
hard Schuster, Roland Tüscher

Motion 5

Motion to change the motion pro-
cedure in the GAS

The often embarrassing and inappro-
priate situations arising in the processing of motions are among the experiences that are painful for everyone involved in the annual general meetings of the GAS. This has been the case for decades, and anyone looking into the history of the GAS will find plenty of similar reports of embarrassing situations during annual general meetings.

The problem emerged soon after Rudolf Steiner’s death, culminated for the first time when members were excluded in 1935 following the motions submit-
ted by members in agreement with the Executive Council members. There have always been vehement conflicts at AGMs between groups of members and the Exec-
utive Council. Many members will re-
member the situations in the 1990s and around the millennium.

The possibility that members can make motions is highly valuable and is explicitly mentioned in the Bylaws of the Anthroposophical Society as founded at Christ-
mas 1923. This is particularly important because in these Bylaws Rudolf Steiner consciously refrained from using unnec-
essary or even generally customary for-
mulations.

Members have taken the initiative in the past to change the motion procedure, on the one hand so as to make the annual general meetings run more smoothly (a deep and justified wish, especially of those members who travel to Dornach from all over the world), and on the other hand in order to create a legal organ that allows the members and the Executive Council to meet and share their views at eye-level. Karl Heyer relates, for instance, how he failed with such a motion as early as 1930 (source: Karl Heyer, “Betrachtungen über die Anthroposophische Gesellschaft”, in Mitteilungen für die Mitglieder der AAG, 8/1950).

The results of members’ initiatives af-

ter the millennium, which could only be dealt with within the GAS due to a reso-
lution made at the 2001 annual general meeting, were not taken into consider-
ation by the leadership of the Society. In-
stead, the Executive Council tried repeat-
edly, as part of the planned reactivation of the Christmas Conference Society on 28 and 29 December 2002, to restrict the possibility to make motions as much as possible (documented in Ein Nachrichten-

The development against the demo-
ocratic participation of people in creative societal processes that can be observed in the world today must not prevail in our Society if we continue in our aspiration to be a model for the world. “The Anthroposophical Society must unite people who feel that they are the centre of a move-
ment that needs to grow in human civi-
ization so that humanity can truly move forward and earthly life will not become decadent.” (Rudolf Steiner, lecture of 2 May 1923, GA 224). The proposers of this
motion would therefore like to make a new attempt to develop within the Society an appropriate and fruitful organ of the legal life for dealing with members’ motions.

We move that the Annual General Meeting decide to “ask the Executive Council to set up a work group that involves the Social Sciences Section and that will develop proposals for a motion procedure that is right for our time and appropriate for the GAS. The work group will report on its progress from time to time and one will aim to make a decision on its results by 2019.”

Dornach, 9 February 2017
Thomas Heck, Eva Lohmann-Heck, GerdMari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher

Motion 6
Motion to revoke the resolutions of 1935

At the Annual General Meeting of 14 April 1935 the following motion was made with regard to Ita Wegman and Elisabeth Vreede, and passed with great majority:

Agenda items 3 and 4:
“Motion I.
The Annual General Meeting of the General Anthroposophical Society of 14 April 1935 states that the two Executive Council members Dr Ita Wegman and Dr Elisabeth Vreede, who have expressed their disrespect of the will of the Society through actions which have self-exclusive character, will no longer be recognized as members. In accordance with the legal requirements, the Annual General Meeting decides that ‘Dr Ita Wegman and Dr Elisabeth Vreede are excluded from the Executive Council of the General Anthroposophical Society’.

The General Meeting decides that the persons mentioned are no longer entitled to act on behalf of the General Anthroposophical Society.” (Nachrichtenblatt 11–12/1935 of 17 March 1935).

This motion was passed with 1691 affirmative votes (76 against and 53 abstentions). Although it has been known for decades that this motion and decision, in particular the “memorandum” of 1935 (cf. E. Zeylmans von Emmichoven, Who was Ita Wegman?, volume 3, Mercury Press) were based on false and incorrect claims, the resolution has never been formally revoked and a full investigation of these events within the society has never taken place.

At the 1948 Annual General Meeting only parts of the resolutions of 14 April 1935 were revoked, and these did not refer to the exclusion of Elisabeth Vreede and Ita Wegman (see Nachrichtenblatt 16 of 18 April 1948 and Emil Leinhas, Einige Gesichtspunkte zum Verständnis der Vorgänge in der Anthroposophischen Gesellschaft nach Rudolf Steiner’s Tod [Some aspects in explanation of the events in the Anthroposophical Society after Rudolf Steiner’s death], published privately in 1963).

The proposers of this motion think that now, after more than 80 years, it is time to formally revoke the decision of 1935.

They therefore ask the Annual General Meeting to decide that “We hereby revoke the decision taken at the Annual General Meeting of 14 April 1935 with regard to Motion I, item 3 of the agenda.”

Dornach, 9 February 2017
Tatiana Garcia-Cuerva, Eva Lohmann-Heck, Gerd-Mari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher
India: World Social Initiative Forum Conference

The Riddle of Relationship

“Healthy Earth, Healthy Body, Healthy Society: The Riddle of Relationship” was the title of the most recent World Social Initiative Forum Conference, which took place in Madurai (IN) from 8 to 10 November 2016. The conference explored the various ways in which humanity can change our planet and the way we live in it.

The Biodynamic Association of India, the farms of Muhil/Karmuhil and the Section for Social Sciences at the Goetheanum hosted the gathering at the Pillar Centre in Madurai, where attendees from all corners of the globe came together to discuss, listen, and share the challenges and new ideas emerging for social initiatives. The welcoming location provided a warm space to meet, reflect and practise the social networking dynamics. Every morning began with exercises on rhythm and movement to awaken the body and the group spirit, followed by key lectures on the subjects of relationships (Joan Sleigh), society (Gerald Häfner) and caring for the Earth (Jean-Michel Florin).

Social exercise sessions led by Joan Sleigh and alumni of the Anthroposophical Studies at the Goetheanum, sought to bring a new level of depth to the words spoken in the lectures by giving participants the chance to experience what it takes to forge meaningful relationships. The dynamics aimed to develop trust, observation skills and cooperation.

Understanding local life and customs

The afternoon sessions provided everyone with unique opportunities to understand the local life and customs of Madurai. A tour around the farms of Muhil/Karmuhil and Compost and Cow of Madurai. A tour around the farms of Muhil/Karmuhil and Compost and Cow of Madurai. A tour around the farms of Muhil/Karmuhil and Compost and Cow.

Pat Pit-making workshops gave everyone the chance to understand some of the processes involved in preparing the earth for bio-dynamic agriculture. “The way in which bio-dynamic practices have been taken up reflects once again the great energy and above all the deep devotion with which India seems to take everything up, with great attention to detail and a mixture of stern pride in individual mastery, deep respect for the teacher and gentle humility towards the Gods,” said Rob Small, founder of the Farm and Garden National Trust.

Presentations

In the afternoon an open space was created for initiatives to present their achievements and missions. Amongst the organizations presenting was Timbaktu, a collective working in over 150 Indian villages for sustainable development, whose vision is for “rural communities [to] take control of their own lives, govern themselves and live in social and gender harmony while maintaining a sustainable lifestyle”. Rob Small showed how they fight against poverty and unemployment in Cape Town through the creation of urban micro-farms managed by local people; and David Hogg from Naandi showed attendees the outstanding work that the foundation carries out to improve health, basic education and sustainable livelihoods for people in the region of Andhra Pradesh. Ute Cramer spoke about the Brazilian initiatives of the Monte Azul community and the Childhood Alliance in Brazil. Florian Kraemer of Vulamasango in South Africa delighted everyone with images of the children’s performances around Europe, whilst Pinky Stuurman and Lusanda Ball, project managers and musical directors at the orphanage, gave a live performance: a beautiful gift that truly showed how deeply art touches the human soul.

Everyone has a role to play

There is an undeniable connection between the state of the Earth, our bodies and the societies of which we are a part. Each of these elements influences and nurtures the other, offering the possibility to work from different disciplines — such as agriculture, medicine, education or social work — to begin a process of developing and healing ourselves, our relationships and the environment. The mystery of this relationship broadens our horizons and allows us to ask what does it take from each one of us to support the movement towards healthier communities, relationships, lifestyles and ultimately a healthier environment for all beings on planet Earth. All of us, from our different standpoints and walks of life, can play a role. The WSIF 2016 speakers and participants reminded us all of this and of how much could be achieved.

The World Social Initiative Forum will continue to grow in 2017 by creating an online platform to showcase a variety of social initiatives aligned with anthroposophy, and working towards a more inclusive, freer society. A new website - www.wsif.org - is being developed and a team led by Joan Sleigh and the Social Sciences Section at the Goetheanum will manage the network, whose primary responsibility will be to listen, research and understand the initiatives and their needs.

If you know of a project that would like to become part of this growing community and could benefit from receiving news about projects, opportunities and events you can now get in touch with Elizabeth Kuriakose and Andrea De La Cruz of the WSIF team. | Andrea De La Cruz, Andrea@wsif.org

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“Medical Section: Anthroposophic Art Therapies Conference

“The world of the senses is uniquely individual”

More than 150 art therapists, eurythmists, physicians and artists from several continents attended the Anthroposophic Art Therapy Conference at the Goetheanum from 5 to 8 January 2017. Following their studies of the lower senses in 2016, their focus this year was on the middle senses.

Sebastian Jüngel: What was your inner question in approaching this conference?
Johanna Gunkel: The question was, ‘How can each perception be stimulated and dealt with in a way that allows an artistic impulse to arise from it?’ Because they are linked to perception the middle senses can be seen as gateways to the arts. This gives rise to more questions: What is the role of fostering sensory perception in contrast to working with the feeling world which is adjacent to it? What therapeutic task do these senses have as mediators between inner and outer worlds? How do we work with these senses in therapy?

Making good what was neglected

Jüngel: What solutions do you have?
Gunkel: Because human development proceeds from the lower senses via the middle senses to the higher senses, it is important in therapy that the senses which were neglected are given the chance to catch up with their development. Last year’s conference on the basic senses showed how strong an influence our very first sensory experience — the sense of touch — has on our life and how important it is to experience boundaries, first of all physical boundaries: Where does my body end, where does that of the other person begin? And then at the soul level: Where is my ‘I’? Where is that of the other person? Finding the answer to these questions involves an essential process of individualization and ‘I’-maturaiton. Take an example from the middle senses: the sense of taste: How do I make something part of myself, as the beginning of an entirely individual digestive process?

Jüngel: What do clients appreciate most about art therapy?
Gunkel: The non-verbal possibilities of art therapy are the main reason for its popularity. Something appears that cannot be put into words, but because the clients meet it — either on the paper in painting therapy, or in sound in music therapy, they can distance themselves from it and this is often helpful and constitutes a first step towards change.

Jüngel: What kind of content was offered at this conference?
Gunkel: The sensory world is something uniquely individual — we each may perceive the same things, but our sensations are individual. The nervous system is formed through experience; the sensory world helps us to gain clarity about our own selves and to become individuals. Diversity thanks to an interprofessional approach

Jüngel: What are the central statements that can be derived from this conference?
Gunkel: All the senses are interconnected and they are intimately linked with the levels of human existence. We had so many work groups and the most diverse interprofessional cooperation — such as music and visual art, modelling and medical aspects, psychotherapy and artistic speech, visual arts and eurythmy — there should really be a report from each of these groups! Research and work are being done in all of these fields. The method we used was interesting in that the presentations by Michaela Glöckler were worked on afterwards in twelve different seminar groups, each with its own approach. It is more difficult to derive particular statements from the artistic presentations and the project reports we had from all over the world. The creative and artistic involvement with the methods and approaches was intensive and was further enhanced in personal conversations.

Jüngel: What did you personally find particularly inspiring?
Gunkel: I am personally really excited about meeting people from all corners of the world: the experience that anthroposophic art therapy is made available on all continents — by so many wonderful individuals. This great thought inspires me, as did the experiences in my work group on light and darkness, based on Liane Collot d’Herbois: that you can really sense it physically when light is created on paper!

Niels Henrik Nielsen: Usually from the very informal — sometimes maybe too nonchalant — way they dress and behave.
Jüngel: What do you miss about Denmark when you are abroad?
Nielsen: I always enjoy being abroad. I even used to be sad as a child when we came back to Denmark after being away. But as I grew older I ‘discovered’ how quaint and beautiful nature is in Denmark. The North Sea coast is truly unique: the elements interact here, creating the most wonderful music. I often miss that. And of course I miss my family, friends and colleagues. Most of all I miss our bread, especially the dark variety.

Danish-German relations

Jüngel: Denmark and (Northern) Germany have a special relationship because each has members of the other living in it and they each recognize and grant special rights to this minority population. What makes these two peoples, who used to fight as well as support one another, so open to each other?
Nielsen: It is a special kind of coexistence between the Danish minority in northern Germany and vice versa. The relationship between Denmark and Germany in general is rather complicated.

My mother came from Germany; she arrived in Denmark in 1963. I have had close experience of the relationship between the Danish and German cultures (my father is Danish): for a long time Denmark depended on Germany culturally as well as economically. Many Danes admire Germany, but they also feel somehow inferior. World War II and the occupation of Denmark have, on the other hand, created a deep sense of insecurity towards everything German. It has not always been easy for my mother to live in Denmark. Luckily, the situation has become more relaxed in the last 25 years. Nowadays we are occupied every summer by Germans, but they come with peaceful and friendly intentions — as tourists.

Jüngel: How much of the Viking mentality still lives in Denmark today?
Nielsen: Today’s image of the Viking mentality is rather distorted: Vikings are seen as fearless, wild, ‘mjöd’ (mead)-guzzling, all-conquering warriors. But individualization and globalization play an important
Denmark: New general secretary Niels Henrik Nielsen

“The effects of anthroposophy will become apparent in future”

Niels Henrik Nielsen was born in Denmark in 1964. After spending 18 months in Camphill Scotland, he started work as a cellist at the Music College and spent many years playing in orchestras and chamber ensembles. He is married to a pianist and the couple have two daughters (15 and 18). He is now a Waldorf teacher working in teacher training.

