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■ GOETHEANUM

Appeal for donations

Urgent action needed to save art collection

Recently I was given a thorough two-hour tour of the rooms and lofts, nooks and crannies of the Goetheanum and its outbuildings where the circa 14,000 objects of the Goetheanum art collection are kept. For some time now the Goetheanum's Documentation Department has been complaining that this collection is stored in quite an irresponsible way. Original sketches by Rudolf Steiner and his pupils are exposed to unsuitable climatic influences such as dryness, heat, danger of flooding etc. and are in danger of disintegrating or being damaged in other ways. There is no doubt that action needs to be taken urgently.

Part of art history

Thanks to exhibitions such as "Aenigma", in Olomouc (CZ) and Halle (DE), or an earlier travelling exhibition, organized by the Vitra Design Museum, which attracted hundreds of thousands of people ("Rudolf Steiner - the Alchemy of Everyday Life"), the value and appreciation of these collectors' items has risen considerably. They are an important part of the history of early twentieth century art.

The Goetheanum Leadership has assembled a project group – composed of Johannes Nilo, who is head of the Documentation Department, Marianne Schubert, the leader of the Visual Arts Section, Executive Council member Bodo von Plato and visiting art expert Heide Nixdorf – that will address these problems and explore future perspectives.

As a first step in the proposed action plan an inventory of the collection needs to be compiled so that a clear idea can be gained of the scope of the collection and

of the storage space needed. This should be done, probably from September 2016 onwards, by two teams of four people within a period of six months. In Switzerland this kind of work will incur gross wages of around 200,000 Francs – unless we find students seeking internships or qualified volunteers who offer to take it on (please contact the Goetheanum Documentation Department if you are interested!)

Based on this inventory it will then be possible to establish criteria for the collection, including the possible weeding out of pieces, before a suitable storage space is rented, or maybe even built, in the Goetheanum grounds or externally.

The Goetheanum's 2016 budget does not foresee such expenses – and yet the matter is, as has recently emerged, extremely urgent. We would be grateful if you could help with a donation (reference: "Kunstsammlung"). | *Justus Wittich, Schatzmeister*

Donations (reference: Kunstsammlung):

From Switzerland or non-Euro countries: General Anthroposophical Society, 4143 Dornach, Switzerland. Raiffeisenbank Dornach, 4143 Dornach, BIC: RAIFCH22, IBAN: CH36 8093 9000 0010 0607 1.

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■ SCHOOL OF SPIRITUAL SCIENCE

Gerald Häfner sole section leader

I am pleased to announce that I have decided, in agreement with my colleague Gerald Häfner, to give up my position as co-leader of the Social Sciences Section as of 8 June 2016. One of the reasons for this decision is that Gerald Häfner will relocate to Dornach this summer and will therefore be able to be at the Goetheanum more regularly. I also feel that his remarkable biography almost predestines him to lead the Section into the future.

I will continue to be a member of the Section faculty and as such would like to focus on economic and financial questions and on supporting Gerald Häfner in his tasks as Section leader.

I announced my decision on 8 June 2016 at the Goetheanum Leadership retreat. My colleagues respected this and expressed their best wishes to Gerald Häfner as the future sole leader of the Section. | *Paul Mackay, Goetheanum*

Paul Mackay is a member of the Executive Council of the General Anthroposophical Society.

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■ GOETHEANUM

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Have you ever seen this photograph of the Goetheanum? An excellent shot – albeit no longer up-to-date since the renovation of the West entrance – which often comes up when one types ‘Goetheanum’ into Wikipedia or other internet image searches. The picture was taken by Wladyslaw Sojka who uploaded it, along with many other images, to Wikimedia Commons. People seem to like using this picture, with the best of intentions, on web pages, Facebook, in school newsletters and other printed communications. Caution is advised, however! While the author has granted a license for the image to be used freely, he expects users to observe the terms specified by him, a fact to which many users are oblivious.

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Wladyslaw Sojka is true to his word: if an automated scan detects this photo anywhere – even in PDFs, on private websites or in the invitation of an association for the deaf to visit the Goetheanum – he instantly commissions a lawyer who will send a cautioning letter, a cease and desist declaration and an invoice for more than 700 Euros. Negotiating is no longer an option and a lawsuit would be even more expensive. The message is clear: never use photos from the internet without studying the relevant copyright terms.

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Pedagogical Section: Religion Teachers' Conference

Appealing to the human being directly

The religion teachers' conference, which was entitled "The Universally Human Aspect of Christianity", was held from 20 to 22 May at the Goetheanum. Conference members explored the non-denominational quality of Christianity – its universally human aspect – on the basis of Christian texts and biographies of people from other cultures.



Encounters reveal what is universally human

Sebastian Jüngel: Did you manage to focus on the non-denominational aspects of Christianity?

Claus-Peter Röh: We differentiated between a person's religious feelings as an individual and their affiliation to a religious community. The religious feelings we have as individuals seem to be something universally human, while being part of a religious community was seen as a free decision resulting (gradually) from this sense of religiousness.

What is universally human?

Jüngel: How did you arrive at this distinction?

Röh: Because of the situation of religion today. The significance of religion is being called into question, as we see from the Dalai Lama's statement that "Ethics is more important than religion". The conditions we start from are essential. Kant's categorical imperative demands that we "Act only according to that maxim through which you can, at the same time, will that it become a universal law". This can also mean that I allow something outside myself to determine my actions. Rudolf Steiner describes the exact opposite when he says that we each must be a source of morality: an approach that considers what we each carry within us. At the same time it was important for Rudolf Steiner that children receive a deeply religious education, whatever their cultural background. Why? Because it can inspire in children a universally human experience in

a way that appeals directly to their humanity. (GA 303, lecture of 7 January 1922). If you have Syrian refugee children in your class today and you tell stories of Christian saints, you are not conveying Christianity in a denominational sense, but you are addressing, and helping the children to experience, what lives in us as a universally human phenomenon.

A turning point

Jüngel: So you could equally tell Jewish, Islamic or Buddhist stories?

Röh: Yes.

Jüngel: Was that done at this conference?

Röh: Not in this way. We studied contemporary biographies of individuals who experienced a kind of turning point. Julia Butterfly Hill ("Tree Woman") related how she experienced, deeply within her being, a determination to "do all I could for these trees". Malala Yousafzai from Pakistan used the slogan "One child, one teacher, one book, one pen can change the world" when she defended the right to education of all young people, girls included. When Muhammad Yunus, after studying economics in London, saw how a woman and child died in the street close to Chittagong University (BD), he woke up to the fact that the way he thought had nothing to do with the real life. "I got carried away with the beauty and elegance of these theories. Then [...] I started having doubts. What good were theories when people all around me were dying of starvation?"

Jüngel: In his book "Jenseits aller Grenzen" (beyond borders) the German journalist Erich Follath quotes a study of the Pew Research Center which claims that certain religious communities will grow until 2050 and that the number of Muslims may well exceed that of Christians.

Röh: This shows how important it is to identify universally human values – but everyone needs to develop this value out of him- or herself. After the terror attack in Oslo (NO) the Norwegian-Iraqi Muslim writer Walid Al-Kubaisi stated impressively in the *Morgenbladet* newspaper of 16 September 2011, "I am [...] not only a Muslim Arab. I am also a Christian because I feel that the truth incarnates in the human being. I am a Jew because I believe that I have been individually chosen. [...] I am a Buddhist because I will eliminate myself in that which I love. And I am a heretic, because life has seduced me to cross all the boundaries." For this writer, the human being comes first, and the free affiliation to a religion may be a next step.

Looking at other cultures

Jüngel: What is the outcome of the conference?

Röh: For me it is the question as to the source of such a "remelting" point that emerges as the result of several phases: inner experience, not being understood, being ridiculed, having doubts, loneliness and the examining of one's inner impulses – even if there is no resonance. When a decision follows as a result of the experience of these stages, a kind of selflessness can grow that has an early-Christian quality: the impulse we receive is not for ourselves, but inspires us to take action for the good of others. Nelson Mandela touched on this crucial moment of realizing what is universally human when he said that the purpose of freedom was to make freedom possible for others.

Jüngel: What next?

Röh: Most conference members had a Christian background and we therefore focused on the foundations of Christianity. By looking at individual people of diverse cultural backgrounds we did, however, take a step away from this one-sided view. What remains as a task is learning to perceive what is universally human by looking beyond external circumstances such as religious affiliation. This means we need to open up the question as to what is universally human to the wider pedagogical community and to other countries and cultures. ■

■ SCHOOL OF SPIRITUAL SCIENCE

Medical Section: World Eurythmy Therapy Conference

Forces involved in forming the body

The second World Eurythmy Therapy Conference (“The Art of Healing based on the Science of Life”) was held at the Goetheanum from 16 to 21 May 2016. In addition to opportunities for deepening one’s knowledge of anthroposophy and eurythmy therapy, this conference offered, for the first time, the chance to discuss methodical diversity. In a festive celebration Angelika Jaschke passed on her responsibilities as eurythmy therapy coordinator in the Medical Section to her successor Ellen Schneider.

