



Anthroposophy worldwide

What is happening in the Anthroposophical Society

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Rudolf Steiner

Anthroposophia

Anthroposophia is actually an invisible person [...] towards whom we must show the greatest responsibility for as long as we are a small group [...] as someone with a real existence, who should be consulted in the individual actions of our lives. [...] If it is to thrive, anthroposophy has to be alive in the Anthroposophical Society. [...] I will only call on you to reflect on this issue to the extent of asking whether each individual, whatever their situation, has acted in a spirit which is derived from the nucleus of anthroposophy? If one or another among you should feel that this has not been the case so far, then I appeal to you: start tomorrow, start tonight for it would not be a good thing if the Anthroposophical Society were to collapse. [...] And once the process of collapse has started, it will proceed very quickly.

Source GA 258, The Anthroposophical Movement. The History and Conditions of the Anthroposophical Movement in Relation to the Anthroposophical Society, Rudolf Steiner Press 2023, 16 and 17 June 1923, translated by Christian von Arnim
Relates to contribution on page 20

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■ PAUSE FOR THOUGHT

Social threefolding

Continuous field of practice

At the end of World War I Rudolf Steiner centred his forces on profoundly changing the wider social conditions within a short time. Having just that example, one may easily feel powerless in the face of the immense social tasks. However, by changing one's perspective one can find ways of taking initial small steps anywhere and anytime.

In the summer of 1922, following the failure of the threefolding attempt, Rudolf Steiner said at the big West-East Congress in Vienna (AT): 'My book [Towards Social Renewal] was intended not as a call for reflection about all kind of institutions but as an appeal to human nature' (GA 83, 11 June 1922).

The failure was due to the fact that this was not understood. At the centre of the social question are not institutions but the individual, and whether or not the social conditions change depends on the transformation of thinking, feeling and will. The book's intention was 'to describe how humanity could achieve social thinking, feeling and will' (ibid.).

Shaping everyday social relations

How this transformation can be practised, became clear to me in the last three years with the help of the priest Cristobál Ortín and the speech artist Ursula Obermai. Rudolf Steiner saw 'practical threefolding' as the tasks of the priests (GA 342, 13 June 1921). This task does not consist in the immediate transformation of society at large, but in gaining insight into how the spiritual, legal and economic sphere interact in everyday life (as in a marriage) and how this interaction can be shaped socially.

This opens up a field of observation and practice that can only be briefly outlined here, using as an example not marriage but community living.

When people prepare a meal together, their social relations can be seen in the light of the formative principles of the economic life. Only collective judgment based on shared experiences can be expedient in such a situation. Without previous conversation, it is not possible to produce for the actual demand, either in the smaller or the wider context. If the fair division of labour is negotiated (washing up, cleaning etc.), one can look at it in the light of the formative principles of the legal life. A sense for these rights needs to be developed; everyone must have the same rights and have the chance to have their say. One resident helping another with a health problem falls under the formative principles of a free



spiritual life. Is this person imparting advice that leaves the other free and stimulates their power of judgement? (The formative principles indicated here are described in detail in Sylvain Coiplet's book on social threefolding.)

Such scenes can be worked on artistically and acted out as theatre, as a means of gaining insight into the threefoldness of the social world, as mystery drama. Then threefolding is no longer mere thought but can become feeling and will and connect with the whole human being. | *Fionn Meier, Winterthur (CH)*

Fionn Meier, born in Winterthur (CH) in 1987, studied environmental sciences at Zurich and economics at Fribourg (CH). His master thesis is on the topic of money as accounting. He is a member of the Goetheanum's Economics Conference and, since 2022, manager of the Swiss threefolding association and movement for social renewal (www.dreigliederung.ch).



Images generic image Togetherness, photo: Mason Dahl / Unsplash, Fionn Meier, courtesy photo

Executive Council at the Goetheanum

It depends on each person!

Dear Members,

The murderous attack on the population of Israel has left us as the Executive Council stunned and, to a certain extent, speechless. What kind of destructive will is generated by hatred, hostility and oppression, and what kind of spirituality takes hold of those involved? The media create an apparent publicity and proximity, but only the many individual contacts with people in the region can convey a sense of the actual suffering. The waves of distress caused by this kind of human-made eruption will continue to be felt in the region and around the world for a long time to come.



Image Executive Council at the Goetheanum: Matthias Girke, Constanza Kaliks, Ueli Hurter und Justus Wittich, Foto: Xue Li

Growing forces of resistance

In the Executive Council and Goetheanum Leadership we feel deeply shocked by these events and the interference with so many biographies. The world is not as it was before. Just before the conflict, the weekly Goetheanum staff meeting had heard a report on the situation in Israel and on individual peace efforts, the World Conference had taken place at Michaelmas with almost a thousand participants from around fifty countries, including crisis regions, with a group of artists from Israel performing on one evening. It was a gathering of people who looked full of hope towards the future. 'Let us shape a peaceful world together that respects every person and nature with the help of anthroposophy' – that was the mood.

And just one week later the opposing forces took the stage in the Middle East, rockets exploded and people were murdered. Hundreds of people are currently dying every day as a result of the fighting. Are all endeavours on a smaller scale futile? No! Different forces of resistance grow from the suffering. Waldorf teachers gather traumatized children around them, communities organize help, people become sisters and brothers for a time, solidarity grows everywhere. This is wrought from suffering. We go about our daily business and intentions more seriously and authentically than before. Everything depends on human beings. On each person!

With this inner attitude we approach the 100th anniversary of the Christmas Conference of 1923/1924 for the new foundation

of the Anthroposophical Society. Many people have registered for the conference entitled *That Good May Become*. We need our joint impulse as members, the initiatives of individuals and governing bodies for anthroposophy to unfold in the next century. | *Justus Wittich for the Executive Council at the Goetheanum*

A good star

Dear Members,

There was something Pentecostal about the Christmas Conference, the conference at Christmas 1923 which ended on the first day of the new year. At the heart of this event was the laying of the foundation stone which was to live in the hearts of the members. 'And so, my dear friends, take with you into the world for strong and healing deeds your warm hearts, into which you have sunk the foundation stone for the Anthroposophical Society' (GA 260, lecture of 1 January 1924, 8.30 pm).

Ever new source of strength

A cosmopolitan society and school of spiritual science were founded for strong and healing deeds in the world and it remained to be seen if 'a good star' would shine over these intentions. Now, a century later, it will

be up to those looking back to reflect on the developments, initiatives and foundations worldwide, many of which unfolded under difficult conditions, and to observe how this star is shining on them. I am convinced that there must have been a good star. Throughout the very difficult twentieth century this impulse remained effective and alive, inspiring the lives of individuals, organizations and communities. So many things were able to 'become good' despite many struggles and challenges.

In countless places on earth the foundation stone is experienced as an ever-new source of strength. The Foundation Stone Meditation lives in many languages in the world and has imprinted itself into our time. It has been translated and can therefore resound in words that can be heard and received in many places. Franz Rosenzweig wrote in 1917, 'Translating is in fact the very task of the spirit; only when something has been translated will it have become loud and can no longer be eliminated from the world.'*

Warmth and light have helped carry the work through the foundation stone words which are alive around the world. They were also tangible in many of this year's events. And soon they will guide us into the Christmas Conference – in many places and countries as well as here at the Goetheanum. Grateful for this Meditation and the power it holds for 'healing work' in the present and future I send my warmest greetings to all members. | *Constanza Kaliks, Goetheanum*

Franz Rosenzweig: *Gesammelte Schriften. Briefe und Tagebücher* [Collected writings. Letters and journals], vol. 1/1, p. 460f.; cf. Bernhard Casper: *Das Dialogische Denken* [dialogical thinking], 2017, p. 154f.

Because we want it

Dear Members,

What are the motives and goals for the development of the Anthroposophical Society in the next hundred years? Members' numbers have declined in the past decades. It often appears distant from public life and does not gain sufficient strength to be an effective cultural factor in society. Its relationship to the School of Spiritual Science, which it carries, is also in need of further development. When people wish to become members of the School's first class, this wish

takes priority – and we are delighted about the many applications that are reaching the Goetheanum currently. Membership in the Anthroposophical Society is then often seen as a mere ‘formal necessity’ for joining the class.

People sometimes also ask if they can become members of a Section without joining the Anthroposophical Society. There is not enough clarity about the tasks and the meaning of the Anthroposophical Society’s relationship with the School of Spiritual Science, which Rudolf Steiner called the ‘soul’ of the Society. Soul and spirit of the Society seem to become detached from its body thus restricting its potential effectiveness in public life.

Work on existential questions – for instance in subject-specific groups of the Anthroposophical Society

In the Society’s second century this division needs to be counteracted with activities that unite spirit, soul and body for healthy collaboration and enable the Society to become effective in public. Disintegration leads to illness, while reintegration is associated with health-giving (social) processes. How can we strengthen these integrative forces?

Anthroposophically oriented organizations and institutions are currently facing big and existential questions: childhood, which is threatened in so many ways today; manipulation at the threshold of birth and death; interventions in the living world through genetic engineering; the climate question in connection with the moral-ethical development of humanity, the endangered individual in times of resurgent nationalist-populist streams; dealing with Artificial Intelligence and so on. Subject-specific work groups could form within the Anthroposophical Society and become part of one of the School’s Sections, enhancing its connection with the Anthroposophical Society. What are the motives for seeking such a connection with the Anthroposophical Society? It is not because we think in ‘win-win’ terms but, crucially, because we want it! Because we are convinced that the strengthened, developing organism the Anthroposophical Society could become will enhance the effectiveness of the anthroposophical cultural impulse. For when spirit, soul and body work together, a radiance can emerge in response to the challenges of our time. | *Matthias Girke, Goetheanum*

Progress in the practical realm

Dear Members,

The founding statutes of the Anthroposophical Society which were agreed at the Christmas Conference 1923/1924 state at the end of Article 3 that the results of spiritual science are ‘as exact as the results of genuine natural science. [...] they will bring about comparable progress in all spheres of life, not only in the spiritual but also in the practical realm.’ That means that anthroposophy, which emanates from the Goetheanum, seeks to become effective in culture, society and economy. The Executive Council proposed this at the Christmas Conference and the members agreed to it. Where are we today, a hundred years later, with these agreements?

Active commitment!