State-funded Waldorf Schools

Jüngel: Is it good for the Waldorf movement that there are so many private schools in Denmark?
Nielsen: Yes and no. Private schools have a tradition in Denmark; they are regulated by the law and given quite a lot of freedom. The state pays around 75 per cent of the school fees. This means we are still relatively free in the way we work in our schools. But there is also competition, and I am not sure if that is a good thing. I think it has the effect that Waldorf schools are less visible. But opinions diverge on this point.

Jüngel: How do you see your role as general secretary: more like an administrator, manager, healer or pastor?
Nielsen: I am “only” a general secretary. Troels Ussing is still president. I see my task mainly as a facilitator between Dornach, the other countries and Denmark. But I also see that I need to get a sense of how the Danish anthroposophical work resonates with the work in the world. It will take a few years to find my way. But I feel really positive after getting to know the other general secretaries and the Executive Council members.

Jüngel: Does being a musician help?
Nielsen: I think so. Music is, among other things, a future image for the social life. My work as a musician is very limited now. My work as a musician is very limited now. I used to do a lot of ensemble music. Living with the great works of classical music has instilled in me a sense of what social forms and time processes could be like – but for now they remain ideals. How I am doing in this respect in actual life situations is for others to say.

The School of Spiritual Science

Jüngel: What kind of research is typical of the School of Spiritual Science in Denmark?
Nielsen: For many years the School of Spiritual Science was identical with the

Class lessons. But that is gradually changing now. There is active section work going on and people meet regularly to share their ideas about various questions. As far as I can see there is no actual spiritual research going on, however. But there are people who address and study various questions competently. The Danish scientist Jens-Otto Andersen, for instance, has gained international acclaim with his work on capillary dynamolysis.

Jüngel: What needs doing?
Nielsen: First of all, a genuine connection needs to be made between the School of Spiritual Science, its fields of practical application and the Society. Then one needs to find the people who are able and willing to conduct scientific research. At the moment we are trying to establish among our Council members and Lectors what spiritual research actually is. Maybe the answer to that question must not be too narrow. The tasks of the School of Spiritual Science also include the arts and universally human aspects – both of which are important for people’s spiritual and vocational needs. While it is very important to have an academic and scientific orientation, I can see a great danger if this becomes too one-sided and if there is too much adaptation.

Jüngel: Last question: what did you play with as a child? Be honest – was it Lego?
Nielsen: No, it was Playmobil.

www.rudolfsteiner.dk
Norway: New contact Ingrid Reistad

“A place where the future comes to life”

In September 2014 Frode Barkved stepped down as general secretary and, after a transition period, Ingrid Reistad became the contact person for the Anthroposophical Society in Norway in April 2016. Ingrid Reistad is a eurythmist, kindergarten teacher and a lecturer at the Oslo University College for Waldorf Education.

Sebastian Jüngel: Norway has the highest standard of living in the world – even higher than Switzerland. Do you agree with this estimation from the World Economic Forum’s report on growth and development?

Ingrid Reistad: Yes, as regards material standards, Norway is certainly right at the top. This makes life in Norway very comfortable and easy, in some respects. But prosperity also has its dark sides. One of them is that one feels so comfortable that one becomes a bit “sleepy”. In my view, this undermines one’s sympathy and understanding for people and nations whose situation is very different, because their reality bears no resemblance to one’s own. Secondly, a society with a high standard of living also generates high expectations. Young people in Norway often have to cope with pressures – to succeed and to be perfect – and that is not always easy.

Living at the edge of Europe

Jüngel: What is your present perception of the Norwegian attitude towards life?

Reistad: In his book “Europe, Europe”, Hans Magnus Enzensberger describes Norway as an anachronism. We have material wealth with social and private security on the one hand. Everyday life is managed by mobile phone and Apps; banking, train tickets, shopping, communication – all done by smartphone. On the other hand there is the dream of authentic nature experiences, of the simple life and human beings are very much to the part of the cultural-spiritual life. Their aspects that you find with many Norwegian poets.

Bǿrli, who managed, in his poems, to blend subtle nature observations with inner spiritual experiences. It is this gentle intertwaving of natural and human aspects that you find with many Norwegian poets.

We also have some very good comedians in Norway; they can certainly be seen as part of the cultural-spiritual life. Their astute observation and analysis of society and human beings are very much to the point. Sometimes the comedians are the only ones who can speak the truth.

No slaves to authority

Jüngel: What, in your eyes, is Norway’s spiritual contribution to the world?

Reistad: One aspect has been demonstrated by the poets: the human spirit-soul working in harmony with nature; in other words, the experience of the spiritual in nature and finding one’s own ‘I’ as spirit. There is one other quality that is particular to us Norwegians: we don’t like authority; we don’t like to be told what to do. We could also put it negatively and say we have a certain tendency to stubbornness and complacency. Yet, in conjunction with prosperity and detachedness from old traditions that are no longer relevant this quality could be a wonderful basis for free initiatives and deeds.

Jüngel: What is the role of the Anthroposophical Society in Norway in this?

Reistad: Anthroposophy is no unknown quantity – thanks to earlier and present writers. In literary, and increasingly also in academic circles anthroposophy is talked about and sometimes controversially discussed. The Anthroposophical Society, on the other hand, is not so well known. I do hope, however, that we can become more prominent in the future, and I believe that our love of self-determination in particular will make it possible for us to develop new ideas and take new steps within the Anthroposophical Society.

Jüngel: Is the Anthroposophical Society in Norway well equipped for its tasks?

Reistad: We are doing our best. It is important to point out that individuals in the Anthroposophical Society have done much over time to support the anthroposophical work.
New ways of nurturing the spiritual life

Jüngel: How do you intend to increase the activities of the Anthroposophical Society in Norway?
Reistad: We want to maintain and strengthen our public presence. We also want to develop the good cooperation we have within our organization. It is high time, however, to develop new ways and forms of cultivating the spiritual life. My wish is that spiritual exercises become as normal and matter-of-fact as the physical exercises are that we do to keep fit. For this the gap, which some people still experience between the spiritual life and everyday reality, needs to be bridged; we can achieve this, for instance, by working even more concretely with anthroposophy, spiritually and practically in our everyday lives. That would certainly be a positive and enjoyable endeavour.

Jüngel: What should the Anthroposophical Society in Norway be in the coming years?
Reistad: We can always dream! I would wish that the Society becomes a place where people experience the reality of the spirit-soul through their own actions, be it through artistic activity or meditation; a place of study, research and discussion; a place where the future comes to life – through lively exchange with anyone who wishes for a spiritual dimension in their life.

Jüngel: What is the situation of the School of Spiritual Science in Norway? What kind of research is being done there?

Reistad: The following sections are active in Norway:
- General Anthroposophical Section,
- Pedagogical Section,
- the Section for the Performing Arts,
- The Social Sciences Section and the Medical Section, which includes the Agricultural Section.
There is no actual research going on in those sections right now, but work is being done to deepen various topics, and individual members of the Pedagogical Section are involved in research projects elsewhere.

New translation of the Class lessons

In the autumn of 2016 a new translation of the nineteen Class lessons was published and offered to the Class members. This was an important achievement and highly welcome. The language of this Norwegian translation is very good and makes it possible for people to study the lessons in their own language.
Several Class members have expressed the wish to make these texts also available to members of the Anthroposophical Society who have not joint the Class yet. This is something that needs to be discussed further and that would certainly require further work on the texts.

Jüngel: Some of your colleagues have revealed something about themselves that others would not necessarily expect. How is that with you?

No to the digital Kindergarten

At the symposium entitled “A right to childhood – the responsibility lies with us”, which was held in Hamburg (DE) on 19 November 2016, the former leader of the Medical Section in Dornach, Michaela Glöckler, and the neuroscientist Manfred Spitzer, among others, initiated a petition against the digitalization of early years’ education. Their aim is to collect a minimum of 100,000 signatures by 21 May 2017. 28,600 people have signed so far (as of 20 February). | Sebastian Jüngel


Portugal: Light Eurythmy Ensemble From Faust to Saint Odile

From 20 to 22 January 2017 the first Portuguese national Waldorf Teachers’ Conference was held in Lisbon. The Light Eurythmy Ensemble from Arlesheim was there.

More than 150 teachers and students from diverse anthroposophical education initiatives came together in the premises of Lusófona University. The mood was inspiring and intensive. Pedro Miguel, one of the organizers, said there was so much interest in this event that not all applicants could be accepted – so everyone is looking forward to the next conference.

The Light Eurythmy Ensemble was invited to provide the artistic programmes in the evenings. On the first day they presented a public performance, to a packed auditorium, with eurythmy scenes from Goethe’s Faust. Pamela Lippke, who is a eurythmist at the Waldorf School on the Algarve, pointed out in her address that this was the first ever public eurythmy performance in Portugal.

A second performance for conference members, with an introduction and demonstrations, rounded off the second evening. Hans-Peter Strumm and Sonja Wudy presented two eurythmy workshops on artistic and pedagogical eurythmy as part of the conference programme.

On 22 January the ensemble travelled further north to visit Casa de Santa Isabel, a curative education centre in São Romão, where they also gave two eurythmy performances, this time featuring the legend of Saint Odile. Here too, they received a very warm welcome, from Fernanda and Fritz Wessling. | Sonja Wudy, Oftersheim (DE)

www.antroposofi.no

www.eurythmie.com

www.antroposophyworldwide.com
No more waiting

As we approach the centenary of the social threefolding impulse, considerations are afoot on how one could go about making Rudolf Steiner’s social ideas more widely known. Ulrich Schöne has collated a few thoughts on the topic.

In light of the present confusion and disastrous events in the world, I would like to appeal to everyone who knows and appreciates the idea of social threefolding to join forces and spread the basic ideas underlying this concept among more and more people in the world.

Common sense tells us that three vital forces are needed for human beings to live together peacefully. Together these forces preserve the life of any social organism. As human beings we each:
- make sure that our needs are met;
- help to shape and adhere to social agreements and rules;
- place our own faculties and ideas in the service of the community when we work.

In this process one will experience oneself as another — inwardly transformed — person, and one will get a sense of how the three areas mentioned relate to the three great ideals of modern humanity: fraternity, equality and freedom.

New thoughts

There are plenty of indications by Rudolf Steiner that can give us orientation for our task of disseminating the impulses of social threefolding. The appeal, which has been expressed in many places, “to bring new thoughts into people’s heads”, is as relevant today as it was a hundred years ago (GA 185a, lecture of 17 November 1918). The thoughts put forward in the book Towards Social Renewal are still new today, even if the book needs to be modernized and adapted for today’s readers in accordance with Rudolf Steiner’s wishes in regard to the evolving social organism.

Today we are no longer, as Rudolf Steiner was, dealing with the “unused intelligence” of a proletariat of European industrialized countries at the end of a horrible war. Today there is a worldwide movement of people who have a strong sense of justice and who are seeking ways out of the chaos of today’s crises in the midst of a global war that has been going on for decades, between rich and poor. In this war countless people have fallen victim to hunger, displacement and even violent death.

New communities

Many of the communities, initiatives and free organizations that are emerging all over the world follow the voice of their conscience and their sense of moral responsibility. They become active and take steps to protect and bring peace to the earth and to create a more dignified life. Could they become the force that will fundamentally renew the social life? How can we reach them?

We should consider what Rudolf Steiner said in a lecture in November 1918, where he pointed out that social renewal was only possible on a large scale, not “in some piecemeal fashion [...] or [...] in a small way” (GA 185a, lecture of 22 November 1918).

What Rudolf Steiner said about the way he explained social threefolding in the spring of 1919 is impressive, “We were able to reach the broad masses. It gradually dawned on them what the impulse of the threefold social organism was about. [...] People only have difficulties understanding this because they are unable to leave their old thinking patterns behind. [...]” (GA 76, lecture of 8 April 1921)

Knowing how other people live

What Rudolf Steiner said to the Swiss members in Dornach on 3 October 1919 can help to overcome any reluctance, “If everything depended on people first becoming anthroposophists before they can apply the right social thinking, it might well be much, much too late. We therefore have to consider placing the threefolding idea into the world by itself — even if that means that it rests on less solid foundations. [...] It will be necessary, however, that this threefolding idea is corroborated [...] by the way the members of the anthroposophical movement live their lives [...]. We must try to represent a social life that people can see as trust-inspiring because of the way you are representing it, even if it is not possible for us to establish the anthroposophical foundations fast enough.” Rudolf Steiner then went on to speak about the right way of representing this social movement, saying that “we need to get rid of the habit of walking past people without knowing what kind of life they live.”

The same message also speaks clearly out of the appeal Rudolf Steiner addressed to his listeners on 14 April 1919 in Dornach, outlining as our task “to spread enlightenment [...] and teach people to change the way they think, [...] teach them in a universal way about what is needed [...] and put these ideas into practice” (GA 190). These words show the necessity to bring new thoughts into people’s heads and hearts against the resistance of old concepts. They tell us that this cannot happen on a small scale, but that the wider public needs to be addressed and that we cannot wait with teaching people about the right social thinking until we have become anthroposophists because it could be too late by then.

Summary

Many people need to be aware of this shared task and join forces, since otherwise the goal of making the social threefolding impulse fertile in the world cannot be achieved. We must prepare ourselves for the possibilities and ways of introducing the social threefolding impulse in national and international work groups in a way that is suitable for our time. An important first step in this direction has been taken by Rainer Schnurre with his Appeal (“Auf-Ruf”), see Anthroposophy Worldwide 12/2016, page 2. | Ulrich Schöne, Witten (DE)
To the contributions by Stephen E. Usher and Thomas O’Keefe in Anthroposophy Worldwide 1-2/2017

I took part in the 2016 Goetheanum World Conference and witnessed the events described by Justus Wittich in Anthroposophy Worldwide 12/2016 from up close. I also attended the exhibition in question.