The conceptual basis of this conference was developed by the eurythmy therapists Elke Neukirch and Angelika Jaschke, in cooperation with Johannes Weinzirl and Wilburg Keller Roth, who are both physicians. Sabine Sebastian opened the conference with a lecture about the forms of the first Goetheanum building (Karma vision – Karma healing).

Sebastian Jüngel: The conference title speaks of the “Science of Life” as the “gateway to a supersensible knowledge of the human being”. Is it not true that the life principle itself can only be understood through “supersensible knowledge”?

Johannes Weinzirl: When – in practising eurythmy therapy – we not only observe a movement with our outer, physical senses, but experience this movement inwardly as we carry it out, in other words, when we experience the flowing gestures and temporal dynamics of this movement, we are having a supersensible experience of the living. This can, however, only become a science of the living when we find the right words to describe such an experience. Such words require a language that is in itself versatile, alive and in flux. This was the challenge of our conference: working towards such a common language to express the living.

We tried to pursue the four steps from ordinary sense observation to imagination, inspiration and intuition in eurythmy (therapy). We were particularly inspired by the idea of the “photographic” representation of the consonant gestures in the mind, the inner listening after a vowel exercise and the mystery of the audible word itself – that is, by the question as to the being that is intimately connected with healing. In all this, sensory observation becomes the gateway to a “sensory-supersensible vision” of the living that needs to be developed. Goethe and his successors aspired to this vision and Rudolf Steiner spoke of it repeatedly

in connection with eurythmy.

Jüngel: The “healing of karma” was another motif of your conference. How can we understand the role of the patient and the role of others in the overcoming of karma? And what is the role of the physician or therapist?

Sabine Sebastian: Karma-healing is preceded by karma vision and karma knowledge – one could also say karma acknowledgement; it is similar in medicine where meaningful therapy is preceded by diagnosis. Acknowledging one’s karma is affirmation in the sense of “all that happens is intended by me” (Novalis). This opens up an inner spiritual space. In this space the therapeutic word can be spoken and heard, and here it can generate objectively intuiting forces.

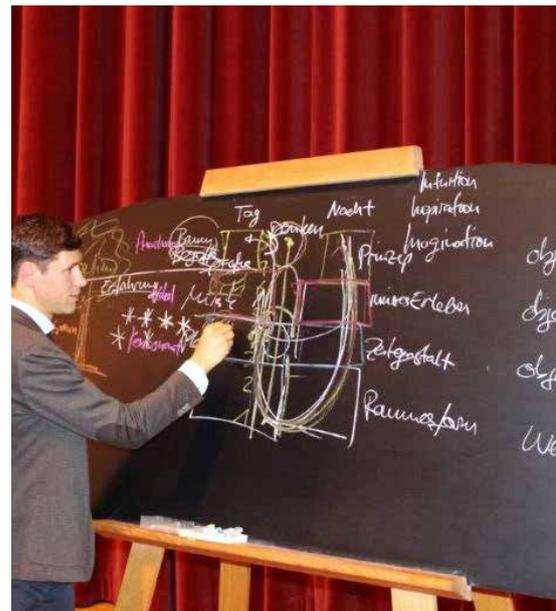
“All learning on earth is recollection” (Plato). The creative word, spoken by one human being to another before birth, is recollected, seized, intensified, and directed towards a goal. The precondition for this is the Christ-imbued freedom which we need to fight (and love) for anew every single day. The part played in this process by patient, physician and therapist depends on each individual situation, illness and destiny.

Freedom to develop our individual form

Jüngel: What is the role of healing at the individual level, for groups of people with the same illness and for humanity as a whole?

Elke Neukirch: Illness always appears at the intersection where the spirit-soul meets the physical. An organ is healthy when the physical functions fully express the spirit at work in it. If the spirit is interfering too much or too little with the physical processes, we become ill. Underlying the illness is always a change in the way our various levels of existence, or the members of our organization, interact.

Today, 70 to 80 per cent of illnesses are



Forces impacting on the physical body: Philipp Busche during

seen as being due to cultural influences. This historical karma-induced situation becomes an individual challenge when we fall ill. The question that follows is why does A get sick while B doesn’t, even though their living conditions are the same? The relationship between individual illness and the destiny of humanity is addressed by Rudolf Steiner in his lecture to physicians of 18 April 1921. There he describes a future situation, arising from materialism, where the cosmic forces will no longer be automatically available to the evolving human form. A variety of deformations will appear as a consequence. Rudolf Steiner points to the objective imaginative, inspirative and intuitive forces of eurythmy therapy as a way of balancing out this shortage of formative forces; and he calls attention to the freedom we each have when it comes to developing our individual form.

Imprinted in the earth’s aura

Since we are not as separate in our soul and spirit as we are in physical space, the generating of objective imaginations, inspirations and intuitions and their use as a healing substance cannot be achieved without the help of the spiritual world. The enlivening, ensouling and ‘I’-imbued spiritualization brought about by the inner power of the word does not only have an effect on one’s own organization, down into the metabolic processes, it also imprints itself, as a cosmic process,

into the earth's aura and unites with the centre of healing which says, "I am the word".

Esoteric Christian doctrine does not teach that "We must bear the consequences of our actions" but that "The consequences of our actions must be borne, no matter by whom." The law of karma is not rendered ineffective by this: it only makes it possible for each of us to develop, transform and find salvation.

Jüngel: There are various approaches to eurythmy therapy. At the World Eurythmy Therapy Conference twelve methods were introduced in panel discussions. Where is the problem?

Johannes Weinzirl: The approaches and goals are wonderfully diverse: there are people who, after almost a hundred years of eurythmy therapy, wish to verify the rich experience gained in the field scientifically: by showing, for instance, how heart parameters or the body's temperature regulation measurably change depending on the sound we move. Young people are delighted that they can conduct the academic research expected of them in the field of eurythmy therapy. Some find it important to build bridges between eurythmy therapy and other art therapies, movement forms or, for instance, the practice of mindfulness. Others find that their central task is to study the sources of eurythmy therapy in greater depth. Much of the eurythmy therapy course, which was given in 1921, still needs to be penetrated in regard to its meaning for the understanding of the human organization and the therapeutic application of that understanding. All these approaches are important and necessary! And they are not mutually exclusive, even if they go different ways.

Difficulties arise when people see their own approach to eurythmy therapy as the only one that is justified and worth pursuing, when they waste energy on disparaging and condemning seemingly opposing efforts, and when the various representatives refuse to speak with each other: because it is this kind of dialogue that allows us to reflect on our own approach and compare it with others, and to strive together towards a stronger eurythmy therapy movement in the world.

Cognitive perspective

Jüngel: How has the way we look at the incarnated human being changed compared to the descriptions and approaches of Rudolf Steiner's time and that of his pupils? Digitalisation was no issue then, yet Rudolf Steiner spoke even then of people's growing propensity for nervousness.

Wilburg Keller Roth: The aim of our conference was to try and come closer to Rudolf Steiner's visionary view of the incarnated human being (in April 1921) and to experience the fruitfulness of his approach. Our senses only take in a person's physical appearance. We need imagination even when we only try to fathom human life and its processes; the life of the soul can only be perceived with inspiration; and, if we want to come closer to the spirit, we need intuition – this is a cognitive perspective that we have only just begun to comprehend and that will continue to apply to our earthly conditions for quite some time.

This conference did in fact not try to answer these questions, but to make it possible for us all to discover what it was that Rudolf Steiner initiated in his concluding lecture to physicians of 18 April 1921, and to experience through the practice of eurythmy that this art form can help us to attain higher knowledge. While the first World Eurythmy Therapy Conference, in 2008, seemed to exude warm, condensed will, like a buzzing beehive, we now experienced joint directed will and enlightened will activity.

Future tasks

Jüngel: What needs to happen next?

Ellen Schneider: We need to take up the tasks that have been mentioned. The common aims of the various bodies and the training council include aspects like the professional practice of eurythmy therapy, the formalization of our trainings, in particular with regard to state recognition, and AnthroMed certification. Over and above that we need to focus on the discussion of methods, clinical research, the scientific discourse, as well as legal and economic questions.

The representation of eurythmy therapy as a specialist field with its own coordination team, the interdisciplinary cooperation within organizations such as

What happened at the conference

Each day began with eurythmy: different groups worked on the archetypal cosmic form of the first Goetheanum. The daily theme – which was methodically developed over four days from sense perception to imagination to inspiration to intuition – was first presented in a keynote contribution and then deepened through the practice of eurythmy. There was opportunity in the afternoons to hear about things like forms of applied eurythmy, ether research, clinical-empirical research and basic studies of eurythmy therapy. Specialist courses from all areas of eurythmy therapy offered the possibility for professional exchange on the basis of individual case studies.