At the Goetheanum World Conference two months ago at Michaelmas the world movement, which lives out of anthroposophy, became visible in the 950 attendees from 50 countries and all Section fields. We learned how the lives of many people have been improved thanks to Binita Sah and her initiative Supa (Steiner’s Universal Philosophy for Agriculture) that has resulted in by now around 1.5 million biodynamic composts in the Himalayan villages of northern India. We learned that in the more than 1,000 Waldorf schools and twice as many kindergartens worldwide new impulses are coming to life among children, teachers and parents as the principles of anthroposophical education are realized in new ways in different cultures. We heard how inclusion can work both in postcolonial African villages and in Britain, when humiliated and traumatized people are enabled to regain their dignity thanks to anthroposophically inspired social work.

These are just a few examples of hundreds. The World Conference facilitated meetings across languages and Sections and made many of us realize again how these initiatives, achieved through practical research, have their spiritual source in anthroposophy.

There is a spring that keeps flowing and that spring is life. This spring needs to be contained, however, if it is to serve human life. According to the founding statutes this is the task of the Anthroposophical Society. In view of the 100th anniversary of the Christmas Conference, I would like to call

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out to all members: Let us actively commit to working anthroposophically in and with the world! | Ueli Hurter, Executive Council at the Goetheanum

Web www.goetheanum.ch/en/society

Images (page 1) Blackboard drawing 1 January 1924; fourth verse of the Foundation Stone Meditation, Rudolf Steiner’s handwriting

Exhibition Eleven blackboard drawings from the 1923/1924 Christmas Conference (GA 260), 26 December 2023, 4 to 6.30 pm, Goetheanum Further viewing times for members of the 2023 Christmas Conference

Images Justus Wittich, Constanza Kaliks, Matthias Girke and Ueli Hurter, photos: Xue Li

General Anthroposophical Society

Greetings on the centenary of the Christmas Conference and call for support

Dear Members
of the Anthroposophical Society,

People are increasingly thinking of the immediate future of the anthroposophical impulse in the world. Maybe you met one of the almost 1,000 attendees and contributors of the Goetheanum World Conference? They may have told you about the encounters, the mood and the will that was tangible among those gathered here from 50 countries at Michaelmas. Anthroposophy has become undeniably cosmopolitan – and yet, the Goetheanum in Dornach continues to be a symbol of our shared vision for a spiritual science that is devoted to the tasks in the world.

1.6 million Francs needed

Many of those who are active in anthroposophy, including many young people, felt that the mood at the Goetheanum has changed. At the beginning of November there was an innovative meeting of the School of Spiritual Science: for the first time the class holders and members of the School of Spiritual Science were united in a conference. And at Christmas a great number of people will come together at the Goetheanum for the conference *That Good May Become*, organized in collaboration with the Anthroposophical Society in Switzerland. The aim of this conference is to bring Rudolf Steiner's inaugural deed to life in our hearts after a hundred years.

Because of all these activities the treasurer still has a hole of 1.6 million Swiss Francs in the budget for the current year! I am therefore writing to ask whether you can help the Goetheanum in this special year with a donation, or even with a larger, low-interest loan.

Currently we have great concerns about maintaining the almost 100-year-old building because water has seeped into the terrace construction in the west and we need to spend 250,000 Francs in the coming year on complicated concrete repairs that cannot be postponed further. We have also, for some time, been considering a sustainable solution for

our ageing heating system (a combined heat and power plant supplying warmth to numerous outbuildings). Our building administrator's list of urgent tasks keeps growing.

A number of staff members are worried because the rising living and energy costs in Switzerland are not generally balanced by an increase in salary at the Goetheanum. In some cases, salaries should really be urgently adjusted but we do not have the money to do that.

Weleda, the Goetheanum's biggest supporter in the past decade, was unable to provide its support, which accounts for around ten percent of our budget, either last year or this year because of a drop in their sales.

Moral support, financial commitment

I therefore once again hope for your encouraging moral support this year and, depending on your means, on your financial commitment in commemoration of the centenary of the Christmas Conference and the refounding of the Anthroposophical Society.

With a warm thank you for your many years of loyal support | *Justus Wittich, treasurer of the General Anthroposophical Society*



You can help our very busy finance department by adding 'Christmas Donation' as a reference to your transfer. If you use a paying-in slip, please clearly state your surname, first name and place of residence. Many thanks!

From Switzerland (tax-deductible) and non-Euro countries (Swiss Francs account):

General Anthroposophical Society, 4143 Dornach, Switzerland. Raiffeisenbank Dornach, 4143 Dornach, BIC: RAIFCH22, IBAN: CH54 8080 8001 1975 4658 2. Reference: Christmas Donation

From Germany (tax-deductible) and other Euro countries (Euro account): General Anthroposophical Society, 4143 Dornach, Switzerland, GLS-Gemeinschaftsbank, 44708 Bochum, Deutschland, BIC/Swift: GENODEM1GLS, IBAN: DE53 4306 0967 0000 9881 00. Reference: Christmas Donation.

Loans and legacies

Please contact Justus Wittich (treasurer) or Oliver Conradt (head of Finance) if you are able to support the Goetheanum with an interest-free or low-interest loan in Francs or Euros (from 10,000 Francs/Euros for a one-year period).

Web www.goetheanum.org/en/donations

Image Advent spiral, Fotos: Xue Li

SCHOOL OF SPIRITUAL SCIENCE

Natural Science Section

It's quite lively here

The co-workers in the Natural Science Section are working in various fields, writing articles and books, editing a journal and giving courses both at the Goetheanum and around the world.

As in nature, it is also very diverse and lively here in the Natural Science Section at the Goetheanum. I, Matthias Rang, travel regularly between Dornach (CH) and Fulda (DE), where my team and I will soon conclude a very elaborate project of several years by finalizing an installation for fluorescence excitation spectroscopy. When I tidy up the workshop and the lab, I'm delighted about all the new measurements and options that will now be possible. For the first time we will be able to observe in what colour an apple emits its own light (biophotons).

My colleague Vesna travels regularly between Dornach and her Demeter farm and manufacturing company Sapientia in her homeland Slovenia. When we meet here, we work very intensively and productively on preparing the many activities that take place both in the Section and around the Goetheanum.

Research, publishing, travelling

I, Vesna Forštnerič Lesjak, am working on completing my soon-to-be published book on a new development in Anthroposophic Pharmacy. As a Goethean scientist I start with plant observation (in this case of *Dipsacus*, or teasels) and then build a bridge to Anthroposophic Medicine so that the chosen plant reflects the corresponding pharmaceutical processes that can address a particular illness (in this case Lyme disease or borreliosis). We use capillary dynamolysis to help us with this so that we can discover and explain as many qualities as possible in the plant and in the new medicine. At present I am planning a five-year research project on the use of capillary dynamolysis in pharmaceutical settings. Anthroposophic medicines have not yet been widely researched qualitatively in the wider scientific sense. At this moment (in November) I am packing for a trip to Great Britain to help organize a weekend event on the topic of 'Interfluence: Cosmic-Global, Biological, Social'. A week

after that I will travel to Romania to give a weekend workshop on Goethean plant knowledge. In Romania we are offering a two-year foundation course in Goetheanism that is attended by many colleagues from various disciplines.

The Glass House team

We have more colleagues in the Glass House who are working intensively on their own projects. Torsten Arncken, for instance, studies the smell and flavour of metal-fertilized plants or of plants that have grown under different-coloured light. We can

hear Ruth Richter in the library up at the top of the building typing away on her keyboard, working on 'Elements of Natural Science' among other things. Johannes Wirz moves like the wind between his bees, his office and the courses he gives. He continues his regular work with Waldorf Schools and offers class lessons in far-flung countries such as South Korea, Egypt, Georgia and Russia.

We will soon gain a new co-worker, Robert Wroblewski, who studies and produces plant pigments.

So it is never quiet here in our Section. And our wonderful assistant Mara Born makes sure that we are not drowning in chaos as a result of all these activities. | *Matthias Rang and Vesna Forštnerič Lesjak, Goetheanum*



Section for Mathematics and Astronomy

Effectiveness of smallest entities

Two developmental lines meet in the three-year research project 'Effectiveness of smallest entities. Substantial forces in space and counterspace,' which started in October 2023.

Experimental research into the effectiveness of potentized substances has seen essential progress in the past years. The experimental research group around Stephan Baumgartner of Hiscia, Arlesheim (CH) has contributed to this progress in important ways. Their efforts continue the work of Lili Kolisko (1889-1976) and Rudolf Steiner (1861-1925) in trying to scientifically prove the 'effectiveness of smallest entities'.

The empirical evidence of the specific effects of homeopathic preparations compared to placebo meets the lack of understanding in the natural sciences as to how such effects could be explained. The fact that there is no theory describing the effect of potentized preparations is the main reason why homeopathy is not accepted.

Towards a rational understanding of homeopathy

In 2022, Stephan Baumgartner asked me whether projective geometry and its concept of counterspace could not be used to analyse the effectiveness of homeopathic preparations and provide initial support for a rational explanation of homeopathy. This is how the second developmental line came into play.

Projective geometry is a result of the general evolution of the consciousness soul. In the course of the nineteenth and twentieth centuries many scientists worked enthusiastically on developing this new geometry. However, this mood of enthusiasm gave way to disillusionment at the beginning of the twentieth century. People had expected more of the new ideas of projective geometry with regard to its application in science and technology than was possible at that time. As a result, general interest in developing projective geometry further declined in the twentieth century.

That was precisely the moment when Rudolf Steiner, just before founding the School



Web science.goetheanum.org

Image Vesna Forštnerič Lesjak and Matthias Rang, photo: Christiane Haid

of Spiritual science at the Christmas Conference of 1923/1924, gave several lectures to teachers, scientists and mathematicians, encouraging them to perpetuate the projective geometry impulse. He asked them for instance to look at space not as centric, as they were used to, but also from the periphery as 'counterspace'. He also pointed out that the new way of thinking in projective geometry was suited to gaining knowledge about life and the effect of etheric forces.