My impression is that Stephen E. Usher and Thomas O’Keefe picked a detail out of its context and communicated it – pointedly – to the anthroposophical public using various routes including flyers, emails and newssheets. It surely is no more than a detail. The exhibition showed 30 artistic images and the exhibition guide contains 22 short citations from contemporaries or later authors regarding their ‘image’ of Rudolf Steiner. One was a citation taken from Helmut Zander’s attempt at a Steiner biography.

If comments, then comments on all citations

None of the very different citations gives the impression that it reflects the “opinion” of the Goetheanum’s Documentation Department, especially because they are so varied. It would be rather strange to ask for such an opinion. One does find differentiated comments in catalogues of major exhibitions and such a catalogue would be highly interesting in this case, too, since it could provide historical context on the diverse author personalities, but not on Zander alone, please!

Asking the Documentation Department for a comment on the Zander citation only looks like calling for an “authoritative opinion” – something that would better be avoided. It only needs a bit of inner distance and common sense to see the citation, in the context of this exhibition, for what it is, even if one belongs to the “less informed” whose advocate Stephen E. Usher claims to be.

Zander speaks about himself

The Zander citation contains no image of Rudolf Steiner, merely speculation. The style of the presentation says more about Zander himself than its content does about Rudolf Steiner. Unlike the other citations, which reflect personal experiences, Zander claims universality while his thoughts about Rudolf Steiner lack any experiential foundation: with Steiner it could be like this, or like that, or it could be different altogether. First there is the thesis that the “snow” Steiner mentioned may have referred to cocaine. But because this has long been discarded – a fact which Helmut Zander omits to mention – he goes one step back and points out that Steiner's decades-long occupation with “meditative practices” would hardly be reconcilable with the consumption of cocaine. But here he also has reservations: Steiner as an esoteric disciple had remained “largely concealed to us” – these are the words of a university professor who claims universality, for it would have to be "to him", or in his words “to me”. Zander ignores Steiner’s detailed descriptions of paths of esoteric experience that remove any doubts as to Steiner’s esoteric discipleship. This discipleship is therefore anything but "concealed". It seems that Zander did not personally venture on any of these paths and therefore lacked the personal experience that would have allowed him to have an opinion on the subject. We will not hold this against him, however. But if he is not really interested in Steiner’s path of inner development – which is the crux of the matter – it remains a mystery why he studies him so keenly. Zander “speaks” less about Steiner than about himself: from a great distance, he presents a few hypothetical statements about Steiner which in actual fact characterize his own scientific approach – they are parts of a self-portrait.

Open to conversation

In my experience Johannes Nilo, head of the Documentation Department, and Bodo von Plato, as a member of the Executive Council, are always open to conversation, even with the “dissatisfied”. Such a conversation can also take place by phone or email. Why was this way not chosen instead of rushing to hand out flyers at the Goetheanum World Conference? | Uwe Werner, Malacuènè (FR)

There have always been those in the history of the world who spread horrible lies about highly developed individualities. Lucky the human “I” is strong enough to differentiate and to not give credence to such lies and malice or allow them to be spread. I am sure that Rudolf Steiner would never pay any attention to such calumnies. By disseminating such statements one feeds the adversary forces. One needs to know them, but not propagate them! Serious disciples of anthroposophy would take such a situation as an opportunity for more intense inner, spiritual work, so that the shining force of our spiritual-scientific path of knowledge can unfold and lies can be transformed into truth. | Aban Bana, Mumbai (IN)

“Ars Herbaria” author affected by earthquake in Italy

Last summer my husband and I moved to the central Marche region of Italy in order to set up a small study centre and a school for medicinal plants in the commune of Gagliole. This medieval village was badly damaged in the recent earthquake; our house next to St. Michael’s church is now uninhabitable – as is the entire walled-in centre of this ancient village: of the 650 inhabitants 300, us included, live in shelters or share flats in quakeproof houses.

All of central Italy has been affected by the tremors and the earth has not calmed down yet. Thousands of animals are left in the cold outside, many are dying; schools threaten to collapse and snowfall has made the whole situation even more difficult. This will have dire consequences for the economic situation in Macerata and Ascoli Piceno, Umbria, Latium and the Abruzzi.

Keeping going

My partner Giorgio is a biodynamic gardener and works for a social cooperative, La Talea, where he is in charge of growing Demeter vegetables. I will continue to give courses on Goethean and practical herbalism and nature observation in the Camaldolese monastery of Fonte Avellana. I am working on a new book and on setting up a work group on agriculture. Please write to me if you can offer help: we welcome any kind of solidarity, visitors and general interest in our shaken country. | Karin Mecozzi, Gagliole (IT)

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**School of Spiritual Science**

Section for the Literary Arts and Humanities
Antroposofische Vereniging in Nederland

_Chymical Wedding_

The Alchemy of the Soul in Imaginations, 5 to 7 May 2017

The images of the Chymical Wedding never cease to invite us to unlock their secret and experience the initiation of Christian Rosenkreutz, because they reveal to us the journey of the human soul to the spirit. In October 2016 a conference on this subject was held by the Anthroposophical Society in Holland. Amsterdam and The Hague are cities which have a strong connection with Jacob Boehme and the Rosicrucians. Some of the artists involved in that conference will now present motifs from those seven days, expressed through eurythmy. We were also able to secure a brilliant exhibition (“Divine Wisdom and Divine Nature”) of original Rosicrucian manuscripts from Amsterdam’s Bibliotheca Hermetika, an excellent collection of original esoteric documents from the hermetic and Rosicrucian traditions. The conference will also focus on the individuality of Christian Rosenkreutz and the importance of Rosicrucianism for the future of anthroposophy. | Christiane Haid and Jaap Sijmons

www.goetheanum.org/8504.html

**ANTROPOSOPHICAL SOCIETY**

Fundamentals of Human Threefoldness in the Age of the Consciousness Soul, 19 to 21 May 2017

Rudolf Steiner referred to his work “Riddles of the Soul”, in which he developed the functional-anatomical threefoldness of the human organism, as the “justification of the anthroposophical path of knowledge”. As the result of his research it forms the basis of the anthroposophical image of the human being and is an inspiring foundation for understanding the scientific nature of this image. But this conference will not only dwell on scientific-theoretical or philosophical questions, but also consider the transformed reality of life resulting from such anthropological three-folding. Aside from fundamental questions regarding “Riddles of the Soul” we will deal with the practical effects of the threefold human image in medicine, education, agriculture, social science, in the Youth Section and in general anthroposophy. In composing the Foundation Stone Meditation of the Anthroposophical Society Rudolf Steiner crystallized this research result into the central meditation of world and self-knowledge. It can be the foundation stone for communal activity in a society and school. We would like to make this initial moment of the threefolding impulse, its social and spiritual dimension, accessible to as many people as possible. Interpretation into other languages will be provided if a minimum of twenty speakers of that language apply. | Christiane Haid, Eckart Förster, Harald Schwaeutzer, Bodo von Plato

www.goetheanum.org/8503.html

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I am the last crane

**Adriana Onofrei**

Adriana Onofrei was born the youngest of five children and grew up in the small hamlet of Frumuşica in northeastern Romania, surrounded by a glorious landscape. Her father was a notary, whom people held in high esteem, referring to him as “the man of justice”. Her mother’s moral strength accompanied her all her life; she, too, was a “person of initiative”. Adriana was still at school when she heard the call of a world that lay beyond the reach of the physical senses. As a psychologist and active scientist she was disappointed with the image of the human being that prevailed in her field of work. Always in search of the essence, she moved in her sixties, also as a poet, among the upright people who informed the cultural life in her country and made no compromises with the communist regime. Some people were arrested as a consequence and Adriana Onofrei had to leave her research work behind.

At the age of 34 she was faced with the unexpected death of her fiancé and friend. Three years later, her destiny led her to meet anthroposophy. Later she would say, “My life suddenly had a very different substance; my existence received new dimensions and goals.” One could add, “Her poetic talent was also given wings. The Societatea Antroposofă din România (SAR) which was founded in 1928, and banned in 1947, could be newly founded in 1990. Adriana was a member of its council for many years. With her deep affinity to language she – with two or three others – worked on translating the Mystery Dramas, the Class lessons and other works by Rudolf Steiner. From around 2009 onwards, her fruitful work was unfortunately increasingly impeded by a debilitating illness. In the early morning of 6 November 2016 Adriana Onofrei was released from her suffering. | Gheorghe Paxino, Stuttgart (DE)
Vojislav Jankovic was born on February 6, 1918 in Nice, France. After 1919 he lived in Belgrade (RS), where he finished the Terazije primary school (1924-1928) and completed his secondary education (1928-1936). In 1936 he enrolled in the Department of Mechanical Engineering, University of Belgrade, where he finished the two preparatory years. From 1939 to 1940 he attended the School for Reserve Officers in Sarajevo. He was in the war from 4 to 15 April 1941, when he was captured. Vojislav spent the rest of the war in an officers’ prisoner-of-war camp in Germany. He was liberated by the Americans, and returned to Belgrade on 30 June 1945.

From 1946 to 1958, he first worked as a senior technician in the technical administration, and subsequently as a freelance designer and a technical director of a small company, “Invest-Import”. From 1959 to 1978, he worked in foreign trade in the export of complex industrial installations. He went three times, for extended periods, to India, Burma, Sudan, Vietnam and for the Princess,” “Dark Province,” “Four double streams towards the Serbs”, “Call to Serbian people.” For geopolitics, he wrote “The Christian Mystery” (translated into English), “Masonic order of Henry Tort-Nougues”, „On Je-su-suitism “, „The interview with Danilo Lazić”.

Copies and online blog

For geopolitics, he wrote „Four double streams towards the Serbs” by Edmund Pracht, “Excerpts from Eurythmy” by Wolfgang Veit. For science, he wrote „The mathematical approach to spiritual science”, „On Science,” (translated into English), ”On Nature”, ”Let’s put our thinking into order”; he translated Andre Bjerkes “Goethe versus Newton.”

For religion, he wrote „Esoteric interpretation of Serbian folk poems “, “Decline of the West, yes or no,” “At the end of the twentieth century”, “Historical symptomatology,” “Peter de Rosa Writes, I Comment “, ”What is of the present and what is of the past in human thinking”.

Commitment to anthroposophy

In 1953, he encountered anthroposophy through Slobodan Velicki. He was in the inner circles of anthroposophists in Belgrade. Since his retirement, he has been working as a translator and writer. Starting in 1988 and up until today, he put a special emphasis on the threefold social order and on attempts to spiritualize culture (in the manner of R. Steiner):

For the arts: he wrote five dramas: “We All Want That,” ”Grandfather’s Stories,” ”The Golden Key for the Princess,” ”Dark Province,” and ”The New Age”; two poems: ”Ballad” and ”Hymn”. His translations include ”Esoteric Stories and Poems (selection)” by Novella Jovanović. We have been informed that the following 50 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. [The Membership Office at the Goetheanum]

Jitka Dvořáková Liberec (CZ) in 2015
Flemming Ishøj Charlottenlund (DK) 28 January 2016
Werner Docoedt Santiago (CL) 19 February 2016
Willi Eikens Heusden (BE) 8 April 2016
Lily Wilda Deurne (BE) 16 April 2016
Heidi Nogueira São Paulo (BR) 7 June 2016
Fem Owen-Wahl Rio de Janeiro (BR) 15 July 2016
Susanne Wetzkel Pinelands (ZA) 30 July 2016
Jan Meyns Basel (CH) 25 August 2016
Gertrud Herzog Werczher (BE) 23 September 2016
René Pinaudelaers Salez (CH) 3 October 2016
Gerda Navis Kalmthout (BE) 8 October 2016
Raimond Maris Zutphen (NL) 12 October 2016
Maria Emck Arnhem (NL) 18 October 2016
Anke Maasböl Zeist (NL) 8 November 2016
JoAnne Karp Spring Valley / NY (US) 25 Nov. 2016
Otto Frank Berlin (DE) 30 November 2016
Carolyn Getson Akron/OH (US) 1 November 2016
Johanna Hartsuiker Den Haag (NL) 2 December 2016
Claire Trives Vallerague (FR) 2 December 2016
Bernd Ehlen Bieldside (GB) 7 December 2016
Karl-Günther Mastaglio Eckernförde (DE) 10 December 2016
Mary LeBeau Sylmar/CA (US) 15 December 2016
Carmen Ravanai Depassier Santiago (CL) 16 December 2016
Richard Latessa New York / NY (US) 19 December 2016
Cesare Resasco Musestre (IT) 23 December 2016
Carla Zom Bergambacht (NL) 23 December 2016
Ursula Heinkle Murrhardt (DE) 29 December 2016
Zdeněk Helus Praha (CZ) „im Jahr 2016
Felix Irmiš Praha (CZ) „im Jahr 2016
Ludmila Nejedlova Březnice (CZ) „im Jahr 2016
Simone Barault Chatou (FR) „1. January 2017
Werner Martens Pforzheim (DE) „11. January 2017
Eleonore Mayer Wintersingen (CH) „16 January 2017
Thomas Wittschmann Wetzikon (CH) „16 January 2017
Salvatore Chimento Palermo (IT) „17 January 2017
Lilo Bühler Münchenstein (CH) „21 January 2017
Stella Hellström Järna (SE) „22 January 2017
Marianne Klare Beringen (CH) „23 January 2017
Doris Hoeltz Sankt Augustin (DE) „22 January 2017
Margareta Solymo Beringen (CH) „23 January 2017
Else Tietze Cluj-Napoca (RO) „28 January 2017
Paul Reinhardt Stuttgart (DE) „29 January 2017
Cinzia Balos Trieste (IT) „31 January 2017
Hélène Oppert St-Germaine-en-Laye (FR) „1 Febr. 2017
Verena Haag Gonten (CH) „6 Febr. 2017
Neeltje Prior Titirangi/Waitakere (NZ) „8 Febr. 2017
Helga Jatho Basel (CH) „8 February 2017

From 17 January to 13 February 2017 the Society welcomed 82 new members. 253 are no longer registered as members (resignations, lost, and corrections by country Societies).
A currency for the Goetheanum

The Hibernia

Christopher Houghton Budd, treasurer of the Anthroposophical Society in Ireland, has created a virtual currency, the Hibernia, which he thinks can serve the better perception of financial streams within the Anthroposophical Society and movement. He suggests that the Goetheanum should use this currency.