Conference members from all over the world treated us to artistic presentations, speech choirs in different languages, performances of the seven planetary seals and colourful contributions to the Festival of Cultures. A light-hearted and varied programme framed Angelika Jaschke's send-off as coordinator for eurythmy therapy within the Medical Section and her handing over of the helm to Ellen Schneider from Münster (DE).|
Wilburg Keller Roth, Basel (CH)

IKAM, IFAAET, IntAgHEBV, the international conference of delegates (IntDeKo), and with the representatives from the professional practice are further essential aspects of our future path. ■

The Verlag am Goetheanum published two books in time for the conference, one is an expanded edition on eurythmy therapy for the eyes – "Augen-Heileurythmie nach Dr. med. Ilse Knauer" by Daniela Armstrong – the other a revised edition of "Zur Physiologie der Heileurythmie" by Hans Broder von Laue and Elke E. von Laue. Other books presented were "Anatomie für Heileurythmisten" by Renate Thomas (Info3-Verlag), "Von der Eurythmie zur Heileurythmie", by Peter Selg, published at the Ita Wegman Institute. "Eurythmie-Therapie. Ein Übungsbuch" by Barbara Tapfer and Annette Weisskircher (Futurum Verlag) will soon be published in English by Floris Books.

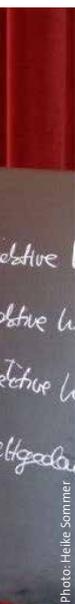


Photo: Heike Sommer

his talk

■ SCHOOL OF SPIRITUAL SCIENCE

Medical Section: Early Years Conference

The importance of adults for young children

The fourth early childhood conference “When I am, you can grow”, held at the Goetheanum from 25 to 28 May, focused on the ‘I’ and rounded off a series of conferences addressing questions regarding the physical environment, ether body and astral body. What will happen in three years’ time is a question which the section will develop together.

Sebastian Jüngel: What was new?

Michaela Glöckler: The great personal commitment of the conference members! This was not only a result of the way the conference was prepared. It was also intended by the attending experts from 29 countries. The anthroposophical medical and pedagogical early childhood impulse has clearly become more effective.

Claudia Grah-Wittich: A triad of educational approaches came together at this conference: anthroposophical education, Pikler education (represented by Anna Tardos from Budapest (HU), the 85-year old child psychologist and daughter of Emmi Pikler) and “academic science” (represented by Professor Joachim Bauer from the university hospital in Freiburg, DE). Anna Tardos said, “We have different methods, but we have a shared vision and that connects us.” This can be the ground on which a stronger alliance for the benefit of very young children can grow. In addition, the urgent need for specialized further training of early childhood (birth to three) educators was indirectly addressed in a new way.

Implementing research results

Jüngel: What was the essential message for you?

Grah-Wittich: The importance of the adult’s inner attitude. We often look at education in a logical or causal way, but if we want to understand how play and movement work, we need to think about children in morphological terms as well, in terms of eversion. The research into the early childhood years, which is still very young, must urgently approach certain questions more specifically in order to gain a better and deeper understanding of children and their environment in order to be able to present comprehensible examples of how this environment, which is so important for children, needs to be shaped. We need to create new focal points for everyone working with young children, by putting greater emphasis on the training of observation skills, independent thinking, personal development and

the work with parents. A series of specialist study days will be organized in cooperation with Michaela Glöckler. Methods such as the “Red Axis”, a course of sense-stimulating experiences, should be used for adults.

Glöckler: The way adults think, feel and act has a strong effect on children between birth and three and affects the development of the child’s brain and overall constitution. What is relevant is not only the parental genetic material, which children combine individually, but also the impressions children receive from their environment through their senses. The fact that all this has been confirmed in the last thirty years by epigenetic research makes it even more tragic that these new insights have had so little influence on conventional early childhood education. The anthroposophical approach and Pikler education are clearly pioneers in this field. What is interesting is that Emmi Pikler was a paediatrician. Good early childhood education can’t be separated from early childhood medicine.

Adults constitute the first environment

Jüngel: What needs doing?

Glöckler: We need documentation and ways of disseminating guidelines on quality work with young children. We need training opportunities for parents, educators and specialists in the field. In every city there should be at least one lecture or seminar per year – in every country! We are in the process of setting up the necessary network ...

Grah-Wittich: We should speak less about the children and more about our observations. This needs to be practised in training and professional development. We should collect selected small observations – on topics such as “How do my thinking, feeling and will impulses affect young children” – as well as materials, videos and photographs. We have quite a lot already. What we don’t have is money and time – and sufficient support from relevant institutions. The material we have will be published in book form. More research, specific research in particular, is needed in order to create the right envi-



Developing in the right environment: a child at the Goetheanum

ronment – particularly in day nurseries and interdisciplinary centres – for the unlimited potential that children bring with them into the world, which manifests in their physical dispositions. We adults are the children’s first environment and we then shape their physical surroundings. These surroundings should not please us but be right for the children.

In “The Education of the Child in the Light of Spiritual Science” Rudolf Steiner wrote in 1907, “We don’t need to deliver postulations and programmes; all we need to do is describe the nature of the child.” The emerging human being will then develop by itself. These picture-like, simple statements seem like an appeal. “With the physical birth the physical body is exposed to the physical surroundings of the external world, while it was enveloped before by the protective maternal womb. What the juices and forces of the mother used to do during the pregnancy, must now be done by the forces and elements of the physical surroundings. For this we have only just established the first foundations in our day nurseries and family education centres. In order to give a united impression and present some evidence to families, who might still be uncertain, we work together with midwives, art and social therapists, and physicians.

Overlooking the whole development

Jüngel: What do you think of the interest of the Pedagogical Section in early childhood education?

Glöckler: I think it is great – and highly necessary. For if you don’t know about early childhood education you will not really be able to meet the growing children in an empathetic and health-promoting way. I used to be made painfully aware of this again and again as a school doctor, with all age groups. One needs to overlook the whole develop-

ment, so that early childhood education does not become stuck in its own concerns but can understand better what kind of activities will support and promote the skills needed later in school. The main reason for the much-lamented attention deficit is often to be found in the dissociative way adults treat their children in the first year of their life.

Grah-Wittich: The Education Section is interested in integrating early child development in the whole biography of the growing person and to look at the progression from day nursery through to school leaving age.

Jüngel: What does the Early Childhood Working Group need now?

Grah-Wittich: We need the support and specialist knowledge of various – mostly medical and therapeutic – disciplines; also money, organization and research partners. The latter are usually found outside the anthroposophical world – which is something we would like to change. The Medical Section is in the process of establishing an interdisciplinary network on early childhood and prevention that will include midwives, physicians, early interventions centres and family education centres, childminder trainings, parent-child groups, antenatal classes and much more. Early childhood education is an intersectoral topic. But without the medical-scientific input we will remain un-specific. The more precise we are the more enriching we can be for the spiritual sciences, of which education is a part.

Strengthening the I

Jüngel: What else should we consider?

Glöckler: Incarnating means that the human spirit seeks to become individualized. If we don't take this into account, if we don't give the dignity and competence of young children space to unfold, we will bring them up to become dependent – on conventions, on other people and ultimately on all kinds of drugs. Children who are given the chance to “wake up to themselves”, to live and work autonomously, will be able to stand up to the greater or smaller challenges and needs of life. The individual can become “self-less” when the ‘I’ has grown so strong that it can give of itself without fearing that it might get lost in the process of letting go. Egotism, ambition and craving for recognition are ultimately fed by the existential fear that only a strong ‘I’ can overcome. ■

Section for Agriculture

Coordination Centre for Nutrition

With the establishment of a Coordination Center for Nutrition, Jasmin Peschke will create in the Section for Agriculture a basis for understanding the relationships of personal nutritional behavior, which has become more individualized and conscious of its consequences.

Goji berries from China, chia seeds from Central America, Moringa powder from India - eating vegan or low carb? Our daily bread is more than just something to eat. Seeds, growing and processing characterize food quality. Eating becomes a culture if socially beneficial aspects such as sustainability, fair trade and the environment where eating takes place are taken into account. A high-quality meal, prepared in an appealing way, allows individual tasks to be more effectively taken up. In addition, you become “Landscapers of the Argentine Pampas, if you eat a juicy steak every day. Because then more GMO-soya will be grown there,” explains Jasmin Peschke.

Expanding from core competences

With the Coordination Center for Nutrition, the Section for Agriculture expands from their core competencies in Biodynamic agriculture. Jasmin Peschke, with a doctorate in nutritional science, will bring together insights about healthy and responsible diet and make them available through training courses for professionals and consumers in order to stimulate individualized nutrition. “I shall be a contact person for nutrition initiatives from all over the world,” said Jasmin Peschke. To make the global importance of diet clear, she points out how breeding, farming and processing are connected with education and medicine, in, for example, the menu plans of hospitals, schools, factories and homes for the elderly.