Analytical description of projective geometry

In the course of the twentieth century, these indications by Rudolf Steiner were included by anthroposophists in research and teaching. George Adams (1894-1963) and Louis Locher (1906-1962) among others developed the concept of space and counterspace synthetically. This synthetic approach to projective geometry became part of the curriculum in many Waldorf schools. The efforts on the part of anthroposophists and Waldorf teachers to promote synthetic projective geometry became generally known in the twentieth century. Now, as we enter the second century since the Christmas Conference of 1923/1924, we face the task of approaching the impulse of projective geometry not only synthetically but also analytically with the help of algebras, so that the concepts of space and counterspace become more easily accessible to natural-scientific theory formation. The research project mentioned earlier attempts to do this for the field of homeopathy. | *Oliver Conradt, Goetheanum*



Visual Arts Section

Organs of the gods

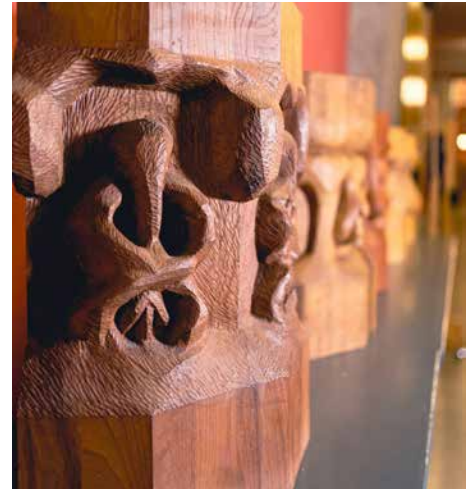
The metamorphoses of spatial forms that appear in the pillars and plinths of the First Goetheanum for instance can be read as movement gestures pointing to archetypes of evolution.

'Buildings will begin to speak [...] Peace and harmony and conditions worthy of human beings can only be established when the gods speak to us. [...] Art creates the organs through which the gods will be able to speak to human beings.' Rudolf Steiner said this on 17 June 1914 (GA 286) during the construction of the First Goetheanum. These words left a deep impression with me because they hint at a much broader effect of art than we have assumed so far. A tendency still prevails to look at art as a serving element, as wellness, as a decorative or pleasant add-on.

Profound effect of art

Even in anthroposophical contexts the profound effect of art on our ethical and moral life and its implications are not yet taken seriously enough. During our intensive study of the First Goetheanum in the Visual Arts Section, I discovered that there is a deeper layer to the significance and relevance of the metamorphosis idea and its sculptural implementation. When we look at the pillars with the plinth motifs and the architrave, the question arises: am I able to supersensibly form the non-visible transitions between the individual stages in my observation and reflection?

When I look at the metamorphoses in the capitals as an overall development, a variation of this metamorphosis occurs in the architrave above the capital, revealing the future of the current stage as it will evolve in the next step. In the plinths of the pillars a third formation can be observed, a response to the forms in the capitals in the sense of a negative mirroring. We therefore see a triad of forms below, in the middle and above which, though formally different, relate to the stage in question or, in the case of the architrave, point beyond it. For example, where in the first stage of the Saturn pillar the capital's central motif shows an empty space surrounded by narrow points, that space is filled in the plinth below. The architrave takes up the form surrounding the



empty space and takes it further in a dynamic movement, creating future, turning what was static into temporal movement.

Is the dynamic expressed in this triad not amazing? Space becomes time. Polarity and augmentation and the architrave as the higher third element that points forward. What we can observe here is an archetype of evolution as a principle of life. Is that the language of the gods?

Art intensive week

A hundred years ago these forms fell victim to the fire. According to Rudolf Steiner, the Second Goetheanum, which seems to look quite different, is built along the same principles. Next year we plan to explore these principles in the second building, in inversion as it were, and to learn about this inversion as an inner step in connection with the work and its creator. We will also do this together with interested artists and lay-persons at our summer Art Intensive Week from 18 to 25 July 2024. | *Christiane Haid, Goetheanum*

Web mas.goetheanum.org

Image Oliver Conradt, photo: Xue Li

Web sbk.goetheanum.org

Image Christiane Haid, photo: Wolfgang Held; Exhibition Room First Goetheanum pillars, photo: Xue Li

SCHOOL OF SPIRITUAL SCIENCE

General Anthroposophical Section

Studies and Further Development

The offer to study anthroposophy at the Goetheanum attracts adults of all ages, who take what they experience here with them into their daily lives.



Studying anthroposophy at the Goetheanum also means getting to know the place where Rudolf Steiner and his co-workers were active: the surrounding landscape where the anthroposophical work started and continued to grow through the 20th century to this day. Today this work is visible in an anthroposophically inspired global movement.

Unique time at the Goetheanum

Working on Rudolf Steiner's texts, artistic activities, Goethean nature observation as well as the students' own questions and experiences form the foundation of the anthroposophical studies at the Goetheanum. This year they are embedded in a unique period of time at this place.

Many of the 34 students who arrived in the autumn from eighteen different countries took part in the Michaelmas World Conference that preceded the beginning of term. The anthroposophical world movement, represented by almost 1000 participants from all continents who presented their initiatives, became visible in its whole diversity and vibrancy. 'A conference of experts, of knowledgeable people' is how one participant described it, courageous and experienced people who are at home in the reality of the world.

A conference of the School of Spiritual Science has recently taken place with all Sections and soon there will be the Christmas conference. We will celebrate the centenaries to commemorate the beginning of the Anthroposophical Society and the School of Spiritual Science with its many specialized sections – including the work in countless places and centres with their diverse destinies.

Strength for new beginnings

What will the students take back to their countries from this formative time at the Goetheanum? Those who were active in Dornach in 1923/1924 are no longer alive.

Now there is a generation that witnesses the transition from the first century of the founding of this spiritual impulse to its second century – here at the Goetheanum. The kind of impulses that may grow from this for the work that is being done around the world cannot be foreseen. The challenges and difficulties arising in the period following the Christmas Conference were not foreseeable, nor were the horrors of the following decades.

But all that has grown and come into being since then, what people have achieved – all that could not have been foreseen either. Today we can look back on many achievements and much effectiveness, on struggles and successes, but also on failures – and on the strength to start anew. | *Constanza Kaliks, Goetheanum*

Dealing with the forces of evil

The Section's work on National Socialism is an encounter with the effects of the powers of evil – and with the courage to survive.

On the final day of the Christmas Conference of 1923/1924 Rudolf Steiner said, 'Looking out into the world today we realize the enormous destructive potential that has been around for years. The forces that are at work there foreshadow the abysses that Western civilization is heading towards' (GA 260, evening of 1 January 1924).

The confrontation with the forces of evil pervades Steiner's entire work but culminated in 1923 after the destruction of the Goetheanum, the political radicalization of Germany and the rise of National Socialism. 'It is possible, my dear friends, that in 1933 the earth and everything living on it will perish,' Rudolf Steiner said as early as September 1924 in his last lectures (GA 346, 20 September 1924). 'With reference to the Apocalypse one would have to say: before the etheric Christ can be perceived in the right way, humanity must first overcome the beast that will rise in 1933' (ibid.).

Study of National Socialism

One of the tasks of the General Anthroposophical Section at the Goetheanum is to explore many of the questions associated with this. For 2023 I will only briefly mention four aspects: a study trip to Weimar and Buchenwald (DE), the historical research into the behaviour of anthroposophical physicians under National Socialism, a monograph on the subject of Anthroposophy and Antisemitism and Jacques Lusseyran's testimony of life.

In April 2023 we spent three days in Weimar with the students of the international anthroposophy course (see p. 8) and visited the memorial of Buchenwald concentration camp, where more than a quarter of a million people from 26 nations were imprisoned between 1937 and 1945, one in five of whom died. Among other things we asked how it was possible for evil to take hold so close to Weimar, a place from which such essential humanist forces had radiated out – and we reflected on Rudolf Steiner's warnings and his initiatives against such a development.

A scientific study carried out at the Ita Wegman Institute into the behaviour during National Socialism of the anthroposophical physicians and the pharmaceutical companies Weleda and Wala will be published in three comprehensive volumes by Schwabe (Basel, CH) in 2024/2025. The first volume with over 900 pages will come out in the spring of 2024; there are plans for a media conference in Berlin (DE).



The book on Anthroposophy, Judaism and Antisemitism published by the General Anthroposophical Section in autumn 2023 and compiled in collaboration with Udi Levy and Iftach Ben Aharon, was introduced in Anthroposophy Worldwide 11/2023. Udi Levy's autobiographical contribution to this volume is highly relevant.

Forces arising from anthroposophy

On 17 April 1970 the Buchenwald survivor Jacques Lusseyran spoke in the Goetheanum's main auditorium about the courage to survive that he found in forces he drew from anthroposophy. At the age of 17, the blind writer began to set up the resistance organization *Volontaires de la Liberté* (volunteers of liberty) with pupils of the Paris colleges Louis le Grand and Henry IV and students from the Sorbonne (FR).

I hope that my small commemorative book *Der Mut des Überlebens*. Jacques Lusseyran in Buchenwald [The courage to survive. Jacques Lusseyran in Buchenwald] which was published at Michaelmas will be translated into all languages of the world, in honour of Jacques Lusseyran and for the sake of the future. | *Peter Selg, Goetheanum*

Inner work and cultural impact

The conference The Foundation Stone and the Mantras of the School of Spiritual Science which took place at the Goetheanum from 1 to 3 November revealed new impulses for the working together of School members and class holders.

During the further training for class holders at the beginning of this gathering, Christiane Haid (Goetheanum) looked at the development of the Rosicrucian activities and the Rosicrucian words translated by Rudolf Steiner for the Foundation Stone Meditation ('out of the Godhead we are born') as well as at the endings of the September lessons where the connection between the Michael School and the Rosicrucian School is established.

With a contribution by Peter Selg, the second part of the class holders' meeting focused on the development of the School of Spiritual Science, the history of the class holder's task and the wider responsibility towards the Sections and the Anthroposophical Society.

Claus-Peter Röh (Goetheanum) described the current challenges: the path towards becoming a class holder is widening and the task of class holder always needs to be seen in the local and regional context. With the current generational change, the members in many places are willing to take co-responsibility for the class work. How can ways of working evolve in the context of the class lessons that allow individualized paths to unite into carrying communities, where the connection between inner work and Section work (or the work in the spheres of life) can be strengthened?



Birth of an inner light

The conference of class holders and School members that followed was opened by Constanza Kaliks (Goetheanum) who spoke about the qualities of seeing and listening. She linked the birth of an inner light in the passage through darkness and the unfolding of a conversation out of the experience of listening with the imagination in the 10th class lesson, where the reading of the stary script evolves into an experience of hearing the speech of the gods. Building on this, Peter Selg (Goetheanum) elaborated on the importance of the heart organ for experiencing the event of the Christmas Conference of 1923/1924: in permeating our heart as a spiritual-physical being with Anthroposophia, we enable it to become an organ of perception both for our interpenetrating threefoldness and for our future tasks in relation to the further development of the anthroposophical movement.