The Hibernia (HIB) was conceived as the counterpart to an important spiritual event, namely, the establishment of the Anthroposophical Society in Ireland as one society active in two countries – the Republic of Ireland and the United Kingdom of Great Britain and Northern Ireland. This means, however, that the affairs of the Irish Society are conducted in two currencies – the pound sterling (GBP) and the euro (EUR) – yet the Society makes its remittances to the Goetheanum via a euro account held in Germany. This arrangement is presumably designed to minimise exchange rate ‘losses’, but is it not possible instead to conduct our affairs on the basis of a world currency – not, however, as the instrument of a supranational the counterpart to an important spiritual event, namely, the establishment of the Anthroposophical Society in Ireland as one society active in two countries – the Republic of Ireland and the United Kingdom of Great Britain and Northern Ireland. This means, however, that the affairs of the Irish Society are conducted in two currencies – the pound sterling (GBP) and the euro (EUR) – yet the Society makes its remittances to the Goetheanum via a euro account held in Germany. This arrangement is presumably designed to minimise exchange rate ‘losses’, but is it not possible instead to conduct our affairs on the basis of a world currency – not, however, as the instrument of a supranational economy or central bank. Not to effect monetary affairs, but to reflect them.

Building a bridge across Europe

In the case of Ireland the need was twofold. Firstly, to avoid either of the national currencies being our official or preferred currency, yet enabling members in each currency area to see (and think) the Society’s affairs with the ease that is assured when they are presented in one’s ‘own’ currency. Secondly, in order to evaluate and indeed ‘see’ our link to the General Society. For this one needs to be able to ‘read’ in the currency used by that society, which is the Swiss franc (CHF). Accordingly, the Irish Society’s finances are now conducted in three currencies – HIB, EUR and GBP – with the Hibernia valued 1:1 to the Swiss franc.

So much game-playing? Trivialising the Hibernia Mysteries? Maybe, but probably not. The world is not entirely asleep. Just after we published our budget in Hibernia, the Irish Republic issued a 2 Euro coin depicting Hibernia with an image reminiscent of Samothrace’s Nike (see pictures). Here is not the place to reiterate the many things Rudolf Steiner said about Hibernia, but it is interesting to consider some things he did not say – at least not directly. For example, Hibernia preceded the subsequent history of Ireland, especially that portion of its history as the first, and possibly worst-treated of England’s colonies. Or that from Ireland as a whole we can hopefully build a bridge that arches across Europe, from Hibernia to Golgotha. For such a bridge is urgently needed.

The Hibernia Mysteries

In 1998, two Swiss colleagues – Marc Desaules (Treasurer and General Secretary of the Swiss Anthroposophical Society) and Anita Grandjean, co-founder with Marc of L’Aubier near Neuchatel – and I published research into the links between global money when understood as accounting, Rudolf Steiner’s ideas about money, and the essential characteristics of the Hibernia Mysteries.

In essence we suggested links between:

i) Trading (represented by income and expense accounts), the saying “I am knowledge but I lack being”, and the fact that the male/sun/winter pillar returned to its original shape when pressed against – a fact reflected in the closing or bringing to zero of all accounts at year end, and

ii) Capitalisation of capacities (represented by the balance sheet), the saying “I am phantasy but I lack truth”, and the fact that the female/moon/summer pillar retained any impressions made in it – a fact reflected in the fact that the values on a balance sheet do not disappear.

Creating a currency matched to the Swiss franc enables the Society worldwide to operate above all national currencies. It can then ‘see’ its worldwide nature directly in its own accounts. For example, if we know there will be an event somewhere in the world we can use funds already held there, or else seek or generate them ‘locally’. This is not a complex matter, ask any foreign currency dealer. The difference is that the Hibernia currency is an instrument for perceiving the worldwide economy of the Anthroposophical Society/Movement, not a means of profiting from exchange rate differences.

The Hibernia flows would be one-way – towards (or should that be from?) the future as it unfolds through the will-life, for which donations are the best medium. Exchange rates only become problems when the amount of money available for giving away is not enough to cover such problems or when one expects money to come back – as is the case where economic life relies on lending.

The community of humanity

In all this it may be that the Irish Anthroposophical Society is punching above its weight – the more so because it aims to remit the full amount due per member to the Goetheanum, something very few national societies currently do. But in finance, as in much else in life, things subtle have more significance than things gross. ‘Leverage’, for example, can be understood as financial ‘homeopathy’. And then there is timing, world timing – as Daniel Dunlop might have put it – concerning which three final observations:

Firstly, were it to adopt the Hibernia, the General Anthroposophical Society would stand ‘free’ of the Swiss franc, enabling one to see more clearly the karma of locating the Goetheanum in a particular ‘corner’ of Europe now known as Switzerland. Secondly, the risk of the Swiss franc being usurped by the euro would also become evident. Thirdly, the fact that the Irish Society straddles two countries would not be affected by ‘Brexit’.

National currencies keep old habits and old enmities alive. However, ‘Europa’ refers to humanity as a whole, not to a particular region on earth or political bloc, still less to supranations and their currencies, for which the European Union and the euro are forrunners. Nothing of this kind informs the Hibernia. | Christopher Houghton Budd, Folkestone (GB)
Anthroposophical Meditation

Ten years ago the Goetheanum Meditation Worldwide initiative was formed. What started as a small group then has grown into a vibrant network with more than 300 active members. In a conference entitled “Living Connections” the group will for the first time publicly present, and offer the opportunity to experience, the diversity of approaches to practising Anthroposophical Meditation.

Meditation is a much talked about subject today. Innumerable courses offering a wide range of practices, such as Buddhist meditation for instance, are widely available. Rudolf Steiner’s intimations on meditation are less well known, even though he created a whole wealth of meditations for private as well as professional use (Anthroposophy Worldwide 11/2016). However, he gave above all extensive introductions and instructions for esoteric training, emphasizing for instance the importance of developing one’s moral forces. His indications regarding meditation as such are less extensive and less systematic. In recent years, people who are connected with anthroposophy have developed diverse approaches to meditation, and a series of conferences called “Meditation and Self-Knowledge” brings meditative practices from East and West into dialogue. The next conference will take place from 17 to 19 March 2017 at Rudolf Steiner Haus in Stuttgart (DE) – visit www.meditationostwest.de for more information. Representatives of various anthroposophical approaches have repeatedly met to share their experiences and are now ready to offer those interested their insights into the diverse practices of Anthroposophical Meditation.

Finding one’s own way

But what is Anthroposophical Meditation? For Robin Schmidt, one of the initiators, this designation constitutes neither a definition nor a demarcation; it is more that anthroposophists who practise and

An individual practice that creates its own form

reflect on a meditative activity and wish to work with others gather under that heading. The actual practice, he points out, usually begins with a spiritual-scientific idea, a verse or with the book Knowledge of the Higher Worlds. “What seems to me to be most specifically anthroposophical is that its contents, practices and methods enhance individuality.” That made it possible “to trust increasingly on one’s ‘I’ as the source of the relationship with the spirit.” Anthroposophical Meditation, he continued, was the continuously evolving result of an “individual, self-reliant spiritual practice that creates its own forms”. According to Aina Aasland, who is part of the organization team, meditation is about the living connection “with oneself as well as with other people and with the world.” This is why it is so important to work and conduct research together and to ask questions, she says. | Sebastian Jüngel
Dear friends of the Mystery Dramas worldwide

From 21 to 25 July 2018 the Goetheanum’s corridors, rooms and stages will be thrown open to those who have studied, or wish to study, Rudolf Steiner’s four Mystery Dramas by reading or acting them out. Hundreds of questions suddenly come up, such as “Who is playing the part of Theodora elsewhere – and how is she interpreted? How do we deepen the karmic aspects of the individual parts? How can we consciously take hold of, and promote, the community-building forces inherent in these dramas? How can the various levels of reality be understood and portrayed? What are the challenges we meet in the cosmic midnight? We would like to make use of the fruits of your work and organize a public summer conference with discussions, work groups and the presentation of individual scenes from the various Goetheanum productions, which will centre around our working together and sharing of experiences. We, the preparatory team, look forward to a lively exchange in the run-up to this exciting event. | Stefan Hasler, Gioia Falk, Silke Kollewijn, Agnes Zehnter, Christiane Haid and Bodo von Plato

Faust: from 2016 to 2017

Dear members and friends of Faust,

Taking on a project such as performing the unabridged Faust means taking on a considerable risk. The fact that we were able, in 2016, to stage six full performances, each seventeen hours long, is mostly due to the great commitment of the ensemble – and everyone behind the scenes, the Goetheanum’s infrastructure, the members, the donors and the audience. We would like to thank all these people most warmly, because they are helping to make sure that the Goetheanum continues to be a place where one can see Goethe’s entire Faust – this unique masterpiece about the seeking human being.

Response to the performances in 2016

The six performances, directed by Christian Peter, have mostly been positively reviewed in the media and have received very diverse responses from individual viewers, ranging from enthusiasm and standing ovations to complaints that the production has not done justice to the Goetheanum and its mission. Overall, attendance at the performances, with the exception of the premiere, has fallen behind our expectations. In the meantime, there have been many detailed reviews in various constellations. In conversations between the Goetheanum Leadership (represented by Christiane Haid, Stefan Hasler, Paul Mackay and Bodo von Plato) and the directors and Goetheanum Stage staff (Christian Peter, Margrethe Solstad, Andrea Pfaehler, Nils Frischknecht and Alexander Hohne) aspects of the production’s content, artistic presentation, organization and social issues have been discussed in-depth. We realized that major artistic projects of this kind can no longer be delegated in the way this was done in the past, but need to be carried out in closer cooperation with the Goetheanum Leadership. At the end of the year we made the decision that crucial changes, including restructuring and a new emphasis, will be implemented for the 2017 performances – to the extent that time and funds will allow for this. At our urgent request, Christian Peter will take on essential parts of the Mephisto himself, with Urs Bihler continuing to play the others. After Elena Conradt has left the ensemble, the part of Gretchen will be played by Anne-Kathrin Korf. Some other parts will also be newly cast, some scenes will be changed, and particular attention will be given to the language and to the relationship between eurythmy and drama.

We are grateful that these transformative processes, which will require the greatest devotion from the players and directors, will be made possible.

Three performances in 2017

The performances in the summer of 2017 will be embedded in conferences with specific themes:

- “Goethe and his Faust. The search for identity and threshold experiences”, with lectures by Ariane Eichenberg, Wolfgang Schad and others, 17 to 19 July 2017 (overall responsibility: Johannes Kuhl);
- “True and False Paths. Faust’s Wanderings between the Worlds”, with lectures by Michael Debus, Christiane Haid, Martina Maria Sam and Jaap Simons, 20 to 24 July 2017 (Christiane Haid);
- “Faust Power Money”, with lectures by Hanjo Achatzi, René Becker, Herta Dübler-Gmelin, Nikolai Fuchs, Gerald Häfnner and Martina Maria Sam, 27 to 30 July 2017 (Gerald Häfnner).

A youth conference will be integrated in the latter of these events. These three performances will conclude this Faust production. See you there! | For the Goetheanum Leadership: Christiane Haid, Stefan Hasler, Paul Mackay, Bodo von Plato

www.faust2017.ch
The scientific basis of anthroposophy

**Anthroposophy and Science**

The scientific nature of a true human medicine forms the essence of the book “Anthroposophy and Science” which was written by Peter Heusser, professor for Medical Theory, Integrative and Anthroposophic Medicine at Witten/Herdecke University (DE). The book is available in German, English and Finnish.

The demand to increase humaneness whilst retaining scientific standards constitutes one of the greatest challenges of modern high-tech medicine. Humaneness in medicine means that the whole human being, with its physical, spiritual, mental and social dimensions, is being perceived. Can we investigate and explain the organism’s living processes, the human soul or even mind with the same scientific rigor that we know from pathology, anatomy, molecular biology or medical imaging? Integrative medical systems such as Anthroposophic Medicine scientifically examine the emergence of life, soul, mind and spirit on the basis of physical, atomic-molecular natural science.

**Knowledge and reality**

Peter Heusser begins his treatise with a concise epistemological inquiry into the principal question of knowledge and describes three stages of scientific cognition: the perceiving of empirical phenomena, the forming of concepts, i.e. the laws that explain what has been perceived within a certain context, and the conjunction of percept and concept in the forming of a judgment that precedes knowledge. The actual joining of the two is seen as being achieved by the human subject. A problem that is being widely discussed, particularly in the world of medicine, is that of subjectivity. How does the knowledge acquired by the subject relate to the objective truth? According to Rudolf Steiner the required objectivity is possible when the cognitive process itself becomes the object of observation. The act of thinking relates to the thinking content as the activity of perceiving does to the perceived content. The recognition of the inner identity of law and concept leads to an objective cognitive judgement and to the experience of the real congruency of law and experience, that is, to certainty. This results in an “ontological idealism”, in which the laws generated by the thinking are objective, real and inherent to the phenomena in question as their determining essence.

**Ontological idealism**

Peter Heusser then applies the concepts of science and reality, as developed by ontological idealism, to the central questions of modern science. He demonstrates how the required perceptive possibilities, laws and concretizations of forces can be found on each of the four levels of matter – life, soul and mind/spirit – and how they can enhance the understanding of substance in physics and chemistry: in molecular biology and morphogenetics, in modern neurobiology and the body-soul problem, and finally in the philosophy of mind with its central question of free will.

Ontological idealism can also be the foundation for an expanded anthropology, as proposed by Paul Vital Troxler (1780–1866) and Immanuel Hermann Fichte (1796–1879). They both protested that anthropology informed by natural science and psychology only recognized what had been effected in the human being. They demanded that the boundaries of knowledge needed to be overcome so that one could arrive at an empirical knowledge of the effective agent. They both referred to this approach as “anthroposophy”.