Jasmin Peschke works closely with the Nutrition Group in the Section, a platform for deepening work and exchange on food issues. The Nutrition Group was founded by the Agricultural and the Medical Sections together with the Working Group for Nutrition Research in Germany and has met regularly at the Goetheanum since 2001. | *Sebastian Jüngel; English translation by Ian Henderson*

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■ ANTHROPOSOPHICAL SOCIETY

Brazil: New team of General Secretaries

Bringing anthroposophy to life

Brazil is going through changes at many levels and the Anthroposophical Society is no exception. In December 2015, Michael Mösch stepped down as general secretary, passing the task on to a team of three. The members of this team have written about their goals and responded to a few general questions.

Sebastian Jüngel: Who are you?

Sonia Setzer: I was born in São Paulo (BR), into an anthroposophical family. My parents, Rudolf and Marianne Lanz, co-founded the first Waldorf School in Brazil and later the Waldorf Teachers' Training, which they also directed. For my father it was very important to convey anthroposophy to Brazilians in Portuguese. I studied medicine and, in 1971, I did a training in Anthroposophic Medicine in Arlesheim (CH). From 1972 to 1998 I was school doctor at the Escola Waldorf Rudolf Steiner de São Paulo. I also worked at the Tobias Clinic and later at home. In addition to working as a doctor I gave courses at the teachers' training, followed later by courses within our medical training here. I also translate anthroposophical literature into Portuguese and interpret for visiting lecturers. From 1991 to 1999 I was president of the Anthroposophical Physicians' Association in Brazil. Since 1998 I have been in charge of the Rudolf Steiner branch in São Paulo. I find it particularly important that people who work in anthroposophy devote themselves to Rudolf Steiner's entire work.

Call from the spiritual world

Derblai Sebben: I am also an anthroposophic physician, specializing in nephrology. I work as a school doctor in various Waldorf Schools and curative education initiatives. I have also conducted scientific studies in chronobiology and sleep research and I teach at the doctors' training in Brazil.

Ute Craemer: I am a qualified translator and Waldorf teacher. I founded the Favela project Monteazul (monteazul.org.br), the Aliança pela infância (aliancapelainfancia.org.br), the Fórum pela Humanização do Social as well as a group for Brazilian cultural studies called Pindorama (pindorama.art.br). I have written books in German and Portuguese and I lecture worldwide on social topics.

Jüngel: What does "Anthroposophical Society" mean for you?

Answer: The new Council has decided to

study the Christmas Conference for the Foundation of the General Anthroposophical Society 1923/1924 (GA 260) before every meeting. What Rudolf Steiner said in his opening address has moved us deeply. Firstly, that the spiritual revelation was not due to any arbitrary earthly event, but a response to a call from the spiritual world. Secondly, that the impulse for an anthroposophical movement arose from this and that this movement is a "service to God". Thirdly, that the Anthroposophical Society wants to be a mantle for the anthroposophical movement. We want to try and work in this sense, joining these ideals increasingly with the Brazilian culture.

A powerful cultural mix

Jüngel: What does the Anthroposophical Society in Brazil have to give to the General Anthroposophical Society?

Answer: We all three are widely travelled anthroposophists and feel that centre and periphery complement each other beautifully. From the Goetheanum we receive new impulses together with Rudolf Steiner's wonderful work. In Brazil we live in the midst of a vibrant, creative and active mixture of peoples that takes its strength from exactly this cultural mix. The combination of the mercurial creativity of our African heritage and the order-inducing central-European influences is an ideal mixture! And this has an effect on the anthroposophical movement, too. What can we give to the Goetheanum? A combination of artistic influences and experience of dealing with challenging anthroposophical circumstances; the courage to bring anthroposophical contents to people who have no academic background but are hungry for spirit; a buoyant innovative eurythmy; the courage to weave Waldorf education into Brazilian culture and to introduce it, together with Anthroposophic Medicine, into the public education and healthcare system. In short: we fill anthroposophy with life. But we must not be too euphoric: these are all trends which are gradually emerging, and



New team of general secretaries: Sonia Setzer, Derblai Sebben, Ute Craemer

we still notice the attempts being made at copying the European model.

Now to the present Council of the Anthroposophical Society in Brazil: This new model of a sociocratically elected triad of general secretaries that works with a professional anthroposophical team within the Council seems to us to be something worth copying.

Jüngel: And what is worth copying in the General Anthroposophical Society?

Answer: The endeavour of the present Executive Council to focus on the essence whilst being open at the same time to other views and encouraging transformation.

Transparency everywhere

Jüngel: What is the mood like in Brazil?

Answer: The changes are still very new – there is a tangible sense of uncertainty and "How will this go on?" People are demonstrating and mobilizing, but they are also afraid of the future, unemployment and the possibility that only the drug mafia and the army can provide work! Spiritually, Brazil is very open. There is a great sense of being lost, but also a great yearning to understand the spiritual world more consciously. To give just one example: Many people meet regularly and share their views – people from the most diverse religious backgrounds, from Candomblé, a religion based on African beliefs, to St Germain!

Jüngel: What did your predecessors achieve?

Answer: When Ingrid Boehringer was general secretary the number of members and branches grew all over Brazil. And a beautiful building and cultural centre were

created for the Anthroposophical Society. During Michael Mösch's tenure a sense of opening up was tangible throughout the Society that inspired many people and induced them to start individual and joint initiatives.

Jüngel: What are your goals?

Answer: We want to regain the trust of the members, create transparency everywhere, be awake to the questions and concerns of the members, and inspire them to work with us so that they are not just "consumers" of anthroposophy. We are concerned that the essence of anthroposophy may lose its significance within the actual initiatives. We would like anthroposophy to become ever more practical, and the esoteric to stream into the exoteric.

Cultivating contacts

Jüngel: Do the countries with Romance languages work together in the anthroposophical world?

Answer: We unfortunately have little contact with the Romance-speaking countries in Europe. Latin America has an Ibero-American Waldorf Congress and, every three years, the Pan-American Congress on the mission of America. We have eurythmy and Bothmer trainings which are attended by people from all Latin American countries. Because we received much financial support through the Tobias Association (founded by Peter Schmidt), Brazil was able to take on a leading role in many fields of life in Latin America. We have the beginnings of a social initiative, a Latin American social forum. But we could have more contact and exchange with the Spanish and Portuguese speaking countries in Europe.

Jüngel: Do you have particular hobbies?

Craemer: Reading and writing, singing 'Folia de Reis' (a Brazilian Christmas tradition), an interest in Manichean countries like Kyrgyzstan, and many others.

Setzer: More than 25 years ago I started teaching the Parzival main lesson at the Rudolf Steiner School in São Paulo and have been studying the topic ever since. I often give courses on Parzival for interested people and have written a book entitled "Parsifal, um precursor do ser humano moderno" (Parzival, a precursor of modern man). My present studies of Mani are related to this question.

Sebben: Thinking! Eurythmy. Meditation. ■

USA: New general secretary John Bloom

Bringing members and friends into conversation

In June the Anthroposophical Society in America has nominated a new General Secretary. John Bloom, who will be Torin Finser's successor, has experience in social finance and biodynamic farming and is also an exhibiting artist.

At its meeting at Rudolf Steiner House in Ann Arbor from 8 to 11 June, the General Council of the Anthroposophical Society in America met with the four candidates for General Secretary proposed by the Nominating Committee. With deep appreciation for the Committee's work and for the qualities and accomplishments of all the nominees, the General Council unanimously decided to ask John Bloom to take on the duties of General Secretary. John has accepted and will assume his new duties in October at the AGM and Fall Conference. Under the Bylaws, a general secretary serves an initial term of four years which can be renewed by the Council for two additional three-year terms.

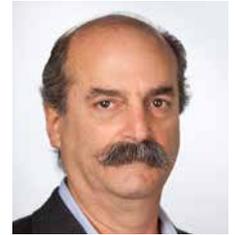
Fostering connections

The candidates met with the General Council and Leadership Team for a day and a half with opportunities for individual interviews, presentations by each candidate on their view of the future of the Anthroposophical Society in America, and small group conversations on practical steps they would take to increase membership in the Society. The Council and Leadership Team followed the lead of the Nominating Committee by balancing our outward impressions with a chance to take our considerations into sleep, which inevitably led to greater clarity and harmony. It was a joy to get to know these four individuals better and to be inspired by their past, present, and future relationships to anthroposophy and the Anthroposophical Society.

A three-person transition team including Rudiger Janisch, who served on the Nominating Committee, current General Secretary Torin Finser, and John Bloom will work with the General Council, new Council Chair Carla Beebe Comey, and the Leadership Team to ensure that the Society's work goes forward seamlessly.

The new General Secretary will serve the whole country but also add visibility to work in the Western region. Torin Finser noted that "one of the most important tasks of a general secretary is to foster connections and bring members and friends into conversation. John is very good at that. Our future sustainability depends upon the activity of

our members and the human, financial, and spiritual resources we can access through our conscious activity and collaborative work."