Matthias Rang (Natural Science Section) asked if the sciences can learn, as in Goethean research, to interpret natural phenomena both scientifically and spiritually. He described an exercise involving the connection of the elements with different qualities of thinking: from the 'either A or B' in physical mechanics to a thinking in relation to fluid movement, in other words, from the airy qualities of spatial expansion and openness to the surroundings to the all-permeating quality of warmth. This was associated with the mantras of the first class and further to Earth's atmospheric layers today.

Perceptive artistic activity

Speaking for the Humanities Section, Christiane Haid led over to transhumanism: to what extent is the perceptive human 'I' still participating in experiments we read about under headlines such as 'AI Creates Art'? She linked the opposing Ahrimanic and Michaelic-Christian qualities of intelligence to the Anthroposophical Leading Thoughts on the one hand and to mantric motifs on the other, concluding that human artistic activity, which is perceptive and cognitive, will play a crucial role in the encounter with those forces.

Philipp Reubke from the Education Section continued this line of thought, pointing out that the human ability for autonomous creativity originates in early childhood. The educator's ability to perceive this hidden spiritual essence in the still emerging being of the child is therefore crucial. This ability

can be honed through the kind of inner development that working with the class content can facilitate.

These questions regarding the cultural impact of the School of Spiritual Science and its first class were deepened in the work groups which ranged from anthroposophically inspired meditation (Nathaniel Williams, Youth Section) to the connection between class lessons and eurythmy (Carina Schmid, CH).

Astounded listening

A new artistic experience in connection with language was explored on the final evening. Following Constanza Kalik's introduction on the challenge of translating mantric texts, Rik ten Cate (NL), Marjatta van Boeschoten (GB) and Stefano Gasperi (IT) read the mantras of the 17th class lesson in Dutch, English and Italian respectively. Those who were not at home in the other languages spoke in retrospect of an astounded listening, particularly with the calm and simple mantric words, that engendered experiences comparable to 'walking on new ground', of sensing 'closeness to the Michaelic being'.

With a view to the centenary next year of the September lessons and of Rudolf Steiner's final address it was agreed to have the School of Spiritual Science conference not in November but from 25 September to Michaelmas day, on 29 September 2024. | *Claus-Peter Röh, Goetheanum*

Web allgemeine-sektion.goetheanum.ch/en

Images Constanza Kaliks, Peter Selg, Claus-Peter Röh, photos: Xue Li

SCHOOL OF SPIRITUAL SCIENCE

Medical Section

Consolidating Anthroposophic Medicine

The new Medical Section leadership seeks to expand existing networks and new alliances on the basis of esoteric deepening.

After taking on the leadership of the Medical Section in September we have met many wonderful people but also great challenges every day. Anthroposophic Medicine has become known all over the world thanks to Michaela Glöckler and this development was further consolidated in teaching, research and congresses by Matthias Girke and Georg Soldner, with the help of many colleagues.

However, this growth also brought about an increase in opposition. In addition, the Covid period caused uncertainty for many of our friends. Many conversations and developments therefore now aim on the one hand at defending our ideal of a dignified, individualized non-confessional Christian medicine and on the other hand at forging alliances in public that enable professionals in anthroposophic medicine, therapy and nursing to continue doing their work.

Strong networks

The five existing interprofessional Care Areas ranging from pregnancy and early childhood to palliative medicine, which continue to develop the rich fruits of Anthroposophic Medicine in the various disciplines and make them publicly accessible (anthromedics.org), will be expanded to include geriatric medicine, a discipline that has attracted greater interest since the Covid pandemic. We hope that Anthroposophic Medicine can make an important contribution to solving the problem of ever more frequent, difficult to treat conditions such as dementia.

Another urgent concern for us is our medicines. In this context we have agreed the following major goals:

- for humanity and environment: making a substantial contribution with Anthroposophic Medicine and anthroposophic drugs so that our professional field can become more humane and environmentally safe.
- for medicine: Anthroposophic Medicine seeks to contribute to the prevention and therapy of frequent symptoms and illnesses in ways that are scientifically acknowledged and that support society as a whole. We aim to create a strong



network with colleagues from other integrative medical approaches.

- politically: keeping anthroposophic medicines available and ensuring that they are paid for by health insurers.

Esoteric deepening

These outward-directed activities draw strength from esoteric deepening. The spiritual source of the Medical Section lies in the question Ita Wegman asked Rudolf Steiner in the summer of 1923: is the renewal of mystery medicine possible? The answer was given directly after the Christmas Conference in early January 1924 and at Easter 1924 in the form of the Young Doctors' Course (GA 316) and in September 1924 with the course on Pastoral Medicine (GA 318). In addition to providing relevant meditations, the two courses address questions regarding the spiritual essence of illness, the relationship of the inner human being with the forces of the cosmos and the conditions of true healing that require the will and courage to heal.

The course on pastoral medicine describes the conditions for an esoteric collaboration of physicians and priests, two professional groups that work in opposite directions, in detail, both specifically and archetypally, for the first time. In the ancient mysteries the two professions used to be one since the temple priests were also responsible for healing. When these two professions, which are now specialized, can work together selflessly and with spiritual consciousness, it is possible to achieve healing on yet another level, for instance by including aspects of karma. The renew-

al of mystery medicine and its aspirations become tangible.

Against this background we look forward to celebrating two centenaries at the Goetheanum: the conference How Do I Find the Good from 3 to 7 January 2024, organized by the international, interprofessional group Young Impulses in Anthroposophic Medicine (YIAM), commemorates 100 years of the Young Doctors' Course and a conference from 7 to 9 June 2024 will celebrate 100 years of the Pastoral Medicine Course. We hope these impulses will bring new spiritual inspiration to our Section and to the esoteric work in all medical professions.

Working together internationally

In addition, we aim to strengthen the international cooperation, for instance by supporting the activities (such as an online conference) that will complement the celebration of the centenary of the Young Doctors' Course at the Goetheanum. Since these activities are organized from America and Asia, they will take place when it is nighttime in Europe. Imagine therefore celebrations of this special course for meditative practice and spiritual deepening that last for five days and go on around the clock!

| *Marion Debus, Karin Michael, Adam Blanning, Goetheanum*

Web medsektion-goetheanum.org

Conference Young Doctors (in person),

3 to 7 January 2024.

Web goetheanum.ch/en/events/yiam24

Conference Young Doctors (online),

3 to 7 February 2024.

Web medsektion-goetheanum.org/en/events-conferences

Images Karin Michael, Marion Debus and Adam Blanning at the 2023 Annual Medical Conference, photo: Ariane Totzke; flip chart 2023 Annual Medical Conference, photo: Xue Li



Section for Agriculture

Archetypes of biodynamic farming

Biodynamic farming is being practised around the world where it needs to be adapted to local conditions.

After 100 years, biodynamic agriculture is practised on all continents and in all climate zones but is often seen as a European impulse. The question I am pursuing currently is whether and how its principles can be experienced and understood as a universal impulse.

At the same time as presenting the lectures of the Agriculture Course (GA 327), Rudolf Steiner composed the Michael Letters, in which he emphasized the need to develop a new, warm 'heart thinking' (GA 26, At the Dawn of the Michael Age). I am trying to find out how the Agriculture Course can be used to practise such heart thinking. This would involve penetrating and concretely experiencing the great im-

example, the Andes, India, African countries etc. Biodynamic farming cannot replace a culture's own traditional agriculture (where this still exists), but it is meant to be a way of understanding that knowledge more deeply and leading it into the future. | *Jean-Michel Florin, Goetheanum*

Struggle for inner freedom and certainty of spirit

There are also hidden aspects to the forces radiating out from Koberwitz. They live deep in the soul and are not easily expressed in words. These deeper soul motives may light up occasionally when the lips are closed and a large group of farm people gather in a village church to say goodbye to a colleague. I have experienced many such funerals as festivals of light.



The power of the biodynamic impulse

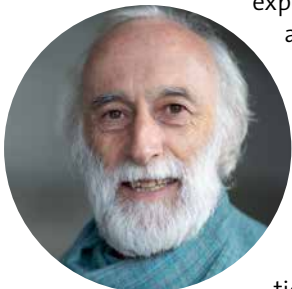
A course which took place almost a hundred years ago inspired a now world-spanning movement. Those carrying this movement work out of deep inner impulses.

We are approaching the centenary of the Agriculture Course (GA 327). 'Koberwitz 1924' is an important milestone in Rudolf Steiner's work, even though – with eight lectures and 130 participants – it was a course of modest dimensions. How could these days around Whitsun have such a strong impact that it has now, a hundred years later, grown into a global movement in which thousands of people are active, working on a wide range of themes?

Some aspects of this effectiveness can be pinpointed, in particular the content of the lectures with their practical language bringing ancient mystery wisdom to farms, fields and barns. Then there was the founding in Koberwitz directly after the course of an 'experimental circle' of anthroposophical farmers, as a social will community for the new impulse. And finally, the success of the practical work which is never a gift; yet, again and again farms are made to thrive with living soil, healthy plants and respectful animal husbandry enabling sustainable existence and the production of real food.

Quite recently we paid our last respects to a dear colleague in the far north of Europe, in a 13th century Cistercian monastery. For centuries the agricultural impulse has radiated out from there and the funeral community realized how the farmer's working hands and deep voice concealed the light on the inside that struggled for freedom and certainty of spirit.

This soul was conversing with the Michael-Christ language that anthroposophy is trying to speak and that was its inspiration and source of strength. Many biographies have received impulses from this force in the first hundred years. This is our heritage and we are filled with gratitude towards its pioneers. We look forward to the festivals and work that come towards us from the future. | *Ueli Hurter, Goetheanum*



ages of this Course such as 'The earth as a living organism', 'In nature plants give and animals take' or 'Cosmic and earthly aspects of plants' in order to bring them to realization in every place.

We are trying to work on these 'archetypal images' in general but also in preparation for the next Agriculture Conference at the Goetheanum in February 2024.

Bridges to traditional knowledge

I am also developing practical exercises for agricultural courses so that these archetypes can really be experienced by individual farmers. This kind of approach will work against the tendency to present biodynamics as the mere implementation of recipes. And it means that it will be easier to build bridges to the traditional knowledge that lives in the cultures and cosmogonies of, for

Web www.sektion-landwirtschaft.org
Agriculture Anniversary Conference, 7 to 10 February 2024

Web www.agriculture-conference.org

Images Cows and seedlings, photos: Sofia Lismont; sheep, photo: Sebastian Jüngel; Jean-Michel Florin and Ueli Hurter, photos: Xue Li

SCHOOL OF SPIRITUAL SCIENCE

Education Section

Active participation in a shared world

Waldorf Education has always aimed for more than just imparting knowledge: its social mission is to strengthen the individual.