An anthroposophy that is based on empirical phenomenology will also affect medicine in that it does not reduce reality to atoms and elemental particles, but sees the empirically emergent phenomena of body, life, soul and mind/spirit as ontologically autonomous entities, each with its own specific laws. Anthroposophy complements this kind of anthropology by investigating the effectiveness of these laws empirically. Health and illness are then no longer the result of ongoing processes of molecular interactions alone, but the consequence of a complex interaction of the various levels of emergence in an organ, organ system, or in the whole organism. This is what Anthroposophic Medicine is based on.

**Research in Anthroposophic medicine**

Peter Heusser describes the present state of research in Anthroposophic Medicine, which sees itself as an evidence-based medical system. The great wealth of studies, which encompass examples of the most diverse specialist fields in medicine as well as basic research and numerous clinical trials on the effectiveness and safety of anthroposophic therapies, reveals that the evidence in Anthroposophic Medicine is constantly growing. Peter Heusser also includes examples of how Rudolf Steiner’s therapeutic indications can be verified with modern research designs, in the laboratory (in vitro) as well as in clinical trials (in vivo). This is a scientific textbook and therefore not an easy read, but the universal validity of its content, the immensely careful research and its clear structure make this volume a true treasure chest for all those who are concerned with questions of knowledge and truth in science, independently of their specialization.

Peter Zimmermann, Hollola (FI)
Anthroposophic Medicine has been focusing on various key issues: aside from spiritual science and Goetheanism, clinical and health services research have become more prominent in recent years and the results of this work are becoming more widely known. The very recent response to Branko Furst’s publications regarding heart function are particularly gratifying; in the scientific context, and commented on by the American cardiologic community, the view of the heart as a pump is being critically addressed for the first time; alternatives are being considered and one of the most essential tenets of Anthroposophic Medicine and cardiology is being positively discussed, with Rudolf Steiner acknowledged as the original author.

Anthroposophic researchers such as Gunver Kienle and Helmut Kiene in Freiburg (DE) have made an impact on the scientific world – their work developing criteria for evaluating individual cases, for example, has been published in international publications together with that of the world’s leading experts in this area.

The Havelhöhe Research Institute in Berlin has made important contributions to health services research in private practice and hospitals under the leadership of Harald Matthes and his colleagues. Matthias Kröz is conducting studies on autonomous regulation (based on Rudolf Steiner’s anamnesis questions) at the institute and has completed a major prospective study on chronic fatigue syndrome in cancer patients.

Research on training by Friedrich Edelhäuser, Christian Scheffer and Diethard Tauschel at Witten/Herdecke University (DE) has drawn international attention and offers examples of pilot projects for better, more patient-oriented training of medical students. Of note among the many published studies in the area of clinical research is Wilfried Tröger’s much-discussed work with Serb patients suffering from advanced pancreatic cancer, which showed that mistletoe therapy improves patients’ conditions as well as clearly extending survival times, at a very moderate cost.

Professorships in Anthroposophic Medicine

Ursula Wolf was appointed the first professor of Anthroposophic Medicine at the University of Bern (CH). Richly differentiated research in Anthroposophic Medicine is underway under Peter Heusser’s professorship at Witten/Herdecke University (see page 3).

Erik Baars, a professor at Leiden University, is heading a major, now European-funded research project on the avoidance of antibiotics (and antibiotic resistance) in complementary medicine. Armin Husemann, director of the Eugen Kolisko Academy in Filderstadt (DE), is publishing a series of books on the results of Goethean research in medicine. The ARClM Institute headed by Jan Vagedes at the Filderklinik has gained international attention for his research on the human rhythmic system, among other things. Roman Huber has published a variety of works, on anthroposophic medicines for instance, at Freiburg University (DE).

That Anthroposophic Medicine can make a valuable contribution next to conventional, often life-saving treatment of children with cancer was shown by Alfred Längler’s research, who holds a professorship for integrative paediatrics at Witten/Herdecke University. Peter Selg has undertaken extensive research particularly concerning the contextualisation of Rudolf Steiner’s professorship at the University of Bern (CH), and the founding of Anthroposophic Medicine by Steiner in collaboration with his wife, Ida Wegman. Selg is currently researching the activities of anthroposophic physicians in Germany during the Third Reich. As part of this his he has evaluated 1438 original documents from the Friedrich Husemann Klinik covering the period 1933-1945. His appraisal of this material is noted by leading medical historians studying the history of medicine under National Socialism in Germany.

Numerous additional researchers and research activities – particularly in the field of social therapy and education for special needs, as well as nursing, eurhythmmy therapy and art therapies – cannot be mentioned here due to lack of space.

Successful clinical research projects are increasingly interprofessional. It is only through collaboration between nurses, pharmacists, art and body therapists and physicians that the whole efficacy of Anthroposophic Medicine can be revealed. Interdisciplinary collaboration and research of yet another kind is being conducted in the field of social therapy and special needs education, as well as education in general (such as concerning early enrolment), where medical aspects are essential, but doctors assume a different role than in clinical medicine.

Research at the Goetheanum

Johannes Weinzirl has accepted a part-time position with the Medical Section at the Goetheanum beginning January 2017. He will work with Peter Heusser and Peter Selg on a comprehensive annotated edition of Rudolf Steiner’s 1920 first course for doctors (Anthroposophy Worldwide 12/2016).

An essential task of the Medical Section is to promote a mutually fruitful network of research in Anthroposophic Medicine. In Germany Georg Soldner and Friederich Edelhäuser of the Akademie der Deutschen Anthroposophischen Ärztesellschaft have been organizing research colloquia and seminars. In addition, each year there is an international meeting of researchers at the Goetheanum during the annual medical conference. The Medical Section and the German academy will increase their collaboration. They have already jointly developed an international
training for instructors in all medical professions (Teach the Teachers), in order to firmly integrate new methods used in adult training today into anthroposophic medical trainings.

In a series of annual colloquia established by Michaela Glöckler work is done on core topics in Anthroposophic Medicine, such as study of the bodies constituting the fourfold nature of the human being, with a view to establishing a scientific basis for Rudolf Steiner’s approach to this research. One important aspect of this concerns the international use of terminology, particularly in the English language, that should become as coherent as possible. This project, among others, is under the guidance of David Martin.

Intersectional projects will become increasingly important for the Medical Section in the coming years. Here the social sciences are significant, in addition to agriculture and education. All institutions currently working in the medical field face social questions, such as how to cultivate a leadership culture that is both modern and in harmony with human nature. A number of institutions have fallen into crisis because they lack suitable new staff or innovative efforts in this area.

Key issues

For the new leaders of the Section it is essential to link research, teaching and medical practice. Regarding research the Medical Section can focus on areas of care that concern medicine worldwide and have not yet been satisfactorily solved, but where Anthroposophic Medicine can contribute something of value (Anthroposophy Worldwide 11/2016):

- Pregnancy, birth and early childhood,
- Particularly a reduction of the far too high rate of caesarean sections,
- The development of scientifically assessable, broadly applicable therapeutic concepts for acute and febrile infections, with the aim of lowering the use of antibiotics (hereby avoiding the problem of resistance to antibiotics),
- Sleep disturbances, anxiety and trauma sequelae
- The care of people with cancer
- Palliative care, especially for chronic pain, and end of life care

Such a focus can help concentrate our research efforts, bundle our resources, obtain more public funding in the mid-term — because these questions have public relevance — and develop a higher profile in the medical field and within public discourse. To achieve this it is decisive to provide solid research results, including major clinical studies.

Anthromedics.org

The online portal Anthromedics, initiated by Matthias Girke and available in German and English, enables users to locate and research all that has been published on Anthroposophic Medicine in the specialist periodical Der Merkurstub from 1946 to the present. The next phase of this project will consist in describing state-of-the-art Anthroposophic Medicine in the most important specialist areas. Marion Debus in collaboration with the Section leadership is the coordinator of the specialist editorial teams. This material will be preceded by a general description of the fundamentals of Anthroposophic Medicine, written especially for young colleagues by Johannes Weinzirl. The Anthromedics project will shift to the responsibility of the Medical Section from 2017 onwards, continuing in close collaboration with the editors of Der Merkurstub in Berlin. Dagmar Brauer, as research assistant to the Section leadership, will serve as an Anthromedics editor.

Vade Mecum

Since 2005 at the initiative of Georg Soldner, an international editorial team of doctors has been collaborating with approximately 230 colleagues from around the world on the Vade Mecum of Anthroposophic Medicines. A standardised questionnaire and a data bank in four languages (German, English, French and Spanish) are used to collect the therapeutic experiences of doctors worldwide, screen and publish them, now in five languages (including Italian). Due to the project’s open-ended approach it has found resonance with licensing authorities and courts as a reference for anthroposophic medicines. The first Spanish edition appeared in 2016; the second English edition will become available in February 2017, and the fourth German edition, planned for September, will include a new section with detailed practical options for mistletoe therapy in oncology. This work is linked to the most comprehensive data bank of literature on anthroposophic medicines, which enables the material to be researched digitally. We have such a tool mainly thanks to Reinhard Schwarz in Austria.

The School of Spiritual Science

Of central intersectional importance for research and teaching at the Goetheanum is the inner connection to the School of Spiritual Science founded by Rudolf Steiner. Its path of inner development and the medical meditations form the spiritual foundation of the scientific work. The question of the up-and-coming generation arises here too, as research activity will depend to a large extent on the dedication of the younger generation. An aim of the Section leadership is to examine and work with fundamental therapeutic questions in their relation to the School of Spiritual Science, inviting interested colleagues from all medical professions in a way that both opens up this work and respects the form of the Michael School.

Closely related to this is an orientation to the spiritual source of medicine, to Raphael/Mercury. In 1924 Rudolf Steiner founded an international group of doctors to consolidate and cultivate this impulse within the Medical Section, with research tasks unique to this group. One basic question in Anthroposophic Medicine concerns the karmic dimension of illness. Here too it is necessary to develop an appropriate attitude and method of research. This also has practical importance for our medical and general dealings with people with special needs, and for questions of special education, psychiatry, geriatrics and pastoral medicine. | Matthias Girke and Georg Soldner, leader and deputy leader respectively of the Medical Section. English translation by Carol Brousseau
USA: New General Secretary John Bloom

**Experiencing one’s own humanity**

In October 2016 John Bloom took over from Torin Finser as General Secretary of the Anthroposophical Society in America. The Rudolf Steiner Foundation’s vice president of organizational culture is familiar with many charitable organizations; he first learnt about anthroposophy through a Waldorf school initiative and he loves painting.

**Sebastian Jüngel:** As an advisor to many non-profit organizations, you are familiar with how they work. I what ways is the Anthroposophical Society similar to them and how is it different?

**John Bloom:** Of course, each non-profit organization has a distinct charitable mission, usually something of a spiritual-cultural or social services nature. The Anthroposophical Society in America has the specific purpose of furthering Rudolf Steiner’s work and those inspired by it in the United States, and to participate actively with the world-wide Society. Any non-profit organization that has a spiritual foundation and purpose needs also to embody the values and practices indicated in that spiritual stream. So you would expect, for example, that the Anthroposophical Society would incorporate policies that reflect threefold social principles.

While there is much more to the life of the Society than this, it is structured in a way that is consistent with New York State corporate law and US charitable tax law. In this way it is quite similar to other non-profits. There are members, the General Council (board of trustees) and management staff.

**Culturally diverse and geographically expansive**

**Jüngel:** What is typical of the work of the Anthroposophical Society in America?

**Bloom:** The United States is culturally diverse and expansive geographically. The vast majority of activities are going on in the regions. This would include group and branch work, the work of the School for Spiritual Science. The Society has two important partners, the Collegium, composed of leaders from the Sections, and the Council of Anthroposophical Organizations, composed of leaders from associations of Waldorf Schools, Biodynamics, Camphill and more. If you add to that the work inspired by Rudolf Steiner such as schools, farms, and other enterprises, it is clear that there is a need for a centralized resource for the cultivation and stewardship of members. The Society does serve as a voice for Rudolf Steiner and his work. Currently, the Society supports the Rudolf Steiner Lending Library, and houses the Anthroposophical Prison Project, which places reading and study material in the hands of incarcerated individuals who request it and occasionally does on site study groups. This is a lot of activity to keep track of for a small staff.

**Research depends on funding**

**Jüngel:** Anthroposophy is considered a spiritual science. When does personal reading and then working in a study group become research?

**Bloom:** Research is a methodology, while science is about knowing. If a group decides to take up a question, they might read material, but it only becomes research when there is a methodological discipline. The individual or group forms hypotheses based on observation, and through testing those hypotheses through consistent and coherent experiments, they report on the results. Others might replicate the experiment. If the results of the experiments are consistent, then one might say that they are derived from scientific methodology.

**Jüngel:** And how does the Society support this research?

**Bloom:** Right now there is very little support for this kind of research. The whole movement would need to see the value and the results of this research so that it is motivated to find the resources to support it. In reality, the financial resources of the Society are only as extensive as members and friends contribute.

One aspect of the work ahead is to make the case that spiritual scientific research has already made significant contributions, and can also be the leading edge of practical knowledge, such as farming, education, and medicine. The question is how we identify what needs to be known in a practical way, but augmented by the wisdom of spirit.

**Jüngel:** I sense a tension between people who study the work of Rudolf Steiner very intensively, and others who like to find solutions through observing what is present through direct and practical engagement with the world. What are your thoughts on this topic?

**Bloom:** I cannot decide whether I should read up on this question, or just speak from experience. First, I will say that we need both approaches. One starts from theory and builds practice based upon it. The other starts in experience, in the practical, and builds theory based upon it. But they are both about learning! Some of your readers may also sense the play between the Apollonian and Dionysian streams. The challenge is in not being guided by the tension between them, but rather that a third way of knowing holds both.