Many talents: John Bloom

Social commitment

John Bloom has been a member of the Anthroposophical Society since 1983, and a member of the School for Spiritual Science since 1992. He has also served for many years on the Council of Anthroposophical Organizations (CAO) and since 2014 as a member of the Society's Development Committee.

John lives in San Francisco with his wife Joan Calderera, a teacher at the San Francisco Waldorf High School. John has been at RSF Social Finance (formerly Rudolf Steiner Foundation) since 1998, and currently is Vice President, Organizational Culture (www.rsfsocialfinance.org). His work at RSFSF has included developing educational programs that address the intersection of money and spirit in personal and social transformation. He has worked with numerous non-profits in the areas of capacity building and culture change. He has led workshops, lectured, and written about aspects of money, development, and governance for non-profits, and he has done much to familiarize RSFSF's growing staff with Rudolf Steiner's work. He has had a long-standing involvement with aspects of biodynamic agriculture and agricultural land preservation, and has been an exhibiting artist with works in major collections. He looks forward to serving the Anthroposophical Society and its destiny, in collaboration with the General Council, Leadership Team, and members, and working with the North American Collegium and the many initiatives of our movement. | *The General Council and Leadership Team: Deb Abrahams-Dematte, David Alsop, Carla Beebe Comey, Dennis Dietzel, Dwight Ebaugh, Torin Finser, Micky Leach, John Michael, Elizabeth Roosevelt, Katherine Thivierge*

■ ANTHROPOSOLOGY WORLDWIDE

Great Britain: Eurythmy festival at Rudolf Steiner House, London

Infusing life into our culture

The UK festival of Eurythmy, held this year at Rudolf Steiner House in London on 11 March 2016, is based upon the concept of the annual International Forum held at Witten-Annen (DE), in which upper school Waldorf classes, Eurythmy students, stage groups and other artistic groups from around the world come together for a week-long festival of Eurythmy sharing.

At this year's forum in London pupils from the Brighton, Hereford, and St Michael's Steiner Schools were joined by the students of the West Midlands and Peredur professional eurythmy schools. After extending a warm welcome, the eurythmist Michèle Hunter opened the afternoon's performances by inviting everyone present to participate in a ceremonial opening of the festival. A continuous, tightly formed human chain filled the aisles of the auditorium, comprising students, teachers, friends and parents, who formed simple movements to accompany a short tone piece and poem. From the balcony where I was standing, the mood of reverence and beauty that rose up and filled the hall was awe inspiring.

A wealth of poetry and music

The programme was interspersed with the work of both Waldorf pupils and eurythmy students, presenting lively, colourful and harmonious performances, beginning with class five's chorus from Persephone, a prayer from St Patrick, and Hymn to the Sun from Akhenaten by their after school eurythmy club. A pageant of eurythmy continued to unfold throughout the afternoon, the colours of the stage lights, the costumes, the movement of word and of music as singing movement reflecting the diversity and wealth of cultural life accessible to Eurythmy, from Rumi, Akhenaten, and Shakespeare to music including Corelli, Scott Joplin and the modern Japanese composer Yoichi Usami.

The eurythmy school students made visible the transition of the body into a vehicle for sound in space. Moving in rhythmical form as one with others, they demonstrated basic practice forms of eurythmy and a wealth of poetry and music, including the lovely and legendary Ballad of Semerwater, a lake beneath which a lost city lies. "Deep asleep, deep asleep,/Deep asleep it lies,/The still lake of Semerwater/Under the still skies..."

The simple, geometric choreography with minimal gesture and stark identical costumes of class 7 and 8 by Waldorf pupils was particularly effective, as was the performance of class 10's Tchaikovsky tone piece, where the precision and crystal clarity of snowflake formation and the releasing into warm expanded forms were successfully shown with feeling and sincerity.

From caterpillar to butterfly

The tale of the Little White Butterfly, a project devised by a class 12 pupil and performed by her for kindergarten children, was very enthusiastically received. After emerging from its green, restrictive caterpillar, the butterfly flies off to find some colour for its wings - it longs to feel part of the world! - After many attempts, disappointments and encounters, it finally and joyfully displays dappled colour on its wings, or becomes "spotty" as the narrative tells us! This story, including, it's accompanying repeated, gentle song, was moved with effortless grace, energy and charm throughout.

This is a powerful forum for the presentation of eurythmy which seems to harbour the whole beauty of the young person's form within it, bearing the essence of the incorruptible, lighting up and bubbling forth like artesian waters into the darkness of our time. The theme of death and regeneration, including the longing to be coloured by, or to belong to, our planet earth, is remarkably expressed by the nature of eurythmy itself -

From where do the artesian waters of this art spring? We know from Rudolf Steiner that through the beautiful, free movements of eurythmy, a potential arises for connecting to worlds of spirit before birth. It is then that the seeds of our future karma are sown which we see unfold in our life on earth. Furthermore we know that these free movements of eurythmy arise from unspent reserves of etheric forces from the activity of learning to walk as a child.

The faculty to sense the impulses of our karma leading us back to earth again is precisely what is so crucial for our time, giving eurythmy true contemporaneity in the arts: "I am on the way to the spirit, to myself" in the words of the eurythmy meditation.

So, for instance, in the performance of the beautiful butterfly, one could feel, or perceive the concealment of real inner strength in the performer, mysterious, hidden within grace, and in the crystal clarity of the snowflakes appearing and then dissolving into warmth, the emerging capacity for a light filled, conscious, harmonious giving from the individual, who finds greatness in cooperation within a whole group.

All of this belongs to a feeling, to an artistic perception, which rings true in an objective, sense-perceptible form, streaming from the performer to the viewer, giving the opportunity of affirming our deepest selves. Not from a subjective "self-expression", but from what streams out of the new art of eurythmy.

We know also from Rudolf Steiner of the unique, revitalizing nature of eurythmy that works upon us during sleep after having watched a performance. We are rejuvenated, maybe even helped, "to find the way to the spirit, to myself", to our own true being and destiny.

Help children find their feet

Young people face the great challenge to believe in themselves, in the other, and to work together for the survival and the future of our planet. Everywhere – this is universal – youth carries new spiritual vitality, new directives for inner leverage capable of outstripping the darkness of our apocalyptic times and the world desperately needs what they are bringing.

Artists, teachers of eurythmy, let the children be inspired by your eurythmy! Let them have fun in their lessons, find discipline, find their feet, leap onto the stage, and reach for the stars. Find the spirit in the culture of today – it is out there: in small flickers of light, in great beams shining from beneath the darkest clouds onto the earth. Then the spirit of our time will inform and infuse the artistic and educative world of eurythmy, and it will not be submerged somewhere, "...deep asleep, till doom", but will shine and infuse life back into our time and culture. | *Prue Benson, eurythmist, artist and writer, Gloucestershire (GB)*

Holland: Royal award for Corrie Hendriks

Life's work honoured

17 April 2016 was a very special day for Corrie Hendriks. The performance of Rudolf Steiner's fourth Mystery Drama "The Soul's Awakening" brought her 27 years as leader of the theatre group "Drempeltheater" to a conclusion. And on 26 April she was awarded the Royal Order of the Oranje-Nassau.

A twist of fate led Corrie Hendriks in the 1980s to embark on a training in artistic speech. After training as a speech therapist, too, she led courses on Rudolf Steiner's mystery dramas. At the request of an association member she cautiously started to rehearse individual scenes with members of her course.

In the early 1990s she had another sudden inspiration and began to pursue her goal of developing artistic speech further and to perform all of Rudolf Steiner's mystery dramas in Dutch. It was with this in mind that she founded the "Drempeltheater". With her great enthusiasm, respect and love she has since then inspired many people to make a connection with these works of art. In 2010 she achieved her goal after 21 years of work. This was the occasion for her to publish a book on how karma works ("Hoe Karma werkt") and to organize a special festival in order to celebrate "A Hundred Years of Mystery Dramas".

Passing the leading role to Laura Bargmann

After the performance of the fourth Mystery Drama, Corrie Hendriks said, "It is done – now I will be able to die in peace." But to her great joy some members of her group were keen to continue! The present actors benefit from all those years of work – the second cycle of plays, again all four Mystery Dramas, was ready to perform after only six years, on 17 April 2016.

After 27 years the Drempeltheater has come of age. The wish to take the initiative is now expressed from among the group members. This means that Corrie Hendriks can trustfully leave the artistic direction of the plays to these people and devote herself to the further development of artistic speech.

The decision was "sealed" in a symbolic act on 17 April when she handed her brooch with the seal of the fourth Mystery Drama to Laura Bargmann, who will be artistic director – supported by Rob Tuk, who will be in charge of PR and communica-



Corrie Hendriks with mayor Sjaak van der Tak

tions, and Henny van Tuyl as head of organization. Corrie Hendriks will continue to work on the artistic speech aspects with Laura Bargmann.