More than a hundred teachers, many without any previous knowledge of anthroposophy, attended the pedagogical course that Rudolf Steiner gave in Ilkley (GB) in August 1923 (GA 307). He started the course by describing the preconditions for the founding of the first Waldorf School: equal rights for women, a close connection with the proletariat and a self-cultivated relationship with the spiritual world.

In October this year an education conference took place in Buenos Aires (AR) on the premises of the Perito Moreno Waldorf School and teacher training. Those invited included teachers, student teachers, social workers and parents from various organizations and fields of work. They explored questions such as: How can the diversity of cultures live in a school? How can the cultural environment of children, young people, families and teachers be respectfully and actively included? How do we deal with existential issues such as social vulnerability, economic poverty and the related social exclusion?

Immediate experiences

Teachers and lecturers spoke from their own experience, for instance about the fact that their languages had had to remain silent for decades and centuries because only one official language was permitted. They talked about the new interest in indigenous languages and about no longer being able to speak their own language. What language is being used in schools for telling stories and singing? How are songs, folktales, memories, experiences from entirely different landscaped communicated and received?

A hundred years after Ilkley it was evident that the life of a school relies on equality, social responsibility and the self-cultivated relationship with an image of the human being that makes the reality of each indi-

vidual child visible and that serves as an orientation for the pedagogical practice.

Among the most wonderful tasks

Around the world, teachers are working out of anthroposophy to make this a reality. It is among the most wonderful tasks. And yet, it is not easy because one can never give up. Wherever there are children and young people, society is called upon to give them the chance to participate actively and individually in the shared world so they can change this world together. Society is called upon to facilitate a kind of learning about humanity and the world that allows everyone to 'serve their fellow human beings to the best of their ability' (GA 307, 17 August 1923). Teachers devote themselves to children under the most challenging conditions, even during a war. The gratitude and admiration for the hope that is renewed every day cannot be great enough. | *Constanza Kaliks, Goetheanum*

Soul activity

Rudolf Steiner's work is an important source for Waldorf Education, but it should not be seen as conclusive because it needs to be constantly newly developed.



One of the motifs of the 2023 Goetheanum World Conference was Christine Gruwez' call to develop 'courage for the fragment'. As a Waldorf educator that call awakened my interest. Is it the same with anthroposophy as it is in kindergarten? Through simplicity, modesty and reticence we can awaken imagination and inner participation. Is that not true for Rudolf Steiner's entire pedagogical work?

We tend to think that he said everything about education that we need to know for a pedagogical practice suited to the needs of children. But is not all that fragmentary – and the rest our own soul activity that is awakened as we read his work? That holds two dangers however: either one doesn't read Steiner at all anymore or one reads him as if he had said how to do things rather than just provided

examples. 'Waldorf Education is pure practice and one can really only give examples of how to practise it in this or that case and for this or that requirement' (GA 307, 10 August 1923).

The Pedagogical Section would like to help you read Steiner in a way that inspires your soul to become active, so that the weekly meetings of the pedagogical team become opportunities for research and professional development where Rudolf Steiner is being studied. In this way his work can live as a fragment that contributes to pedagogical creativity and to time-appropriate further development of schools. (Information paper for teacher educators: www.goetheanum.org/fileadmin/paedagogik/News/2023_TowardsPedagogicalCreativity_GuidelinesForSteinerTeacherEducation.pdf | *Philipp Reubke, Goetheanum*

Web www.goetheanum-paedagogik.ch

Images Philipp Reubke, Constanza Kaliks, photos: Xue Li

Youth Section

Social feeling and thinking

Nathaniel Williams explores aspects of modern life that influence us and the way we live in significant ways – and he prepares youth conferences.

My work involves finding fruitful ways of asking questions as well as inner approaches to insight and new perceptions. I have been particularly called to look at how we are integrating ourselves into society and life on earth.

This touches on very different parts of modern life, from digital technology and psychoactive substances to dominant educational approaches and economic alienation.

I am working with a group of young people to prepare a youth conference on Spirituality and Digital Technology at the Goetheanum from 1 to 4 February 2024. In the context of this conference, I am working on a new projection instrument designed to have a complementary effect on all of us who otherwise are



surrounded by digital visual life. I am currently working on fabricating a number of these for the conference, and with the help of a musical friend, to create a small artistic performance. I am especially interested to hear how it affects those who are able to see it, and I hope to spread excitement for a very promising direction in art. This is only the beginning of the year.

From 10 to 14 April 2024, I am looking forward to working with hundreds of students from around the world at the Goetheanum as part of the student conference Taking Heart: Finding Our Way Together. I am especially keen to focus on this theme that young organizers landed on, and to try to support and amplify a sentiment so clearly related to social feeling and social thinking, which we need more than ever before. | *Nathaniel Williams, Goetheanum*

Web youthsection.org

Image Nathaniel Williams, photo: Xue Li

Humanities Section

Meeting place poetry

The relationship between language and being is one of the questions pursued by Ariane Eichenberg, research assistant in the Humanities Section at the Goetheanum.



‘A craft is a matter for the hands. And these hands belong to one person only, to one unique and mortal soul being whose voice and silence are seeking a way. Only true hands write true poems. I don’t see a difference in principle between a handshake and a poem.’ These words by Paul Celan, addressed to Hans Bender on 18 May 1960, conceal layers of crucial questions that I am working on in the Humanities Section.

In a handshake we meet from person to person, we touch and cross over. Through poetry, through creative language, a meeting, touching and crossing over can take place between reader and author. Poetry becomes a meeting place that enables the mutual recognition of beings.

Individuality and being

No machine can replace this ‘handshake’. The most recent developments of the various ChatGPT models challenge us to distinguish more precisely between computer-generated and human-made poetry. For, superficially, it will soon no longer be possible to know who the creator is. The question of the true poem and true language is therefore always one of individuality and being.

I think the capacity for the encounter of beings is central to our humanity in a comprehensive sense. We can experience it in literature because our reading becomes a kind of inner writing. We enter the creative process in the opposite direction as it were, in stages that, in accordance with the anthroposophical path, touch on Imagination, Inspiration and Intuition.

Incarnation of the word

Something else touched me in connection with Paul Celan’s statement: the voice belongs to a unique, mortal human being who through this voice and through its silence seeks its individual path on earth. In my voice I live as an ‘I’, with my voice I connect with others, with my voice I am embedded in cosmic processes as I breathe. This voice, that is mine alone, can now be detached from the tongue and used freely for arbitrary texts or statements. What this detachment of the voice from the human body means for our future I will try to explore in 2024.

A third aspect that will shape next year’s work should be mentioned since it concerns inner aspects of the questions touched on above. In studying the Goetheanum as a work of art for the word I came across the initiation path of Ephesus which was based on the word. Students at the time learned to prepare their body through language for a divine appearance. They were able to experience the incarnation of the Logos. Grasping this incarnation of the word with today’s consciousness is the aim of our work. | *Ariane Eichenberg, Goetheanum*

Web ssw.goetheanum.org

Image Ariane Eichenberg, photo: Wolfgang Held

Section for the Performing Arts

Fertile exchange

The Section appreciated offering the opportunity again for many forms of encounter and exchange in eurythmy, speech, music, puppetry and clowning.

It was gratifying to welcome graduates from nineteen trainings at the Goetheanum in the summer, who came together in performances, workshops, demonstrations and late-night conversations. This kind of contact at the beginning of one’s professional career is highly valuable. A great variety of qualities and colours become visible thanks to this diversity and it was apparent that artistic speech and eurythmy are really a world movement. At the eurythmy festival in October a very fruitful dialogue took place between young and experienced colleagues with their different approaches.

In the sphere of training, we were concerned with new teaching methods and with ever new ways of approaching the being of eurythmy. We hope that it will be possible in future to find enough colleagues to fill the many open positions in pedagogical and therapeutic eurythmy and in music and speech.

In the fields of music, puppetry and clowning, people meet and work together on further development. One example among many: the musician Jan Stuten was honoured with a biography by Angelika Feind-Laurents and a concert with eurythmy and orchestra in the Goetheanum’s Main Auditorium.

We are pleased to announce two major events in 2024: the International Eurythmy and Eurythmy Therapy Conference from 2 to 7 April entitled Movement Creates Mobility – Eurythmy as a Source of Life, where we will envision the next hundred years and, on the occasion of the centenary of Rudolf Steiner’s Drama Course, the major Goetheanum Theatre Festival from 10 to 17 July with a very diverse and rich programme and a colloquium from 15 to 17 July. We look forward to seeing you there. | *Stefan Hasler, Goetheanum*

Web srmk.goetheanum.org

Image Stefan Hasler, photo: Xue Li

Anthroposophic Council for Inclusive Social Development

Opening a space for something new

Inclusive social development is about creating a space between 'I' and 'You' that respects the past whilst allowing for something new to emerge.

Next year will mark 100 years since Rudolf Steiner gave his course on 'Education for Special Needs' (GA 317), at the request of young people wishing to contribute to social change and directly after his Agriculture Course (GA 327). I am moved by the proximity of these two impulses. How can we as human beings live with the earth in ways that strengthen her and us at the same time? And how can we as human beings relate to each other in ways that allow us to grow and unfold our individual biographies?

Both developments require communities that we form on the basis of human relationships. The two key concepts in 'Education for Special Needs' - 'healing' and 'educating', that is to say creating balance and enabling development – occur in the space that opens up in the encounter between the child and their adult caregiver. This space between 'I' and 'You' is a basic element of inclusive social development, which presupposes the ability to deal with this 'archetypal social phenomenon'. In this we always confront, both individually and socially, a past that sets conditions – including conditions that require transformation.

In actively shaping these conditions, we can seek out the seeds of the future that open up spaces for something new, something that has not yet been realized – a society and culture where every human being on earth can be at home. | *Jan Göschel, Goetheanum*



Forming an inner community

The inclusive social movement is a network that requires continuous nurturing so it can support others on a basis of self-knowledge and understanding.

We look after our network of therapeutic education and inclusive social development in around 50 countries so that as many colleagues as possible can build on the work in our professional field. We focus on assisting and accompanying people with support needs. One of our central motives is to practise strengthening our thinking, feeling and doing so that we can support the development of others.