**A lot of wisdom**

**Jüngel:** How would you describe the current membership of the Anthroposophical Society in America?

**Bloom:** We have 3,520 members: 75% are 50 years old or older; 16% are between 40 and 50; 7% between 30 and 40; 2% are younger than 30 years old. So you could say we have an aging population. You could also rightfully say we have a membership that has accrued a lot of wisdom with not enough young people to share that wisdom with. However, there is quite a surge in young people involved in biodynamic agriculture, social entrepreneurship, and social activism. One of our tasks is to engage them all in cross generational dialogue, and also to be open to the impulses they bring, the questions they bring and the way they engage the world.
Trust me, they do not want to listen to lectures or be lectured. They want to speak and be heard. They see injustice, broken food systems, inequity of opportunity, the degradation of the environment, and they want to act to remedy it. And they have no patience for arrogance, dogma, or being judged. So we have our work cut out for us.

Jüngel: On this basis which tasks do you see for the work of the Anthroposophical Society in America?

Bloom: I sense a need for the kind of renewal that is about awakening to the present. Many of us have studied, worked on ourselves from the perspective of self-development, looked at the destiny of vocational. All of this has just been a kind of preparation for what is being asked of us now. We need to find each other in a new way, and we need to reach out to others who may have interest or pain and ask the Parzival question: What ails thee? Our work is to be present for people in a way that they experience their own humanity. The work of the Society is social and needs to focus on becoming an inclusive community based on the sacredness of relationships.

A welcoming gesture

Jüngel: What would you like to achieve as General Secretary in America?

Bloom: I feel very strongly that the impulse for threefold commonwealth has to be rekindled in a way that is accessible and engaging. People know that something not right in the social world; it is out of balance. Their own intelligence wants to work towards more equilibrium. They can partner with us if we are open. Also other spiritual streams have wisdom, but they do not have the breadth of practical solutions we have developed based on Steiner’s wisdom. This is another place we can build partnerships that can have a healing quality for the world. There are many other things I would like to support happening, but the last key piece I would add is that the Society’s work is to keep Rudolf Steiner and his work alive and present in all the practical work so that practitioners stay connected to Anthroposophy’s origins and as a source of inspiration. Teachers, farmers, doctors, who want to join the Society as a direct way to manifest their relationship to the gifts that Rudolf Steiner brought.

Jüngel: ... and what for the General Anthroposophical Society?

Bloom: I am only four months into my term as General Secretary and have a long way to go to understand what the living issues are for the General Anthroposophical Society. I am sure that the worldwide Society is not immune from all the same factors we carry in the US—the world economy, shifting demographics, political polarization, just to name a few. I am also sure that we share the challenge of securing adequate funding to sustain the work of the Society.

In addition, how to maintain a voice of equanimity and invitation so that anyone who carries spiritual-life questions feels welcome and supported is a key to engaging and retaining members. Then the task will continue to be how to make the extraordinary spiritual-scientific research increasingly visible and accessible. Such research is one way to make the case for a deeply human view of a complex world, and to demonstrate a kind of leadership that is the counterforce to materialism.

What people really care about

Jüngel: Worldwide companies and organizations often use catchphrases or taglines, like “Doing now what patients need next” (La Roche), or “Open for business” (Maersk). What could be a tagline for the Anthroposophical Society?

Bloom: Taglines are useful if they are really right. The idea is that a tagline is shorthand for the company’s identity—even if it does not make sense in a logical way. For example, Progress is our most important product (General Electric, 1950s). The question I would have is: What is the Anthroposophical Society’s brand? What is the Society promising and then how does the member or potential member experience the Society. Does it live up to its promise? I think it would be very difficult for the Society to really articulate a promise that does it justice, and then to have everyone agree with it. It would be easier to create a sequential inquiry that starts by asking people what they really care about, why they care about it, and then how they might deepen their understanding of what they care about.

Jüngel: How did you first meet anthroposophy?

Bloom: My first meeting with Rudolf Steiner’s work came in Albuquerque, New Mexico where we were living at the time (1977). Next to our small health food co-op, there was a little store called the Living Toy and Book Nook. Since we had a very young child we went in. I did not notice a whole shelf of Steiner books, but I did pick up a brochure for a Waldorf school they were trying to start. I was intrigued by some of the quotes. When I finished graduate school two years later, we moved to San Francisco and were ready to have our second child. Our neighborhood birth instructor told us that there was a group meeting to talk about starting a Waldorf school and we should check it out. Well, we met the founding teacher, Monique Grund, and we decided to enroll our son in a school that did not yet exist. We helped start and open the school and had the honor of hearing lectures at least once a week from noted anthroposophists and Waldorf people from Europe and the US. Because Rene Querido was involved with the school, people would stop in San Francisco on their way to teach or give workshops at Rudolf Steiner College. I also shortly thereafter met two biodynamic farmers and helped them to start the first Community Supported Agriculture group west of the Mississippi River. Nothing like ploughing behind a team of horses to learn about the sacredness of the earth, and the intense nature of farm labor. It made me a very appreciative eater.

Photography, painting — and the grandchildren

Jüngel: Is there something in your life what would not normally be expected of a member of the Anthroposophical Society?

Bloom: It is hard to know what would be expected. I have written and published a number of books on money and economy—but, this would make sense for someone working at RSF Social Finance. However, I have a professional background in photography and painting, and I continue to paint on a regular basis. I do have work in major collections such as San Francisco Museum of Modern Art, Detroit Institute of Arts, International Museum of Photography (New York), and the Museum of Art, Rhode Island School of Design. More importantly, I also always look forward to spending time with my grandchildren in Puebla, Mexico, and Washington, DC.
Austria: New General Secretary Wolfgang Tomaschitz

Genuine interest in our time

In November 2016 Wolfgang Tomaschitz took over from Helmut Goldmann, who served as general secretary of the Anthroposophical Society in Austria for many years. Wolfgang Tomaschitz is 55 years old, father of two children and managing partner at TrendCom polling firm in Vienna. He wants to promote communication so that people know more of each other.

Sebastian Jüngel: In 2006 a generational transition took place in the Council of the Anthroposophical Society in Austria that involved you as well. Now you are the General Secretary. Is this another step in the generational change project for you?

Wolfgang Tomaschitz: The term ‘generational change’ will probably give the wrong impression. What we have in Austria is more like a ‘coexistence’ of more traditional and more modern styles of approaching anthroposophy. It is the only way for us to make sure that the way people live anthroposophy is not narrowed down.

Jüngel: You are one of the managing directors at TrendCom, a market and opinion research institute. If the Anthroposophical Society in Austria came to you as a client, what course of action would you recommend to them?

Tomaschitz: To reflect on their core messages and develop a language to communicate these messages.

Jüngel: Can you give an example of such a core message?

Tomaschitz: ‘Self-organization’ will be one of the new cultural techniques of the twenty-first century. Anthroposophy teaches us how to cultivate this in a way that allows us to actively participate in the world as empathetic contemporaries.

Plenty of active interest but little cooperation

Jüngel: What are your plans for the Anthroposophical Society in Austria?

Tomaschitz: Within the council we decided some time ago to promote communication so that we know more of each other. This task goes beyond the society and includes the anthroposophical institutions as well. We have, however, only been moderately successful with this so far.

In Austria it can happen that the General Secretary finds out by accident that there is a group of 20 or 30 people who meet regularly to read Rudolf Steiner without anyone in the Anthroposophical Society being aware of it. Among the good points are the autonomy we have and the individual initiatives. The down side is the lack of cooperation and of forms for communication and exchange. This is certainly one of our main tasks.

Jüngel: … and how about the General Anthroposophical Society?

Tomaschitz: I have to find out from the group of general secretaries of what I can contribute at that level. It will certainly include being a kind of messenger between the Goetheanum and what is reflected there from the global society, and the situation in Austria.

Jüngel: How are you intending to achieve your goals?

Tomaschitz: Talking about things, giving reports, explaining my intentions, advertising projects, establishing and fostering spiritual friendships.

A question of solidarity

Jüngel: Austria has been much talked about in the (European) press recently, mainly because of its presidential election. To what extent is the situation surrounding this election (close results, challenging of the election, mistakes made with postal vote envelopes) typical of Austria?

Tomaschitz: Not at all! Like most societies of its kind, Austria is going through a phase when consensus and solidarity, which have so far supported a relatively positive development, can no longer be established by the same narratives, processes and institutions as before — certainly not for all citizens. The temporary extreme polarization is simply an expression of this challenge that has not yet been overcome.

Jüngel: And which other important Austrian events went unnoticed because of the general preoccupation with these mishaps?

Tomaschitz: Most things! With the kind of reporting we experienced recently, it is really appropriate to quote Hanna Arendt, who said, “The light of publicity casts everything into darkness.” We clearly have to communicate with one another — not only in Austria — about how we want to live as a society. This conversation cannot succeed without the media. But the media reduce everything and everyone to trivialities and negotiate important questions in the style of the 1970s. That is not the way forward.

Jüngel: What is specific about the Austrian spirituality?

Tomaschitz: The Austrian spiritual life tends to be somewhat inarticulate when it comes to serious topics. There is a great temptation to hold on to traditional forms and phrases. On the other hand, people in Austria have a ‘natural’ feeling for the inauthenticity of these forms, which are easy to slip into but also easy to move away from. In this respect, Austrians are very spiritual and have always understood that ‘reality’ is just a figure of speech.

More publicity

Jüngel: How would you describe the relationship between the Anthroposophical Society in Austria and Austrian society in general?

Tomaschitz: There is no relationship to speak of. Austrians are hardly aware of anthroposophy. They are aware of the schools, of the special needs centres and of biodynamic farming, but hardly of the fact that these arise from anthroposophy. The anniversary celebrations in 2011 (of
Goetheanum Executive Council

Seija Zimmermann will leave the Executive Council in 2018

During the Goetheanum Leadership Retreat from 4 to 7 December 2016 Seija Zimmermann announced that she will retire from the Executive Council at the 2018 Annual General Meeting.

The reason for this decision, which has not been an easy one, is the way the situation of Anthroposophic Medicine is changing in my home country, Finland, where I continue to practise as an anthroposophic physician, albeit to a very limited extent.

As I have pointed out on various occasions, the legal and political situation is very difficult in Finland generally when it comes to complementary or integrative medical approaches, but particularly so in the case of Anthroposophic Medicine. This has to do with the immense resistance from mainstream medicine, which not only the physicians but also the therapists get to feel, and all those who are speaking up publicly in favour of non-mainstream healing methods. Not even the research in the field of complementary therapies can be discussed in academic circles without bringing opponents to the scene. One of the main reservations expressed by these opponents is, interestingly, that there is not sufficient research to corroborate the safety and effectiveness of complementary medicine.

Anthroposophic Medicine in Finland

The few anthroposophic physicians we have in Finland initiated an academic debate in the 1990s and their efforts ultimately led to the foundation of the Finnish Forum for Research in Integrative Medicine in the autumn of 2014. One of the Forum’s first public activities was the successful organization of a research conference at Tampere University in November 2015 on questions of Integrative Medicine, which was attended by more than 400 people. This was a historic event since questions of complementary medicine had never before been discussed on such a scale at a Finnish university.

The event set off an entire movement, leading to new research projects, PhD dissertations and initiatives for further seminars which were closely monitored by the Forum. Even if these initiatives serve the consolidation of complementary and integrative medicine in general, they are also essential for the future recognition of Anthroposophic Medicine.

Because the anthroposophic physicians play a leading role within the Forum, their active commitment is now more important than ever, as is my presence in Finland. This kind of work cannot be done from a distance, by email or conference call. At the end of November 2017 I will reach the legal retirement age and I hope that I will be able to use the working time and forces I still have to support Anthroposophic Medicine in my home country.

Seija Zimmermann, Executive Council at the Goetheanum

2017 Living Branches Meeting

On 5 and 6 April the branches and groups of the Anthroposophical Society will continue their dialogue at the Goetheanum. The main theme for this meeting will be “Why humanity needs anthroposophy in the form of a society”. Interested members can get authorization to participate from their own group or branch. | Rüdiger Krey, Bonn (DE)

To register please contact: kreyruediger@posteo.de

Rudolf Steiner’s 150th birthday, which constituted the beginning of a more “offensive” publicity campaign, have shown that the art impulse, or maybe the creative side of Rudolf Steiner, elicit most interest in this country. We are planning a wider publicity campaign again for 2022, at the latest, when we will celebrate the 100th anniversary of the Vienna West-East Congress. Preparations for this have started.

Research and impulses

Jüngel: Is there any research as part of the anthroposophical work in Austria that should be better known?

Tomaschitz: Anthroposophy would first have to be presented convincingly as an impulse and source for education, special needs education, medicine, farming and diverse social initiatives. I have the impression that we have to compose introductions, explanations and instructions on almost all topics in order to steer people towards anthroposophy. I fear that without such efforts Rudolf Steiner’s work will become less and less accessible every year. As general secretary I would wish that achievements (also in the academic field) such as Friedrich Glasl’s conflict research or the teaching and research activities of the Centre for Culture and Education (Zentrum für Kultur und Pädagogik) in Vienna are noticed more widely as anthroposophical initiatives. But I also see that the anthroposophists have a part to play in this, by presenting anthroposophy in a contemporary way so that people will feel positive about recommending it.

Jüngel: What are the tasks for the future? What needs doing urgently?

Tomaschitz: One of our main future themes will be “Integration and cultural diversity”. We invited Albert Schmelzer and other anthroposophists, who are very active in refugee work in various conflict areas, to speak at our annual conference in March. In the course of this year we will hold an event on Islam in order to demonstrate that we take a serious interest in current global events and to generate a more profound understanding of these events among anthroposophists.

Jüngel: Is there anything that other people don’t know about you or wouldn’t expect?

Tomaschitz: I have always fared well with the motto “Love being unknown”.

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2017/2018 Annual Theme

Light and Warmth for the Human Soul

How can the Foundation Stone Meditation promote peaceability – a hundred years after the birth of the social threefolding impulse?