Tennis coach and registrar

Corrie Hendriks has a firm place in Dutch society: she is married to Ben, and they have four children and eight grandchildren. For 25 years she taught French and Drama at the Rudolf Steiner College in Rotterdam; she co-founded, and was a council member of, the Widar Steiner School in Delft, she worked as a speech instructor and speech therapist, was a board member of the Dutch school for artistic speech, a course leader and board member at "De Kosmos". She was also for 25 years secretary and then head of the Dutch association of tennis coaches and a parish councillor for Schipluiden; she still acts as a registrar and says about this office, "What a joy to be present when people get married and to seal all these karmic encounters."

Her life's work, which consisted in inspiring people to work with one another, of their own accord and wholeheartedly, on Rudolf Steiner's gift to us, the Mystery dramas and anthroposophy, induced King Willem-Alexander to award a royal honour to Cornelia Eleanor Hendriks-Borgers on 26 April 2016. | *Laura Bargmann, Rotterdam (NL) (English translation based on the Dutch to German translation by Heide Ochsner)*

India: Waldorf Teacher Training in Khandala

Wide-spread interest

The two-week Waldorf Education seminar in Khandala was conducted for the eighteenth time this year, from 15 to 28 May, with a total of 180 participants from all over India and from abroad.

As the interest for Waldorf education in India grows, so does the number of Waldorf and Waldorf-inspired schools. This year there was a large group of young participants, including members of the Young Innovators Foundation, who are teaching tribal children in the forests outside Mumbai. A group from the Hare Krishna Community was also among the trainees, since they are planning to found a Waldorf school. Apart from that, there were representatives of various NGOs who are working with very poor children, for instance from the organization Save the Children India, and of course many Waldorf teachers from the fourteen existing Waldorf Steiner Schools in India.

Every morning we formed a large circle and started by reciting a verse from one of the nine world religions we have in India, including my own, Zoroastrianism.

Interested in a youth group

Many of the young course participants have shown an interest in starting a Youth Wing of the Anthroposophical Society in India and they have already had two meetings to discuss the relevant logistics. Ms Ritika Arya and Mr Sashank Nyapati have taken the lead. Ritika Arya talked about this with Constanza Kaliks, the leader of the Youth Section at the Goetheanum, who is supportive of the initiative.

This is a new initiative within the anthroposophical movement in India, in addition to the other existing fields like Waldorf education, biodynamic farming, etc. | *Aban Bana, Mumbai (IN)*

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■ GOETHEANUM

Goetheanum Leadership

Existential threat to 'I' development

At its summer retreat from 6 to 8 June the Goetheanum Leadership looked back, with Friedrich Glasl, over the work done so far by this still relatively young body and identified urgent questions. Strengthening the cohesion of the Anthroposophical Society, the School of Spiritual Science and the fields of practice remains its foremost goal.

During the first part of the retreat the Goetheanum Leadership continued its work with Friedrich Glasl. While forming the Goetheanum Leadership was the main issue in 2012, it was now time to look ahead to the future. What questions and challenges will we be facing? In summary, the contributions evoked the impression that the 'I' development is existentially threatened by the destruction of our very life foundations, the determination of our lifestyles by economic constraints, the powerlessness against the pressures and control mechanisms of the prevailing system, the loss of appreciation of the quality of time, the dramatically escalating social question and the loss of trust in the value of gaining knowledge through thinking.

Strengthening perception and actions

On the basis of the experience of these needs the sections formulated the contents and methods of the steps that will need to be taken. They can only be briefly outlined here:

- Natural science: conducting research more on the basis of how we relate to the needs of our time;
- Agriculture: empowering ourselves, inspired by the needs of the earth, in order to establish new areas of cooperation;
- Education: strengthening the 'I' with the help of an 'art of education' that is based on freedom;
- Humanities: Inspiration and creativity in pursuing the joining of science and art as a cultural mission;
- Social Sciences: opening spaces for conversation and intuition out of a sense of concernment and social responsibility;
- Medicine: more salutogenic research into infectious diseases and mental illness today;
- Visual Arts: research into other areas of life, with the possibility of understanding actions and thought processes;
- Mathematics-Astronomy: developing approaches to research that include



Between rising light and gravity: detail from the Goetheanum's green North window

- anthroposophy and astrophysics;
- Performing Arts: Enhanced/differentiated focus on the privation of language, the ability to listen and communicable reflection;
- Youth: Perceiving and describing the spirit of the time as the potential to determine oneself inwardly in a new way;
- General Anthroposophy: Exploring what it means to be human in cooperation with all the sections.

More cohesion

With these tasks in mind, the next part of the retreat focused on the responsibilities that fall to the individual organs of the Society and the School of Spiritual Science: how can the sections with their various specializations work together in taking new steps forward? What are the challenges and shared responsibilities arising from this for the General Anthroposophical Section? How is the relationship between the Executive Council and the General Anthroposophical Society embedded in the overall structure? What ways of working need to be developed within the School of Spiritual Science to strengthen its impact on the Society and

work of the sections?

Working on these questions with Friedrich Glasl made it possible to formulate concrete tasks for the Goetheanum Leadership and the sections. Strengthening the cohesion of the School of Spiritual Science, the Society and the fields of life has emerged as an urgent priority.

Plans and projects

The third day of the Retreat was devoted to concrete projects and topical issues:

- The next steps towards the Goetheanum World Conference at Michaelmas were presented by the preparation group (Christiane Haid, Ueli Hurter, Constanza Kaliks and Paul Mackay) and developed further in the plenum (see special issue supplement).
- Johannes Nilo presented the Art Collection project (see page 1). In a first step, which is scheduled to take about a year, an inventory will be made as a basis for possible further steps: a great number of objects need to be catalogued and improved storage conditions considered. The proposal to assign responsibility for this project to Marianne Schubert and Bodo von Plato was accepted (with Johannes Nilo as project manager). All present members of the Goetheanum Leadership supported this decision and asked that the plans, including financial considerations and time schedules, should be submitted to the Goetheanum Leadership again in the autumn.
- Jasmin Peschke, a nutritional scientist and new colleague in the Section for Agriculture, introduced herself (see page 7). She will be concerned with questions of food quality.
- Paul Mackay announced his immediate withdrawal as leader of the Social Sciences Section. After discussion the Goetheanum confirmed Gerald Häfner as sole leader of this section (see page 2).
- Stefan Hasler, who is responsible for the stage, presented the performance plans: it needs the cooperation of all sections to dovetail the many conferences with the stage projects.
- Next year's spokespersons for the Goetheanum Leadership will be Bodo von Plato and Michel Florin. | *On behalf of the Goetheanum Leadership: Joan Sleight and Claus-Peter Röh*

■ FORUM

Germany: Meditation Circle

Broad experience

We have broken some unwritten rules of the Anthroposophical Society for our meditative work in Bad Nauheim (DE). Anthroposophical meditation has nevertheless always remained at the heart of our endeavour. We think that our anthroposophical commitment has not been diluted but rather consolidated in this process.

Other spiritual orientations

In 2005 and 2006 I and others read articles by Agnes Hardorp and Thomas Mayer about their courses on “anthroposophical meditation”. We had previously not dealt particularly openly with anthroposophical meditations in Bad Nauheim. We invited the two to visit us between 10 and 12 March 2006. Since then our group has been meeting every one or two months, doing meditation exercises together that were developed by a member of the circle. In 2008 we had a follow-up course with Agnes Hardorp.

As the organizer of these courses I was asked by the Council of the Anthroposophical Centre in Frankfurt am Main (DE) to give a report on the work we do in Bad Nauheim. They had questions particularly regarding our group meditations. But that was not the only breach of rules we committed: when members of the circle, who were interested in anthroposophical meditation, worked with other approaches, we included these in our work. And we spoke about our experiences with meditating.

Over the past ten years we have also become familiar with non-anthroposophical meditations: a Scottish Christian prayer, meditations from



Meditation Circle: anniversary meeting with Wolfgang Kilthau

the Chinese TAO, the Five Tibetan Rites, tree meditations, various Yoga exercises as well as body and breathing perception exercises. We discovered that practising meditations from other spiritual orientations also leads to experiences.

Rudolf Steiner's meditations

I think that being open to other spiritual paths is important for the survival of the anthroposophical Meditation Circle. Many people are seekers today and they may not immediately find their way to anthroposophy. They can gain spiritual experiences in other ways too and wish to speak about them.

We have learned many anthroposophical exercises and experienced Rudolf Steiner's meditations as effective and appropriate for our time:

- the exercise “In the pure rays of the light”
- Rudolf Steiner's Warmth Meditation
- The Rosicrucian meditation
- A Christ meditation by Rudolf Steiner
- “Wisdom lives in the light...”
- We studied reverence exercises from Rudolf Steiner's book “How to Know Higher Worlds” and carried out colour exercises for changing the aura.
- We did some of the accessory exercises together.

- With the help of eurythmists we were able to deepen some eurythmy exercises meditatively.