A second important motive involves building a trusting relationship where self-knowledge and understanding for the needs and abilities of others can grow. The ability to make oneself available to others and to connect in consciously formed communities creates the preconditions for inclusive social development.

Human dignity needs the richness of (multi-)cultural life and shared values strengthen the social fabric. A contemporary spiritual attitude and the willingness to be open to Imagination, Inspiration and Intuition can nurture our work and enable future collaborative developments. By participating in society and actively contributing our own qualities, we also create the conditions for every person to realize their biographical potential. To this end, we aim to work with our colleagues on forming an inner community that can support us in developing together the spiritual essence of the professions in our field. | *Bart Vanmechelen, Goetheanum*



Everyone is included

People have different needs and abilities. Recognizing this and living without labels is the task of society as a whole.

Wherever this is possible – with the people in our organizations, at the Goetheanum, in training courses, at conferences and in open gatherings – we form and maintain spaces where awareness can be created for a compassionate and solidary society that includes people with different needs and abilities. Participation requires giving and sharing, and all kinds of gesture come together to form a whole. We acknowledge that the broad, shared riverbed with its strong current – in the sense of Christine Gruwez' contribution in Anthroposophy Worldwide 10/2023 – must allow for weirs and tributaries and that these don't separate us. They call on us to come together in diversity because everyone is included in the stream of life.

However, inclusive social development is not something that special needs teachers, people with support needs and the relevant professions can tackle alone. It concerns society as a whole and requires everyone's willingness to recognize: this intention will allow me to grow and consciously widen my horizon – in my soul and in my actions!

I would like to invite people to take this step, to cross mental boundaries. This may involve feelings of embarrassment, shame and insecurity but it will ultimately bring us together beyond mutual attributions and assumptions. It does not mean that I expose myself; it means I am interested in myself and in everyone else. | *Sonja Zausch, Goetheanum*



■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society

Fifth Members' Forum

At the fifth Members' Forum on 10 November 2023 results achieved so far were presented and discussed in plenary sessions – with spontaneous assessments by the Executive Council.

The work groups had been active and presented their results in the plenary sessions for discussion. With a view to the AGM in 2024, Justus Wittich spoke in his opening of 'preliminary decisions on the direction we want to take.'

Authority

As a warm-up Harald Jäckel described the stages of the 'hero's journey' in stories, presumably because such journeys include both joyous experiences and crises. He then suggested forming groups of three and sharing views on the nature of authority. He pointed out that structures such as collegial leadership, sociocracy and agile work forms were not enough.

The following points were made in relation to authority: authority requires a clear mandate; one person needs to be responsible (towards the outside); others will need to be able to identify with their actions to a certain extent; the task is to address the faculties (of others) and make them visible. Further contributions had to do with Rudolf Steiner's authority: he was not just active or contributed his spiritual intentions but 'everything he had access to'. Authority (in the anthroposophical context) is therefore about who has the 'best access to what seeks to emerge in the spirit'. The fact that someone has greater spiritual knowledge has nothing to do with power; this can differ in various areas.

Broad view and questions of quality

Many aspects arose from the theme groups. Here is a selection:

Regardless of whether or not one is in favour of them, online votes in AGMs are possible under Swiss law if they are specified in the Statutes. Without curtailing the right to submit motions as such, the question is being discussed whether motions submitted should be reviewed or processed before the AGM, by the Executive Council for example. It is essential that sufficient information is made available to the members before voting. Asked about his view as a member of the Executive Council, Justus Wittich said that positive actions would be preferable to voting.

From a catalogue of suggestions regarding the culture of the General Anthroposophical Society (Anthroposophy Worldwide 10/2023) the following were presented: the request that it should be possible to display brochures and flyers or to hire rooms at the Goetheanum (at full cost for standard facilities). Representing the Executive Council, Justus Wittich and Ueli Hurter pointed out that this required checks to prevent the presentation of problematic content in the Goetheanum, and that rooms were not always available in the building, for instance during big conferences.

Participating in leadership decisions

The work group on transparent communication also presented their proposals (Anthroposophy Worldwide 11/2023). Regarding a port of call for concerns, Justus Wittich referred to existing contact points that are dealing with such queries, such as the Membership Office, the Executive Council office, the Communications and Documentation departments and the library.

Ueli Hurter was sceptical about having a 'professional communicator' taking part in Executive Council meetings. He said that decisions were not always made in these meetings but tended to involve processes that included different departments ('landscape of leaderships'). This meant that being present at Executive Council meetings was not necessarily productive. Asked about his view as a member of Communications, Sebastian Jüngel said one could only report on meetings one had attended. He suggested trying out how useful being present in the meetings of Executive Council, Goetheanum Leadership and the Conference of Country Representatives would turn out to be. Ueli Hurter added that decisions concerning the Sections were not made within the Goetheanum Leadership ('association of initiative communities') and that some decisions were not made within the Sections in the narrower sense.

The proposed members' organ of responsibility (Anthroposophy Worldwide 11/2023) was discussed in depth. Eva Lohmann-Heck provided a text entitled, 'Why we need new social structures'. The initiators pointed out that this was about including broader perspectives and attitudes in order to balance out any one-sidedness and not about questioning the commitments made and the work in general. The answer to the suggestion that this was like a second Executive Council was that it was not about opposing the Executive Council. Some also thought



that direct contact was better than such a mediating organ and that it might be the members who needed help rather than the Executive Council. Such a members' organ would be temporary and might turn out to be obsolete after three years.

Differentiated views

A question was asked about the essence of spiritual research (the newsletter *Ein Nachrichtenblatt* ran a special issue on this on 10 November 2023). This question was welcomed as an initiative, but the Executive Council did not discuss it in more depth. From the plenum came the proposal to organize a colloquium on the question, 'What is research in the spiritual context, including anthroposophy?'

Another question concerned the concept and practice of the newsletter *Anthroposophy Worldwide*. Although Justus Wittich and Ueli Hurter conceded that the newssheet *Ein Nachrichtenblatt* (Anthroposophy Worldwide 11/2017) has its 'good sides', they find it problematic if used as the only source of news or if it becomes a source of mistrust. Harald Jäckel offered to act as a mediator.

Another topic discussed was the collaboration with international organizations: with the WHO, for instance, one should distinguish between the organization as a whole and its plans such as the pandemic treaty, or individual departments where the benchmarks for trainings in Anthroposophic Medicine had been 'deposited'. It was also evident that more exchange and evaluation was needed on the approach to Covid-19 measures. The next Members' Forum will take place on 27 January 2024. | *Sebastian Jüngel*

Image Fifth Members' Forum, standing members working across different groups, photo: Sebastian Jüngel

■ ANTHROPOSOLOGY WORLDWIDE

Italy

New Mysteries

From 22 to 24 September around 250 people met in Oriago di Mira (near Venice) for the conference Rudolf Steiner and the Foundation of the New Mysteries.

The conference Rudolf Steiner and the Foundation of the New Mysteries took place at the anthroposophical centre of Oriago di Mira, not far from Venice. It was organized by the Anthroposophical Society in Italy following an impulse from a group of members who, for over 14 years and under the guidance of Christine Untersulzner, have studied the Christmas Conference for the Foundation of the General Anthroposophical Society of 1923/1924, for instance in the light of the writings of Sergei O. Prokofieff.

Keeping the Christmas Conference impulse alive

The conference, which took place close to Michaelmas but still in summery temperatures, allowed the Italian public to not only commemorate the centenary of the General Anthroposophical Society but also to celebrate it with public talks and reflections on the goals described by Rudolf Steiner at the time and on the tasks that today fall to all those wishing to support him, both on an earthly and spiritual level. Almost 250 people gathered to offer their personal contributions in eight working groups on different themes, but united by the aim to gain a better understanding of how the Christmas Conference impulse can be kept alive and realized for the future.

The conference, which was opened by Dr Stefano Gasperi on behalf of the Anthroposophical Society in Italy, started with the Michael Imagination performed by the Association of Italian Eurythmists with speaker Cristina Rizzello. This was followed by the reading of The Laying of the Foundation Stone of the General Anthroposophical Society through Rudolf Steiner on 25 December 1923 (from GA 260).

The three days were enriched by eurythmy, singing and speech exercises for all participants, led by Astrid Prokofieff, Margherita Puliga and Elisa Stagni. At the end of the first two evenings, the ensembles La Rugiada and Anthea, directed by Tina Iacobaccio, offered their eurythmy performances.

Bringing light into darkness

On 23 September, Dr Stefano Gasperi held the only lecture of the conference, entitled



The Impulse of the Christmas Conference 1923-1924 for the future. Dr Gasperi, after describing the dramatic historical period in which the Christmas Conference took place, focused on analogies with our time, increasingly characterized by epidemics, wars and oppressive policies against freedom; then he underlined the importance of Rudolf Steiner's impulse not only for the General Anthroposophical Society, but for all of humanity. In fact, like the great archetypal event on Golgotha, the Christmas Conference can today be experienced as the beginning of a universal turning point of the times, capable of bringing light where today we only see darkness and a renewed unity in communities separated by hatred and divisions: an indication for the future that we can grasp today both in the second part of the Foundation Stone Meditation and in the powerful image of Rudolf Steiner's statue of the Representative of Humanity in Dornach.

At the opening and closing of the lecture, the audience could also appreciate a musical performance by Giuseppe Acconcia, while in the evening the Italian Eurythmists' Association with speaker Cristina Rizzello presented the Foundation Stone Meditation.

The final conference day started with the reading of the 7th class lesson of the School of Spiritual Science by Christine Untersulzner for members and an introduction to the first class by Dr Stefano Gasperi for everyone else. Subsequently, the participants of the eight work groups presented the fruits of their meetings, trying also to answer the important question: how can we lead the Rosicrucian stream in Anthroposophy into the future?

The conference concluded with the second performance of the Michael Imagination

in eurythmy - maybe the best way to meet and celebrate the upcoming Michaelmas festival, so dear to Rudolf Steiner and to anthroposophists around the world. | Davide Espro, Padua, and Luisa Conti Alunno, Rome (IT)

Image Conference photo, courtesy photo

Japan

Grand tour

In October 2023 the Light Eurythmy Ensemble (CH) performed its programmes to lower and upper schools and adults in ten Japanese cities.

It was the first time that the Light Eurythmy Ensemble from Arlesheim (CH) travelled to Japan, although it had been a long-cherished wish to bring their performances and workshops to this country given that they have visited almost all continents.