Dear members of the Anthroposophical Society, dear supporters of the anthroposophical movement, dear friends!

In recent years we have approached the questions of self-knowledge and world knowledge from various angles in our work, asking also about the mission of evil in the evolution of the spiritual (or consciousness) soul. Current events, with the constant increase of wars, terror attacks, social tensions as well as the concentration of political power in the hands of individuals, affect us in existential ways. The loss of reality that comes with digitalization as well as new technologies which even presage the end of humanity confront us more urgently than ever with the question as to our true inner essence and spiritual destiny. How we think of ourselves – whether we see ourselves as animals or machines – will determine our reality.

The experience of the Goetheanum World Conference, which was attended by around 800 people from all over the world who embarked together on a searching, future-oriented process, was permeated by the Foundation Stone Meditation. The positive response we received has confirmed our endeavour to devote our work in the coming years – with annually changing emphasis – on the Foundation Stone Meditation, in the attempt to develop an inner organ of self- and world knowledge. Rudolf Steiner pronounced this “new Apollo-ian word” of the “Know Yourself” for many years.

In 1923 in a new way and thus prepare the ground for harmonious and active collaboration. When we work meditatively with the Foundation Stone, a “light of thoughts shines towards us” and enables us to draw new inspiration for our actions from the “spirit holding sway in the radiant light of thoughts around the dodecahedral stone of love”.

In the next years we would like to devote ourselves to the spirit of the Foundation Stone and encourage the striving for a deeper understanding of the threefold human being – of body, soul and spirit – through inner practice.

While there is a wealth of spiritual knowledge that has already been passed down to us, it is essential today that each individual ‘I’ finds and experiences the original impulse anew. For this to happen, self-knowledge must not remain a subjective act, limited to the understanding of one’s own individuality, but we must seek to understand what is universally human in us and in others.

The transformative power of the Foundation Stone

The objectivity of the Foundation Stone’s spirit light can transform the anthroposophical life. Rudolf Steiner saw the Foundation Stone as the ground on which individuals can erect a “building” together. In the years ahead we would like to use the three great exercises of “Spirit-Recalling”, “Spirit-Awareness” and Spirit Beholding” as the basis of our working together. Every year we will introduce a new emphasis within this overall theme.

Without neglecting the development of the spiritual (or consciousness) soul, working on the Foundation Stone can inspire elements of a socially effective and healing culture of the Spirit-Self. The three exercises must not be misunderstood as fixed spiritual techniques, however. They inspire spiritual life in three spheres and help us to develop the individual and social dimensions of Spirit Recalling, Spirit Awareness and Spirit Beholding, each of which constitutes a separate whole. Next year we will focus on Spirit Recalling in particular. May the forces we can draw from the source be our guiding star!

Threefold practice

The appeal to the “human soul” addresses us as human beings in a threefold way. The three dimensions, in which we learn to feel ourselves cosmically embedded, connect us with the “Father-Spirit of the Heights”, the “Christ-Will encircling us” and the “Spirit’s world-thoughts”. This sense of being connected can gradually evolve as we respond through practice to the threefold call.

Who is it that speaks to us in this way? Who asks us to carry out these exercises? As we practise we become aware of basic orientations of soul and spirit, and we are gradually led to a knowledge that encompasses our earthly and cosmic being. This knowledge will increasingly form the foundation for new insights, feelings, experiences and actions in the world, with other human beings.

“Practise Spirit-Recalling”

The very first invocation, “practise Spirit-Recalling”, inspires a wealth of questions, moods and exercises. Remembering is the central soul activity of the ‘I’. When we focus on our memories, a wide landscape, built up in the course of our life, appears to the inner eye. Memories give us identity: we feel as individualities with our own distinctive biography that began at a particular point in our life on earth and evolves towards a point that is still concealed from us.

In the cycle that accompanied the Christmas Conference (“World History and the Mysteries in the Light of Anthroposophy”) Rudolf Steiner looks at the memory of early humanity, inviting us to consider entirely different soul configurations: post-Atlantean humanity needed to set up signs, or memories, on earth to help them remember. In a later period memory became rhythmic and, with the beginning of Greek philosophy, our present temporal memory emerged. Could it be that even today we may find different forms of memory spread out across the world, and could these forms of memory aid us in discover-
ering and understanding other forms of consciousness? Anthroposophy asks us to give a spiritual direction to our memory through practising.

In the context of the Christmas Conference Rudolf Steiner mentioned exercises for the enhancement of memory. In the lecture cycle “Mystery Knowledge and Mystery Centres” he recommends that we meditate on an event in our childhood or youth. This memory exercise can help us to feel at one with nature and to experience the sunrise in a new way. As we enter ever more deeply into this experience, we can meet the first hierarchy in the radiance of the rising sun and establish a new relationship with the world of the Father. A spiritualized form of recall is now possible.

In extending our gaze beyond the boundary of birth we enhance memory. We may ask ourselves what decisions were made before birth that have led to our present incarnation. This is not about speculating or about finding out about our own karmic past, but about awakening to other origins and destinies, because they determine our work, our encounters and relationships in an essential way and confront us with challenges as we try to live and work together, especially when we meet people with whom we don’t seem to “gel” or feel an affinity. Within the Anthroposophical Society we are called upon to work together as a community. A rightly cultivated memory can make us open for new ways of working together, for a new “sun karma” that will be a precondition for us to create a new culture of humaneness.

Review and Spirit-Beholding

The review asks us to develop our will and our thinking at the same time. The fourth verse of the Foundation Stone Meditation can therefore be seen as a practical exercise in spirit-recalling that takes us back to the “turning point of time”, the original Christ impulse, which gives light and warmth to our souls, keeps the darkness from taking over and enables us to behold the spirit. The review allows us to exercise our will by giving us the opportunity to go beyond the ordinary memory – which is merely a repeating of the past – and to acquire the ability to actually move in time. Recalling then means entering the realm of the timeless ether.

We are not meant to dwell on our own thoughts and views when we look back, but on what comes to meet us in the outside world, in reverse order, so that our will can tear itself away from the physical. We expand into the world around us and experience how this world has formed us and what we have become through it.

This kind of review, which can gradually become spirit-recalling, enables us to meet others in an imaginative way. The will effort involved in the review exercise promotes spirit-beholding. Because we have cultivated spirit-recalling, others can become image in us and express themselves imaginatively in spirit-behaving. And more than that: we find in this activity the foundations of the modern initiation experience.

How thinking becomes vision

Rudolf Steiner explained the transition from thinking to vision through will application in more general terms. When we make a true thinking effort, by adopting and practising a thought organism as outlined in The Philosophy of Freedom (GA 4), our thinking becomes free. At the same time, our will needs to become transparent to us. As long as we are ruled by obscure will impulses and as long as we refrain from gaining clarity about our own will, our thinking will remain philosophical. If we become more and more transparent to ourselves, however, through exercises such as reviews, and if we learn to behold the spiritual world through our will being, once it has become transparent, our thinking will become vision. By practising spirit-recalling we will become able to achieve spirit-beholding and receive impulses for our actions from the spiritual world. In taking this step of working on the Foundation Stone Meditation together, out of the whole of anthroposophy, we hope to bring these fundamental exercises to life. | Christiane Haid, Goetheanum Leadership, and Jaap Sijmons, General Secretary of the Anthroposophical Society in the Netherlands

Recommended reading:


Rudolf Steiner: Mystery Knowledge and Mystery Centres, GA 232, Forest Row 2013, tr. P. Wehrle. Lecture of 23 November 1923


1 Rudolf Steiner, The Karma of Untruthfulness, GA 173b, lecture of 13 November 1917.
2 Rudolf Steiner, GA 260, p. 65 and 69.
3 Rudolf Steiner, GA 260, p. 289f.
4 Cf. Rudolf Steiner, An Outline of Esoteric Science, chapter 2 (The makeup of the human being).
5 Rudolf Steiner, GA 234, lecture of 10 February 1924 (on the fourfold metamorphosis of recollection).
6 Rudolf Steiner, GA 232, lecture of 23 November 1923.
7 Rudolf Steiner, GA 240, lecture of 25 January 1924.
8 Rudolf Steiner, GA 186, Lecture of 7 December 1918, p. 124-129.
9 See bibliographical notes in Rudolf Steiner, Strengthening the Will: the Review Exercises. Edited and introduced by Martina Maria Sam, Forest Row 2010, tr. Matthew Barton, chapter 5
Stephen Usher’s reply to Justus Wittich’s article “No slander involved” in AWW 12/2016

The following slanderous passage from Helmut Zander is the topic of my articles, published in two anthroposophical e-newsletters, Ein Nachrichtenblatt (ENB) and Deepening Anthroposophy (DA): “Unfortunately, we know next to nothing about Steiner during his time as an esoteric student […] critics and scholars have also wondered about Steiner’s psychological disposition: whether (polemically speaking) he was ‘insane’ or (more seriously) suffering from ‘schizophrenia.’ However, more recent psycho-medical considerations are lacking. Or did he perhaps take drugs? Along with sniff (which he loved) could he have also ingested cocaine (‘snow’ as it is called in his letters)—perhaps consciously, perhaps without knowing it? Hallucinogenic substances—if he took them—knowing it? Hallucinogenic substances might explain individual experiences but do not take into account his involvement with meditative techniques over the course of two and a half decades. Steiner remains largely hidden from us as an esoteric student. We know much more about Steiner as a teacher.” (Helmut Zander, Rudolf Steiner, Die Biografie, a teacher.” (Helmut Zander, Rudolf Steiner, Die Biografie, 2013, p. 44)

An attack on Christianity

An informed, serious Anthroposophist would likely recognize the Zander passage as a fundamental attack on the idea that Rudolf Steiner was capable of objective spiritual-scientific research, and indeed, an attack, mainly in the form of unfounded insinuations, on the idea that such research is possible at all. This, because it puts in the mind of a reader the possibility that all of Steiner’s research arose from the activity of an insane or drug-influenced consciousness. Truly, this Zander passage can be compared to the sort of thoughts that came into the mind of the Mystery Drama character Ferdinand Reinecke under the influence of Ahriman (4th Mystery Drama, Scene 12). When this is understood, it is clear that this is a serious matter. For it is, in reality, an attack on the future development of Christianity itself, because the future revelations of Christianity depend on the existence of a Science of the Spirit. “The world will recognize that what we proclaim as spiritual science is the Word of Christ.” (Basel June 1, 1914, GA 152)

Point of departure

This passage was published by the Goetheanum Documentation in a brochure titled “Rudolf Steiner Bilder” and was characterized simply as an “imaginative encounter” with Rudolf Steiner. The brochure was sold by the Goetheanum and I found a copy in a private home in Dornach, at about 9:30 pm the evening before I traveled to Zurich to catch a plane to London. Mr Wittich claims I spoke with Vorstand members in Switzerland after I discovered the Zander passage. This is false.

My original article (Ein Nachrichtenblatt PLUS Sept. 28, 2016 & Deepening Anthroposophy 5.2 October 4, 2016) called for the firing of the parties responsible for publishing this passage, including Mr Bodo v. Plato who is the head of Goetheanum Dokumentation.

Dr Peter Selg spoke on March 30, 2012 about the selling of Mr Zander’s books in the Goetheanum. “What would Rudolf Steiner have said about the fact that Helmut Zander’s books are well-displayed and sold in a profitable manner within the Goetheanum? He would have closed that book store and dismissed all responsible persons — in my view, there is no way around this conclusion.” (Crisis in the Anthroposophical Society and Pathways to the Future, Sergei O. Prokofieff and Peter Selg, Temple Lodge, 2013, p. 44)

The authority of a Goetheanum publication

While astute students of Rudolf Steiner would likely see the Zander passage as slanderous lies, less informed people might not. First, they would assume that a text about Rudolf Steiner, reprinted in a Goetheanum brochure without comment, would not be a slanderous lie! Second, they might reflect as follows: ‘In the course of history there have been a number of creative geniuses who were schizophrenic or used cocaine or other mind-altering substances. Think, for example, of Vincent van Gogh, the mathematical economist John Nash (subject of the movie A Beautiful Mind), or Samuel Taylor Coleridge. The Goetheanum is apparently signaling acceptance of the idea, expressed by noted Steiner biographer Helmut Zander, that Rudolf Steiner may have been a case of this kind.’ I believe this unfortunate conclusion could have been reached both by those who discovered and read the brochure outside the context of the exhibition and those who discovered it in the exhibition.

In the section of his article titled “Statement,” Mr Wittich writes that “Bodo von Plato as the leadership member responsible for the Documentation Department and Johannes Nilo as head of that department regret that it was not made clear that the quote published in the exhibition brochure was a distortion. This had unfortunately been omitted.” Mr Wittich goes on to say that this should “not give rise to any doubt as to the orientation of the Goetheanum or its documentation department.” Mr Wittich’s statement does not free me of doubt about the orientation of those responsible for publishing the Zander statement. Moreover, other members suffer this same doubt. A number of them have made their concern public in Ein Nachrichtenblatt and Deepening Anthroposophy. (See, for example, ENB issues 23 and 24/2016) I am quite certain that their doubts did not originate with my articles, but rather were long standing. My article merely provided an opening for them to express their concerns.

More than an innocent mistake

Mr Wittich also writes that my articles in ENB and DA caused more damage to the Goetheanum than did the failure of Mr Nilo and Mr v. Plato to state clearly that the Zander passage is false. Mr Wittich’s statement assumes that they have simply made an innocent mistake; but I sense the problem is deeper. My articles are irritating, like the initial work of a doctor, who first must raise the problem out of the depths of the organism onto the skin, where it becomes clearly visible, after which a real healing can begin.

So where do we go from here? If a circle of Rudolf Steiner’s earnest students would focus their consciousness toward the spiritual health and illness at the center of our movement, I trust a step would be made in a healthy direction. | Stephen E. Usher, Austin (Texas/US)

Contact: seusher@sbcglobal.net

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Letters in response to Justus Wittich’s article “No slander involved” in AWW 12/2016

It is encouraging to hear from Justus Wittich that the Goetheanum Leadership and the editors of the brochure from the images of Rudolf Steiner exhibition regret not having made clear that the quotation by Helmut Zander was a distortion. It would be a deed of yet further significance if this were to be followed by a public defense of Rudolf Steiner by means of corresponding publications – clarifying that the statements by Zander are actually nothing less than an attack on Rudolf Steiner’s spiritual integrity.