We found out that meditating together is easier than doing it at home. Who will sit in a room at home meditating for two hours (with a break)? – The time we spend on the individual lines of the word meditations has increased considerably.

We have all got better at presenting the meditations in small steps to the other meditants and we have been confirmed in our own meditative approach. The chakras described by Rudolf Steiner in “How to Know Higher Worlds” have become a familiar experience.

The cognitive work was not done in the group, but left to the individual members of the circle to do at home.

Growing number of meditation conferences

Members of our circle are attending the growing meditation conferences in Germany. The seminars we held have radiated out to other German towns. Two members of our meditation circle are now Class Readers in the School of Spiritual Science (we don't meditate Class mantras in our group). | Uwe Mos, Bad Nauheim (DE)

2016 EVENTS

Norway

Summer Week ‘Methods of Spiritual Perception in Nordic Nature’

Retreat with Dirk Kruse, Dorian Schmidt, Manfred Schleyer, Christine Sutter, Frank Burdich and Scandinavian scientists, 1 to 5 August. Possible extra options: **Prelude** ‘Perception and Observation of Bees’, 30/31 July; **Panel discussion**, 31 July; **Postlude** ‘Oslo and its Surroundings’, 5 to 7 August; **Hiking tour** ‘Through the mountains from fjord to fjord’, 7 to 13 August. Objective Methodical training of perception through dialogue, in a relaxed holiday atmosphere. **Location:** Oslofjord, Hardangerfjord etc.

Contact: Raphael Kleimann, summerweek.baldrion.org/

Great Britain

Summer Conference ‘From Inside Out: Inner Transformation – Social Innovation’

3 to 7 August for members and friends of the Anthroposophical Society in Great Britain.

Objective Exploring the inner and outer dimensions of the challenges we are facing today, and the journey from insight to initiative and how to maintain a living connection with the spiritual in our personal, institutional and community life. Recognizing the healing forces in our own consciousness and in the world. With Tho Ha Vinh.

Location: Emerson College, Forest Row
Contact: Ilona Pimbert, admin@anth.org.uk

Austria

Conference ‘Thinking, Feeling, Will. How the Spirit Works in the Soul’

1 to 4 September, for members of the School of Spiritual Science.

Objective Finding new ways within the School of Spiritual Science; working towards a deeper understanding of Rudolf Steiner's “reverse ritual”

Location: Spital am Pyhrn
Contact: Hannelore Waldherr, hawald@live.at

■ FORUM

The sculptor Norbert Roztocki has created a series of artistic-functional sculptures based on the concept of the double-curved surface.



It all started with Aleksander saying one day, “Dad, I want a bench to slide on, not for sitting on – sitting’s boring!” His wish met with open ears. Creating an object to satisfy this play drive and at the same time bring aesthetic considerations and mundane purpose into an artistic- functional dialogue was just up Norbert Roztocki’s street, something he had been dwelling on for some time. As a photographer, sculptor and designer he has explored the language of form in nature’s living forces and studied the possibilities of the double-bend surface.

Inspired by the double helix

He was particularly fascinated with the double helix, this graceful intertwining of two parallel strands that we know as the basic DNA structure which, as genetic substance, constitutes an essential form-giving and form-retaining principle of life. Would it be possible to create – inspired by this – objects that were not only artistically pleasing but also useful in everyday life? To bring together play and art in such brotherly harmony?

Norbert Roztocki then designed a number of models, all of them based on the double helical structure. Playing with the motif he created ever new metamorphoses. When the first prototypes resulting

from this artistic search were finally produced in life size, it was time for the field trial. Aleksander stood his tractor on one of the sculptures and smiled at his dad who gave him the start signal with a nod of the head ...

This artistic research project has now grown into a small Dornach business: “moveArt” designs, builds and sells a whole range of play sculptures and benches. They are made of strong, ecologically grown timber, some of them several metres long, and made for installation in gardens, courtyards or parks. They are not just there to be looked at, but want to be played and climbed on. They invite you to take a seat, rest and enter into conversation. The sculptures have a harmonizing effect on people and on their surroundings. The eye delights in following the sweeping forms and one is tempted, even as an adult, to follow Aleksander’s example and slide down the pleasing curves.

“Basel Art”

Norbert Roztocki’s sculptures can now be found in many public places, for instance in the Dornach Kindergarten or, quite prominently, half way up the Dornach hill as part of the recently opened Dornach-Arlesheim “Meeting Place of the Generations”. In 2015 the young enterprise found recognition at the Swiss Innovation Challenge, the biggest innovation contest in Switzerland, where it made fifth place. In a few weeks’ time moveArt will also be represented at the renowned “Art Basel” exhibition. | *Natascha Neisecke, Dornach (CH)*

www.moveonart.ch

■ ANTHROPOSOPHICAL SOCIETY

25 May 1933 – 14 June 2016

Georg Maier

For more than thirty years Georg Maier was active as a scientist, teacher and advisor in the Goetheanum’s Natural Science Section. He is known for his original and profound scientific work, his open approach as a teacher who loved puzzles, for his uprightness and consistency – and not least the spiritual strength and patience with which he mastered his Parkinson’s disease.

Emigration

Johann Georg Albert Maier was born in Stuttgart (DE). His sister Magda was four years his senior. Reinhold Maier, his father, was a lawyer and the first premier of Baden Württemberg after the war. His mother, Gerta, came from the Jewish Goldschmidt family. In 1939, the children emigrated with their mother to Great Britain where Georg and Magda attended the Wynstones Rudolf Steiner School. After the war the family was reunited in Stuttgart where the children went to the Uhländerschöhe Waldorf School.

It was Georg’s cousin Heinz Maier-Leibnitz who advised him to study physics, pointing out that chemistry one had to learn whereas physics one only needed to understand. Georg earned his PhD in Munich in 1955.

A lecture by Paul-Eugen Schiller inspired him to work for the Natural Science Section, doing research into the effect of the life forces in physical experiments where all known physical influences were excluded. But these experiments led nowhere – and resulted in his dismissal. Georg Maier learned that etheric and spiritual forces need to be investigated in a different way. Another important event at that time was that he met his future wife Christa,



who cared for him admirably during his final years.

Research projects

He then went on to do research into nuclear reactors. His work on the neutron diffraction of crystals would later form the foundation for the Goethean exploration of diffraction phenomena in light.

In 1969 Georg Maier was called back to the Goetheanum when the Institute was newly founded with Jochen Bockemühl as section leader. The work started then was extremely fertile, at the scientific, anthroposophical and human level. His work with Jochen Bockemühl focused on finding new access to elements and kinds of ether. With other anthroposophically oriented physicists, such as Stephen Edelglass, Manfred von Mackensen, Ernst-August Müller, Heinz-Christian Ohlendorf and Thomas Schmidt, he worked on original approaches to many areas, optics in particular. In the 1990s he became particularly interested in the language of phenomena: the profound significance of encounters in the sensory world. Much of the work done during that period is reflected in the book “Being on Earth” which he wrote with Stephen Edelglass and Ron Brady.

In the room where he died a book lay open with St John’s Prologue – the words “filled with devotion and truth” come to mind. | *Johannes Köhl, Goetheanum*

28 September 1921 – 25 May 2016

Cara Groot

Cara Groot was devoted to eurythmy – it was family, profession and vocation for her, her whole life. And yet, she did not practise eurythmy for herself but in order to contribute to the realization of anthroposophy, of Rudolf Steiner's work. To this she dedicated her life.

She liked to keep in the background and never fought for the place at the front of the stage. She did not aspire to leadership – Marie Savitch and Lea van der Pals held these positions. Cara did not indulge in fundamental discussions about eurythmy – she did eurythmy. Bringing to life a part or a piece according to Rudolf Steiner's artistic indications was all that was important to her.

With greatest devotion and precision she composed a book about Marie Savitch and Lea von der Pals, including valuable information and photographs. She was one of the founding teachers of the Rudolf Steiner School in Aesch (CH), where she taught eurythmy for several years: even the obstinate boys liked to join in. For many years she was in charge of the content and, with a team of helpers, the despatching of the Section newsletter.

A dancer and masseur

Cara Groot grew up in the Netherlands, where she later studied dance and trained as a masseur. She met anthroposophy as a young woman through an acquaintance and studied eurythmy during the war with Willi Stichter. Shortly after the end of the war she came to the Goetheanum, where she lived in very modest circumstances, always sharing a room, until she was able to move into the small, narrow house near the



“Speisehaus” restaurant.

Eurythmists were not paid by the Goetheanum in those days and had to earn their bread and butter elsewhere. At the end of the 1970s Cara moved into the house in Grenzweg 4. Again, her flat was simple, but it lacked nothing: there were a few lovely pictures, eurythmy figures, books and lectures by Rudolf Steiner. She had the most wonderful birthday celebrations here, the room filled with visitors and flowers. She would serve tea and cake, people spent a happy time chatting and left, feeling elated.