The Ensemble performed programmes for all ages. For the lower school, for instance, they showed the story of The Turnip in Japanese with a prelude and the tale of the Bremen Town Musicians with music.

For upper school and parents we presented our evening programme Light Through the Year, including Ludwig van Beethoven's Pathétique, weekly verses by Rudolf Steiner focusing on the motif of light, and equivalent tanka poems. The dramatic part included a composition by Riho Peter Iwamatsu, an ensemble member, and Conrad Ferdinand Meyer's poem The Saint and concluded with a good measure of humour. The performances in public theatres and in schools



in Hokkaido, Hibikinomura, Aomori, Tokio, Fujino, Wakayama, Nara, Kyoto, Fukuoka and Okinawa were received with enthusiasm and open hearts.

We had full coloured lights on all stages but had also brought equipment from Switzerland, such as a coloured floor and a backdrop. Some skills were needed to transport these on the flight to Japan and on the train and car journeys in the country. ...

There are many anthroposophical friends and eurythmy contexts in Japan that helped us with our performances and enabled many wonderful new encounters. | *Thomas Sutter, Arlesheim (CH)*

Contact/Web eurythmie.com

Image Light Eurythmy Ensemble with hosts from Hibikinomura at Showa-Shinzan, photo: Thomas Sutter

Ecuador

Uniting the hemispheres

From 10–13 August 2023, in the city of San Francisco de Quito, Ecuador, a conference was held called *Quito, the Light of America*.

'The Light of America' - what does that mean? For people outside Ecuador, it may sound strange to self-proclaim in that way, and yet the event took place during our long weekend national holiday. Ecuadorians were the first to declare independence from Spain on 10 August 1809, and Quito became the first city to rebel against the Spanish crown. The epithet 'Quito, luz de América' was born some years after the insurrections, among others, of Caracas, Cartagena, Buenos Ai-

res, Santiago de Cali, Santa Fe, and Dolores de Mexico. Quito was the fuse that lit the gunpowder of Latin American independence. And if you keep in mind that America is a complete continent, one can say with total confidence that Quito is the light of America.

Heterogeneity and biodiversity

In the conference, led by Christopher Houghton Budd (UK) with the support of Eduardo Rincón (México), we talked about our national identity – something very difficult to agree on among the participants, as each of us had a different opinion. Ecuador is a diverse and multi-cultural country, where various nations, languages and cultures come together made up of mestizos, indigenous people, blacks and whites – making ethnic heterogeneity our main cultural wealth. We looked at the influence of geography on the Ecuadorian people, as physical laws operate differently at the equator, where, in the middle of the world, Quito finds itself. Also, Ecuador is mega-diverse as it contains some of the richest biodiversity 'hotspots' in the world, including the Amazon Rainforest, the Andean highlands, coastal mangrove ecosystems, and its famous cloud forests.

All of this led us to reflect and laugh about the wise words of Alexander von Humboldt when in 1802 in Quito he said: 'Ecuadorians are strange and unique beings: they sleep peacefully surrounded by roaring volcanoes, they live poor among incomparable riches and they become happy listening to sad music.'

Motherland of chocolate

It is not easy today to describe what Ecuadorian national identity means. We lost our national 'Sucre' currency in 2000 and have used US dollars since, so we depend on the United States economy more than other countries do; but we have gained recognition as the country where cacao has its origins. Botanical evidence shows the plant from which chocolate is made was first grown for food more than 5,000 years ago in the Amazon rainforest. Chemical residues found on ancient pottery suggest that cocoa was used as food, drink and medicine by indigenous people living in what is now Ecuador. So, if there is one thing we all agree on it is that Ecuador is the motherland of chocolate! We are proud to have become famous in recent years for our world-class, prize-winning gourmet chocolate made from native cacao varieties.

We learned much during the conference, but there was one thing that caught everyone's attention: instead of thinking that

the equator is an imaginary line dividing the northern and southern hemispheres, we can see ourselves as the country that unites both hemispheres. So, despite being a small country with a limited anthroposophical movement and few anthroposophical initiatives (education, medicine, agriculture), maybe we can unite the world?

Uniting both hemispheres

One other detail: on 25 December 1808, there was a 'Christmas Plot' that took place on a farm, in the Valle de los Chillos, on the outskirts of Quito. Taking advantage of the uncertainty that was experienced in Spain, several Quito residents discussed the creation of the Sovereign Board that would govern Quito. It is perhaps important, therefore, to note that our conference was organized by the Sociedad Antroposófica en el Valle de los Chillos. Is this a coincidence? If, in the middle of the world, we can unite both hemispheres in service to Rudolf Steiner's movement, it bodes well that all our members are active in supporting the Goetheanum. So, we encourage other societies or branches in Ecuador and worldwide to do the same. If we unite our efforts to keep anthroposophy alive, we can help the spiritual world continue its work. And if we do so as true Michaelites, we can develop our karma, coming together in Ecuador and worldwide in order to help develop the mission of the Anthroposophical Society for the good of humanity.

At the end of the conference, we were able to create a space based on the First Goetheanum. And so, we ended with our hearts and souls filled with light, insights and new ideas, but our faces filled with smiles and laughs when trying to explain to the foreigners present our city's other epithet: 'Quito, la carita de Dios' (Quito, the face of God). | *Paulina Miño Mora Bowen, Pichincha (EC)*

■ GOETHEANUM



Campus

New permanent exhibition

A permanent exhibition in the Goetheanum which opened at the end of September provides information on Rudolf Steiner, the Anthroposophical Society and the Sections of the School of Spiritual Science.

Not all visitors to the Goetheanum are experts in anthroposophy. People also drop in and are interested in finding out about the purpose of this building. While in recent years, short texts provided information about Rudolf Steiner and those working at the Goetheanum, a new permanent exhibition was installed at the end of September.

This exhibition uses panels with key words in German and English to inform about Rudolf Steiner, his main works and the Anthroposophical Society. Texts on display boards describe the work of the Sections of the School of Spiritual Science, the Anthroposophical Society and Goetheanum departments; flyers to take away go more deeply into individual topics.

This permanent exhibition makes further aspects of the Goetheanum campus visible and tangible. It was conceived by the Campus Group with Stefan Hasler, Peter Selg and campus representative François Croissant and designed by Johannes Onneken. The written content was provided by the Sections. The exhibition can be easily dismantled and reinstalled should the Foyer be needed for other purposes.

Further exhibition spaces include the room for the sculpture of the Representative of Humanity and the construction history of the First Goetheanum with Rudolf Feuerstack's detailed model, the models of adjacent buildings and the exhibition 'Metamorphoses'. Future projects focus on a pavilion for preparations in the garden park, a bee sculpture and a greenhouse that will be accessible to the public. | *Sebastian Jünger*

Web goetheanum.ch/en/campus/permanent-exhibition

Image Permanent exhibition, photo: Johannes Onneken



Stage

Activity in all categories

The Goetheanum stage is offering regular performance and concerts in all categories again and received positive media responses to Parsifal.

As a member of the stage leadership team (with Nils Frischknecht, Klaus Suppan, Tanja Masukowitz) I will look back with great pleasure to 2023, with Richard Wagner's Parsifal, one of the main works of European opera literature, standing out in particular as a major project involving eurythmy. The project was possible thanks to a member, Alexander von Glenck, and carried out in cooperation with Pamy and the Else Klink Ensemble Stuttgart (DE). To give just one small example of the dimension of this production, a total of one kilometre of fabric was sewn into eurythmy veils.

The result was a collaboration of different artists who had not known each other before: each of them contributed their specialist skills, developed their art in conversation with the others and together they created a synthesis of the arts. We are delighted that this production was so well received by the public and the media (Anthroposophy Worldwide 5/2023).

We are also very happy that we were able to expand our range beyond Faust and the Mystery Dramas by staging two plays as Goetheanum productions: Shakespeare's classic King Lear, directed by Andrea Pfähler, and the contemporary play The Visitor by Éric-Emmanuel Schmitt, directed by Valerian Gorgoshidze.

As a new venture a further training in stage eurythmy, also in cooperation with Eurythmeum CH, has started with eleven students from around the world (Anthroposophy Worldwide 11/2023). In 2023, the Goetheanum Eurythmy Ensemble presented five programmes and took part in Parsifal and Rudolf Steiner's Mystery Dramas. | *Stefan Hasler, Goetheanum*

Web www.goetheanum-buehne.ch

Image Parsifal (rehearsal), photo: François Croissant

■ ANTHROPOSOPHICAL SOCIETY

11 May 1930 to 28 October 2023

Anna Meuss

Anna was born in Granow, a village in Pomerania (now in Poland), as the second of five siblings. Her father was a priest in the Confessing Church, founded in 1934 by Dietrich Bonhoeffer and Martin Niemöller in opposition to an attempt to unify all Protestant churches into a single pro-Nazi German Evangelical Church. Her mother took care of the family and household, which included a large kitchen garden. Anna was baptized Ruth Emma Kamilla and was called 'Ruth'; she changed her name in the 1950s to 'Anna'. She was grateful for having spent the first eight years of her life in a village where the church and rural life were still one. However, this idyllic life would soon fall apart as the National Socialists came to power. Her father was brave in his stance against Hitler, and the village teacher began taunting Anna and her elder brother Johannes, telling them that their father was 'criminal'. Anna's parents realized that the children were suffering and sent them away to various relatives.

Anna, Johannes and her younger sister Dorothea were sent to their maternal grandmother in Eisenach in Thuringia – more than 800 km from home. Anna desperately missed her mother. Before the war broke out, her mother and younger siblings also came to Eisenach.

Anna was alert academically and, when she was ten, asked to join Johannes at the grammar school. It was a boys' school, and she was the only girl in the class! She learnt Latin and Greek as well as being introduced to astronomy. Anna was fifteen when her father, worn out from the war, died.

Journeys and disappointments

Anna was extremely dutiful and carried burdens at a young age, in a time of scarcity foraging for food in the fields and woods, as well as walking the streets begging. In July 1945 the Russians took control of Eisenach. Like her father, Anna was strongly principled. Studying medicine in former Eastern Germany would have meant aligning herself with communism, and Anna couldn't agree to do it. So in 1949 she escaped to West Germany where she could stay if she worked as a domestic. This didn't work out for her, and she made her way to Britain in 1950. After a year in Scotland, she moved to London where she



lived for the next sixty years. To her great disappointment, she wasn't accepted into medical school. In 1954 the burdens she had been carrying alone became too much, and she suffered a breakdown. Inwardly she buried her old self and started anew, now with the new name Anna. (Four years later she also gave up her German passport and became a British citizen.)