As editor of Deepening Anthroposophy, before publishing Stephen Usher’s article I contacted two members of the Vorstand; I regret not having done the same with those directly responsible for the brochure.

The effect of distorted images

For many members, this recent incident involving the images of Rudolf Steiner exhibition appears symptomatic, as another example of a certain attitude observable at the Goetheanum. Sergei Prokofieff’s and Peter Selg’s lectures and publications in 2012 are an essential contribution toward understanding this basic concern (see: ‘Crisis in the Anthroposophical Society and Pathways to the Future’, Temple Lodge 2013). In recent years, the newsletters Deepening Anthroposophy and Ein Nachrichtenblatt have attempted to engage constructively with these themes.

A central point at issue here is whether we are able to develop a sense for the spiritual effect that is created when it appears permissible for distorted representations of Rudolf Steiner to stand unchallenged in the Goetheanum. Developing a deepened sensitivity for the spiritual reality of truth and untruth is an essential task of spiritual-scientific schooling: “Most systematically must the esoteric student turn his attention to his soul life: and he must bring it about that what is logically incorrect is a source of pain to him, no less excruciating than physical pain; and conversely, the ‘right’ must cause him real joy and delight.” (Rudolf Steiner, The Stages of Higher Knowledge, GA 12, Ch. ‘Inspiration’)

Contemporary Defense

While in our time it is generally esteemed and regarded as courageous when a person takes upon himself the task of defending another who has been unfairly misrepresented – when it is a matter of defending Rudolf Steiner, the inner pressure to wish to meet with the approval of public opinion is overwhelming. There arises a kind of subliminal pattern of feeling: “To defend Rudolf Steiner is old-fashioned and appears fundamentalist.” If we are not aware of this subconscious pressure of public opinion – or of our longing for public recognition, which leads to the desire to conform to it – then we will continue to be subject to its ‘pull’, not realizing that what we might think to be radical non-fundamentalism is actually only a capitulation to the dogma of public opinion. However, the question of how we can authentically and effectively defend Rudolf Steiner in our time is not self-evident and needs to be worked on.

As active members of the Anthroposophical Society, do we not inwardly stand before the responsibility to cultivate care and concern that a true image of Rudolf Steiner is represented in the world? In the midst of all of life’s tasks and obligations, it is a matter of an ever newly-enlivened heart’s concern to come to know and protect the being of Rudolf Steiner – actually to feel pain at an untruthful representation. An earnest striving toward this seems to me needed also, and not least, from those who intend to be of service to anthroposophy through their work at the Goetheanum. And members of the Anthroposophical Society know that they have a responsibility to voice their conscience if they feel that anthroposophy is being misrepresented or the reputation of Rudolf Steiner irresponsibly neglected.

Responsibility for Integrity

If Stephen Usher’s article has led to a situation in which we are now able to sincerely engage with the question of how to uphold our responsibility toward the integrity of Rudolf Steiner, then what was felt to be an ‘irritating controversy’ will have served a substantial goal. | Thomas O’Keefe, Spring Valley (New York/US)

Request concerning Sergei O. Prokofieff

In collaboration with Astrid Prokofieff, the Ita Wegman Institute for Basic Research into Anthroposophy in Arlesheim (CH) is collecting documents on the life and work of Sergei O. Prokofieff (1954-2014) and would like to ask for support from anthroposophists worldwide, who feel connected with him and his work. We would be most grateful for copies of letters you may have in your possession, but would also ask you to consider writing down and passing on to us any personal recollections of his lectures and seminars, or of encounters and conversations with him you may have. We are not looking for literary quality, but simply wish to record experiences that would otherwise be lost. Our aim is to prepare the documentation needed to complete his legacy and create a foundation for a future biographical review of his life and work, both of which he devoted to anthroposophy. Any contributions will be treated confidentially and will not be published or made accessible to third parties. Your help would be greatly appreciated. Please send your contributions to Professor Dr Peter Selg, Ita Wegman Institute for Basic Research into Anthroposophy, Pfeffinger Weg 1A, 4144 Arlesheim, Switzerland. | Peter Selg, Arlesheim (CH)
17 July 1928 – 15 October 2016
Gerda Schmidt

Gerda Grundt started on her life's journey on 17 July 1928 in Berlin, together with her twin sister,Elfriede von Müller-Berneck. The girls grew up cared for by a loving father and a practically minded, courageous mother. The vibrant life of the city, just before National Socialism became all-dominating, and their regular summer holidays on the family estate north of Berlin were beautiful and unforgettable experiences. Here Gerda could enjoy nature and harmonious social times with her relatives — a source of strength that later nourished both sisters during the war, which they both survived unharmed. Their father survived the war as a police officer in Prague, but was captured and only re-joined the family much later.

The Berlin years

During the war Gerda Grundt trained as a paediatric nurse and in 1944 she became head teacher of a kindergarten, gaining her qualification as a kindergarten teacher in 1948. In the 1960s she underwent further training in order to become head of a preschool and worked in this capacity until 1975.

After World War II, Gerda Grundt learned about anthroposophy and Waldorf Education through a lecturer. In the youth group of the Christian Community in Berlin she and her sister met Manfred Schmidt-Brabant and the three of them became actively involved in building up the anthroposophical work in Berlin. They cultivated a personal contact with people who had worked with Rudolf Steiner in Berlin, such as Anna Samweber, Wilhelm and Karin Selling, and Clara Walther. Lots of conversations took place in the flat she shared with her sister, her two sons and Manfred Schmidt-Brabant. It was the starting point for the initiatives of the Berlin anthroposophical centre (Arbeitszentrum Berlin). Gerda Grundt and Manfred Schmidt-Brabant married on 17 August 1964.

The Dornach years

When Manfred Schmidt-Brabant was called to join the Executive Council at the Goetheanum in 1975, they moved to Dornach(CH). Next to her artistic, sculptural work she became also an avid writer. Goethe's Faust and the Apocalypse of St John were for her important ways of investigating the spiritual foundations of world events. Another important theme in her life was the figure of Mary. She studied the mystery of the Black Madonna in depth as well as masculine and feminine aspects in art. The anthroposophical community life was a matter particularly close to her heart. She often cared more about how others felt than about her own wellbeing. After her husband's death in 2001 she moved into one of the Eurythmy Houses and in 2011 into Haus Goethe (a nursing home in Dornach). She approached the threshold with inner calm and peace, in the great certainty of the eternal existence which evolves from one life to the next. Gratitude and contentment radiated out from her being. [Martin Schmidt / Wolfram Schmidt, Berlin (DE)]

Robert Lord

In his youth, Robert Lord had a keen interest in the natural sciences and he concluded his studies with a bachelor degree in Mathematics. From 1973 to 1975, once he had met anthroposophy, he studied sculpture at Emerson College with, among others, John Wilkes — the sculptor, water researcher and FlowForm inventor — and the wood-carver Peter Horsfall. Robert Lord worked in clay, wood and metal. Later he was inspired by the technique of lazuring. In 1978 he founded the company Colour Transformation and worked as a lazu- rizer, designer and colour consultant. Some of his projects also involved furniture and graphic design. Between 1988 and 1990 he studied under Gerard Wagner at the Goetheanum painting school (Malschule am Goetheanum), where he honed his skills as a mural painter. Robert Lord’s firm offered solutions in interior decorating for offices, banks, hotels and restaurants etc. He was keen to improve the environment of people with special needs and used coloured glass in interior decorating (Carved Coloured Windows; for a documentation of his projects visit www.coloradvise.com).

Working for Emerson College

Aside from his work as an artist, Robert Lord also lectured worldwide and gave courses on anthroposophical topics such as nurturing the inner life, meditation, karma and reincarnation, the seasons and festivals of the year, eco-friendly design, colour and art. In collaboration with other anthroposophists he set up a website offering thoughts on life after death. When Emerson College was facing financial difficulties, he and two others searched for solutions and he became a member of the new management. In 2011 he began to teach on the Emerson Goetheanism course, together with his wife, the painter, art teacher and writer Angela Lord from New Zealand. The course aimed to enhance process-oriented skills in art and scientific observation as a way of promoting growth and development in all areas of society, above all in education.

When a large estate was being divided up for sale, Angela and Robert Lord purchased a part of it with a studio and a garden. This became a meeting place for anthroposophically oriented artists.

Discrete, charming and witty

Robert Lord embodied some of the most pleasant and beautiful aspects of English culture and tradition: a discrete and quiet presence, combined with objectivity, politeness, charm and wit. He liked to keep himself back in order to either focus on the matter in hand, or to support another person or represent their concern. Robert Lord was a gentleman in the true sense of the word, a person who knew how to cultivate the most important ideas of his time, because they are essential for a more humane future. [Jostein Sæther, Blieskastel-Wolfersheim (DE)]
We have been informed that the following 92 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.

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<tr>
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<td>Charlotte Heilmann</td>
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<td>Thea Gruft</td>
<td>Milano (IT)</td>
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From 15 November 2016 to 16 January 2017 the Society welcomed 177 new members. 162 are no longer registered as members (resignations, lost, and corrections by country Societies).

Correction
In Anthroposophy Worldwide 12/2016 Janet Rachel, Delta (CA) was by mistake included in the list of members who have passed away. We sincerely apologize for this error.
**Feature**

**Trigon Foundation**

**Soil Fertility Fund**

On 22 October 2016 the foundation stone for the Trigon Foundation’s Soil Fertility Fund was sunk into the earth (Anthroposophy Worldwide 12/2016). The fund supports the qualitative appreciation of farmland and promotes primarily ecological and biodynamic projects.

Two years ago Christian Hiss of the joint-stock company Regionalwert AG in Emmendingen (DE) met up with Mathias Forster and Christopher Schümann (both representing the Trigon Foundation). They wanted to get to know each other and realized that – considering how important soil is – the quality of soil was a greatly neglected topic. Organic farmers do, after all, not only make sure that healthy foods are produced, they also make a universal ecological contribution beyond that because “healthy” soil stores water, air and nutrients, and promotes nutrient turnover. The effort invested in this was, however, not covered by the higher price of organic products, Markus Bächi pointed out at the first conference of the Fund in Friedrichshafen (DE). “Proceeds only cover about half of the measures employed in order to maintain or increase soil fertility. This means that either the soil is being exploited or the farmer, or both, and this is what we want to change.” Markus Bächi is president of the Swiss organic foundation (Bio Stiftung) and one of the Soil Fertility Fund’s project managers.

Soil expert Ulrich Hampl lists among the possible ways of improving soil quality, “green manure, crop rotation, tillage, composting/mulching and the use of preparations”. The Soil Fertility Fund of the Trigon Foundation will be used to compensate organic farmers for implementing these measures.

**Soil fertility factors**

Soil is a complex living system: through photosynthesis, plants carry the sunlight into their roots and from there it enters into the soil – providing energy for the billions of organisms that live there. These organisms, in turn, promote a friable soil structure, water storage and aeration as well as the transport of nutrients to the plants – a perfect symbiosis without which we would not be able to live. The diversity of life, and ultimately the quality of the soil, are apparent, for instance, in root penetration, moisture distribution and the friability of the soil in its various layers. Information on soil fertility can be derived from measurable data such as nutrient availability, humus content or pH-values.

**Individual initiatives needed**

The Trigon Foundation does not use moneys it already has for creating the Soil Fertility Fund, but is looking for people who are willing to support the fund and its aims. Private individuals can choose a guardianship scheme, which means that they will take co-responsibility for an area of 2500 square meters. According to Trigon that is the land needed for a single Central European meat-eater. Included in this amount are various positions such as soil analyses, further training opportunities and PR. Enterprises can subscribe to “CO2 Kompensation Plus”, this scheme allows them to contribute to climate protection and to balance CO2 emissions by building up humus in the regions around Lake Constance. The Soil Fertility Fund will initially run as a three-year pilot project. So far, around 35 organic and biodynamic farms in Germany, Liechtenstein, Austria and Switzerland have signed up for the scheme. | Sebastian Jüngel

**Quotes and facts:** Soil Fertility Fund News-letter 1/2016 (December 2016)

**Contact:** Stiftung Trigon, Dornachweg 14, 4144 Arlesheim, Schweiz, phone +41 61 701 78 88, info@bodenfruchtbarkeit.bio; www. bodenfruchtbarkeit.bio

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**St Petersburg Conference celebrates Marie Steiner’s 150th birthday**

From 5 to 7 May 2017, a conference entitled “On the way to Philadelphia. A life of truth, beauty and goodness for the benefit of the earth” will be held in St Petersburg. The occasion for this conference is Marie Steiner’s 150th birthday on 14 March.

When he described Marie Steiner as a “cosmic being”, Rudolf Steiner was referring to her true essence and to the nature of her life’s task, as well as to the forces that were introduced into earth evolution through her work. What is the significance of her active commitment to eurythmy and artistic speech, and to the foundation of the General Anthroposophical Society? This conference also continues the earlier international gatherings in St Petersburg, which were devoted to Rudolf Steiner’s lectures to Russian anthroposophists in Helsinki in 1912 and 1913. These lectures focused on the search for the folk soul and folk spirit and alluded to a spiritual community, a spiritual brotherhood: the General Anthroposophical Society.

We all pass through the spiritual world, where the individuality connects with a particular folk spirit and takes on tasks for its future journey on earth, and where it forms its intentions for life. This conference is about the realization of intentions we have formed before birth and the development of a global consciousness. | Helena Petjalina, St Petersburg (RU)

**Registration (open until 14 March):** Anna Petjalina, auf_dem_weg@mail.ru, Fax: +7 812 377 07 78 (in Russian, German, English). If you need an official invitation for your visa application, please send a copy of your passport.