Anna knew that she was often helped. She never had to apply for work but was always recommended: as a lab steward in the biology department at Goldsmiths, as an examiner in German at the Institute of Linguistics and later teaching scientific German at Kingston Polytechnic. All of this with no university education!

Translating as vocation

Anna met anthroposophy by 'chance' too, when she bumped into Erika Nauck, who had stayed as an evacuee at her grandmother's house in Eisenach. Erika invited her to tea at a house that was then the centre of the Camphill movement in London. Here she met members of the Anthroposophical Society including Dr Karl König and George Adams. Erika helped Anna through her breakdown to find, as Anna put it, her 'inner pilot' again. Anna's first experience as a translator came about through Dr König who asked her to help him with a book he was writing. She eventually began working with Dr Ralph Twyman, consultant homeopathic physician, editing the British Ho-

meopathic Journal with him and then alone for some forty years. 1963 Anna became a Fellow of the Institute of Linguistics and a member of the Translators Guild. From 1972 she worked freelance as a translator and interpreter. From about 1985 she was well known as an interpreter at conferences at the Goetheanum. This work was brought to an abrupt halt in 2010 when she went into heart failure during a conference.

Anna was deeply interested in language and authenticity. She translated many works by Rudolf Steiner, though she said that she had failed in her task because it was an impossible task. Until very shortly before crossing the threshold Anna was still working on her translation of the Philosophy of Freedom.

Independent and energetic

Anna was a child of our time, at home with modern technology, writing emails and shopping online, buying boxes of organic veggies – she loved cooking! Although sport wasn't really her thing, Anna was energetic and loved nature. She enjoyed swimming on family holidays on an island in Denmark. Anna will be remembered as a strong, self-governing human being, clear thinking and full of integrity. | *Based on the eulogy given by Rev. Liza Lillicrap, Stroud. Condensed by Sibylle Eichstaedt, editor of the Newsletter of the Anthroposophical Society in Great Britain.*

Contact: sibylle.eichstaedt@anth.org.uk for the full version

Image: Courtesy photo

We are pleased to announce that the Membership Office at the Goetheanum registered 111 new members in October 2023. Between 13 October and 10 November 2023 we heard of 28 members leaving the Society. We have been informed that the following 66 members have crossed the threshold and provide this information in their remembrance. | *Membership Office at the Goetheanum*

Karl-Ludwig Freiherr von Künssberg, Mainleus (DE), 14 Jan. 2022

René Chaboy, Caylus (FR), in April 2022

Elisabeth Boecker, Delmenhorst (DE), 18 January 2023

Irmtraud Oelbermann, Essen (DE), 7 March 2023

Reinhild Bunk, Sandhatten (DE), 27 May 2023

Olivier Hubaud, Ste. Geneviève des Bois (FR), 31 May 2023

Dieter Deppe, Bruckmühl (DE), 7 July 2023

Charles Matlock, Copake/NY (US), 18 July 2023

Erik Thomsen, Mörkö (SE), 19 July 2023

Herwig Herrmann, Rehau (DE), 23 July 2023

Brigitte Rudolph, Bremen (DE), 31 July 2023

Karin Peters, Schenefeld (DE), 3 August 2023

Annemarie Schmidt, Hamburg (DE), 21 August 2023

Mascha Deelman, Den Haag (NL), 25 August 2023

Hans Sterzing, Walkringen (CH), 26 August 2023

Sigrid Hertel, Langenau (DE), 31 August 2023

Gudrun Lauk, Bad Liebenzell (DE), 13 September 2023

Noha Obeid, Leusden (NL), 14 September 2023

Edeltraud Kopitzke, Berlin (DE), 16 September 2023

Peter Schneider, Göttingen (DE), 22 September 2023

Ursula Kaltenbach, Neuwied (DE), 23 September 2023

Sigrid Ott, Bad Liebenzell (DE), 23 September 2023

Ingrid Eisemann, Heidelberg (DE), 25 September 2023

Peterson Quadros, Schlitz (DE), 25 September 2023

Elsie de Gruyl, Den Haag (NL), 29 September 2023

Raija Laakso, Bad Nauheim (DE), 30 September 2023

Oskar Moser, Hamburg (DE), 2 October 2023

Kirsten Brandt, København (DK), 6 October 2023

Günter Landmann, Mannheim (DE), 6 October 2023

Karin Beck, Stuttgart (DE), 8 October 2023

Lucia Meidl, Oberdischingen (DE), 9 October 2023

Stephanie Weigel, Untersiggingen (DE), 9 October 2023

Diana Berrier, Paris (FR), 11 October 2023

Sigrid Billing, Überlingen (DE), 11 October 2023

Barbara Mühlmann, Regensburg (DE), 11 October 2023

Susanne Iversen, Skade (DK), 12 October 2023

Christel Kissel, Niefern-Oeschelbronn (DE), 12 October 2023

Sune Nordvall, Sundbyberg (SE), 12 October 2023

Birgitta Nyström, Göteborg (SE), 13 October 2023

Monica Pfiffner, Walkringen (CH), 13 October 2023

Horst Wilhelm, Breitenbach (CH), 13 October 2023

Elisabeth Moore, Reigoldswil (CH), 14 October 2023

Dietrich Spitta, Bad Liebenzell (DE), 15 October 2023

Christa Tribbeck, Stuttgart (DE), 16 October 2023

Ute Schobbert, Murrhardt (DE), 17 October 2023

Michael Person, Berlin (DE), 18 October 2023

Dorothea Seyfert, Stuttgart (DE), 21 October 2023

Susanne Selzer, Kassel (DE), 22 October 2023

Gabriele Ebel, Stuttgart (DE), 24 October 2023

Helga Yan, Niefern-Öschelbronn (DE), 24 October 2023

Marianne Reiner, Stuttgart (DE), 24 October 2023

Ulrika Bargerö, Carbonate (IT), 25 October 2023

Raymond Savier, Brières-les-Scelles (FR), 25 October 2023

Doris Eisenmeier, Schlitz (DE), 26 October 2023

Regina Nielsen, Silkeborg (DK), 26 October 2023

Dietrich Karnatz, Hamburg (DE), 27 October 2023

Martha Keller, Arlesheim (CH), 28 October 2023

Anna Meuss, Stroud (GB), 28 October 2023

Ursula Mori, Leonding (AT), 30 October 2023

Russell Pooler, Aberdeen (GB), 30 October 2023

Uta Isbert, Berlin (DE), 1 November 2023

Christiane Schneider, Bad Liebenzell (DE), 1 November 2023

Fritz Kübler, Kassel (DE), 2 November 2023

Johannes Händler, Basel (CH), 3 November 2023

Sylvia Auer, Stuttgart (DE), 6 November 2023

Werner Grimm, North Vancouver (CA), 6 November 2023

■ FEATURE



The being Anthroposophia

Living being

The anthroposophical movement is not only an expression of the people who are active within it. Their activities gain further importance because they unite with Anthroposophia, a being that has been connected with the human being for a long time.

Directly after the end of the Christmas Conference of 1923/1924, Rudolf Steiner informed the members in the newly established newsletter of 13 January 1924 about the conference (GA 260a). He started his report with the following statement: ‘The purpose of the Christmas Conference that has just come to a conclusion was to give the Anthroposophical Society the form that the anthroposophical movement needs for its cultivation.’ Half a year earlier, in his lectures of 16 and 17 June 1923, he had explained as if in preparation for the conference that an independent being stood behind the anthroposophical movement. He had first mentioned this being at the founding of the Anthroposophical Society in his lecture *The Being of Anthroposophy* on 3 February 1913, referring to it as ‘Anthroposophia’. This being was central to the founding of the Society then, and it was also intimately connected with the events of the Christmas Conference. But what is this special being?

Closeness between human beings and Anthroposophia

In this lecture of 3 February 1913 Rudolf Steiner described how as early as in Ancient Greece Sophia, the being of wisdom, was revered as a deity. However, at that time this being was experienced as an objective entity, outside the human being. During the Middle Ages it then came closer and closer so that some individuals, Dante Alighieri for example, were able to experience it as a being of flesh and blood. Dante referred to it as lady Philosophia.

According to Rudolf Steiner this being then entered the human being, passing

through the human soul and absorbing the human essence. It then separated again from the human being but remained imbued with its essence. This is how it became Anthroposophia, the Sophia who as a being ‘explains’ the human being.

The concluding words of this lecture are quoted here directly (from GA 251, 3 February 1913): ‘[...] it is the nature of anthroposophy that its own being consists in the human essence, and the effect of its activity is that human beings receive their own essence in Theosophy or Anthroposophy and have to look at it objectively because they have to practise self-knowledge.’ How close and familiar this being is to us! It appears to be a part of us and we a part of it.

Sense of responsibility

This explains why Rudolf Steiner said in June 1923 that we need to consult this being in our daily actions, that we are united with it and that we have a responsibility towards it in every moment of our life (GA 258, 16 and 17 June 1923).

When we consider all this, it becomes clearer what Rudolf Steiner meant when he spoke of ‘fostering the anthroposophical movement’ and of the form the Anthroposophical Society needs to have for this fostering. Since the anthroposophical movement is a living being, this form had to be alive.

If we look at the sought-for knowledge process with questions in mind such as: what was wanted? What was the intention behind the Christmas Conference and the new form the Society was to be given then? – and then: What has become of this? – we can certainly assume that Rudolf Steiner expected the members at the time to be aware of Anthroposophy as an independent spiritual being.

What was ultimately important to him was that every single member should be conscious of the existence of this being and feel responsible for cultivating a relationship with it, because then every member would be aware of the conditions required for anthroposophy to unfold its life forces in a community or society.

Rudolf Steiner consequently paved the way so that at the Christmas Conference a ‘true union of human beings for Anthroposophia’ could be founded (GA 260, 25 December 1923, morning lecture). Where are we today? Does this being still live in our movement or have we lost it? | **Manfred Plewka, Werl (DE)**

Manfred Plewka wrote this contribution in connection with the Constitution Conferences in 2023 and 2024 (What was intended – What has evolved – What wants to become).

Manfred Plewka taught in various Waldorf and state schools for many years and has studied the being of anthroposophy in-depth for 25 years. He has written two essays about the anthroposophical movement and the being Anthroposophia, which are available in German as PDF. **Contact** Manfredplewka@web.de

Image Art Intensive Week 2023: Anthroposophia lives in human beings and manifests in their actions, photo: Xue Li