The sun in her heart

Her flat was in fact rather dark, with hardly any direct day light. But Cara Groot did not need much outer light, because she carried the sun in her heart. However modest her external circumstances were, she had inner treasures in abundance. She knew so many poems, mantras, weekly verses. In “Faust” she played the part of Euphorion. Her eurythmy made the words and music shine like precious stones – that was all the wealth she needed, and this she shared from all her heart, making many people happy. As a teacher she was strict and demanding, only embarking on the journey with loyal and persistent pupils. In her lay-courses she never set tasks that could not be achieved and every lesson with her was a joy.

Cara Groot was a radiant person, cheerful and with a great sense of humour. She

We have been informed that the following 45 members have crossed the threshold of death In their remembrance we are providing this information for their friends |The Membership Office at the Goetheanum

Val Steigelmann	Cleveland/OH (US)	3 September 2015
Helga Kern	Stuttgart (DE)	5 December 2015
Nella Ferrari	Milano (IT)	21 December 2015
Lotte Lang	Weingarten (DE)	27 December 2015
Erwin Mayer	Geislingen (DE)	1 January 2016
Vera Knür	Bad Boll (DE)	18 January 2016
Liisa Räsänen	Usquert (NL)	3 March 2016
Carl Edelstam	Stockholm (SE)	16 March 2016
Paul Glavin	Lenox/MA (US)	20 March 2016
Beatrice von Aesch	Hünibach (CH)	23 March 2016
Johann Bierende	Nagoldtal (DE)	1 April 2016
Ursula Campbell	Bielefeld (DE)	9 April 2016
Merete Prah	Odense (DK)	13 April 2016
Tamar Urieli	Aberdeen (GB)	24 April 2016
Hans Klöpfer	Bielefeld (DE)	3 May 2016
Gerhard Friedrich	Bautzen (DE)	4 May 2016
Gisela Marten	Hamburg (DE)	7 May 2016
Ingrid Schubert	Wedel (DE)	8 May 2016
Peter Ehinger	Lichtenstein-Unterhausen (DE)	9 May 2016
Matthias Hevick	Molzhain (DE)	12 May 2016
Margret Klincksieck	Hamburg (DE)	12 May 2016
Rolf Bahlrüh	Dortmund (DE)	13 May 2016
Ursula Schötta	Wendelstein (DE)	13 May 2016
Eleonore Heilmann	Nürnberg (DE)	14 May 2016
Erica Eismann	Basel (CH)	15 May 2016
Helga Braun	Bad Überkingen (DE)	16 May 2016
Ilse Reinhard	Fuldabrück (DE)	16 May 2016
Antonella Bildmann	Vaihingen-Enz (DE)	17 May 2016
Guy Leonard	Arlesheim (CH)	17 May 2016
Hanni Wehrli	Dornach (CH)	19 May 2016
Harald Bruns	Hamburg (DE)	20 May 2016
Gisela Jaffke	Stuttgart (DE)	20 May 2016
Ruth Rostrup	Kongens Lyngby (DK)	20 May 2016
Henny Bahrenburg	Dortmund (DE)	23 May 2016
Erna Hoch	Gempen (CH)	23 May 2016
Nancy Aniston	Toluca Lake/CA (US)	25 May 2016
Cara Groot	Dornach (CH)	25 May 2016
Edelgard Obergfell	Laufenburg (DE)	30 May 2016
Annemarie Wildermuth	Frankfurt aM (DE)	30 May 2016
Thomas Hilden	Stuttgart (DE)	31 May 2016
Donald Melcer	Austin/TX (US)	1 June 2016
Lothar Steinmann	Kleinmachnow (DE)	1 June 2016
Erika von Baravalle	Dornach (CH)	5 June 2016
Ludger Simon	Titisee-Neustadt (DE)	10 June 2016
Katharina Gutknecht	Berlin (DE)	12 June 2016

From 14 May to 13 June 2016 the Society welcomed 64 new members 207 are no longer registered as members (resignations, lost, and corrections by country Societies)

loved to laugh. Coarseness she did not like. She admired those who worked hard and were creative. Her fine sense of justice made her stand up for people who were treated unfairly – but never for herself. She had such an affinity with Novalis, she

could be his sister. Cara was a fighter against the opportunistic thinking of our time, a true “Michaelite”. She liked to point out that she was born on Michaelmas – on 28 September, but “after 6 p.m.” – which is basically Michaelmas... | *Eduard Willareth*,

■ FEATURE

Sweden: 103 years of *‘Antroposofiska Bokförlaget’*

«New people will come»

If you wish to study anthroposophy you need access to the relevant literature, above all the works of Rudolf Steiner. Since not everyone knows enough German, it is fortunate that there are people who make sure that anthroposophical books are published in other languages, such as Swedish – not exactly a profitable undertaking.

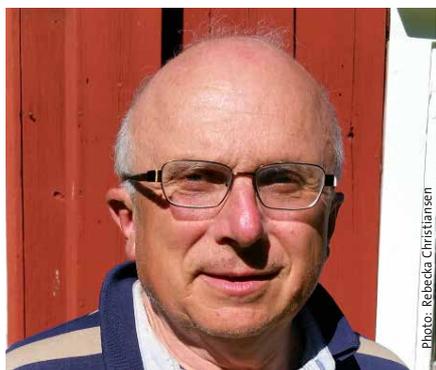


Photo: Rebecka Christiansen



Photo: Annika Diesen

Keeping the Swedish anthroposophic press going: Alex Wahren und Christoffer Amundin

Clearly this document file has seen better times. Whether it is as old as the anthroposophic press in Sweden cannot be established, but it was certainly started before A4 became a standard format. The oldest document in this file dates back to 1914 and is correspondingly brittle. The anthroposophical press in Sweden was one year old at that time and still called “Förlagsförening A.S.”; its name only changed to “Antroposofiska Bokförlaget” in 1926. The company was founded at the same time as the Anthroposophical Society in Sweden – and by more or less the same people.

The document mentioned is a handwritten contract between the Förlagsförening A.S. and the Philosophisch-Theosophischer Verlag in Berlin, granting the former the sole right of translation into Swedish of all of Dr Steiner’s books and brochures as yet unpublished in Swedish, as well as the right to newly edit works that had appeared previously. The contract is signed by Anna Wager Gunnarsson and Marie von Sivers.

Four directors in 100 years

The “Bokförlaget” soon also began to publish the Anthroposophical Society’s newsheet for members – another financially hazardous undertaking that was constantly in the red. When the Goetheanum asked that the international news should also be published in Swedish, the publisher’s limited means became apparent. Cooperation with other Nordic coun-

tries was not always easy either: while there was no lack of goodwill, money was as short everywhere in the 1920s as it was in Sweden.

But there was continuity despite these difficulties. The older members of the Swedish anthroposophical press often remained active until they died, with younger ones appearing at opportune intervals. In 1946 the “artist Arne Klingborg” was mentioned for the first time. Anna Wager Gunnarsson was active for four decades. After her death, her place was taken by Margaret Langen-Riedel, who remained in office until Urban Forsén took the helm in the 1980s. He was followed by Antonius Zeiher who stayed for many years. Today, it is Alex Wahren who is making sure that there is continuity.

Printing more copies

The Swedish anthroposophic press often had to print 1000 copies to keep the printing costs to a reasonable level – but then it took years or even decades to sell them. Alex Wahren relates that “In 1989 we put in a large investment and printed 3000 copies of the ‘Philosophy of Freedom’. By 2014 they were finally sold and we have just printed 500 new copies. In the past we tried boosting sales by giving some of the basic books more modern titles because the old ones seemed rather clumsy. That just caused confusion among the readers, however, and did nothing to increase sales.”

The publishing list is made up almost

entirely of translated books – Swedish anthroposophists tend not to be writers. Even a greatly admired speaker like Jørgen Smit was relatively unsuccessful as an author.

It has rarely been possible to pay professionals to do the translations. Anna Wager Gunnarsson wrote in her memoirs, “If people keep complaining about the low literary quality of our translations, we must simply point out to them that, had we waited for greater literary talent, we would still be waiting today for Swedish translations of Dr Steiner’s work.”

A difficult departure

Since 2014 Christoffer Amundin, who is also in charge of the Robygyge shop, has been head of the publishing company. This move made sense seeing that Robygyge is located above the book warehouse and, in any case, is the only distributor for the Swedish anthroposophic publisher.

In the 1960s a wave of anthroposophical inspiration swept through the country. But circumstances have changed since then. All the institutions are struggling to survive. This is particularly noticeable in publishing where one depends on donations. A merger with other very small anthroposophical publishers is hardly possible: most of them are foundations and there is no easy legal way of changing them into other foundations. But discussions are underway among some of these publishers who are trying to find other forms of working together.

New modes of publishing are being discussed, of course. E-books don’t seem to be the way because it costs you more to print out a book than to buy a copy. And when the subscription ends, the book disappears. Setting up an e-commerce network also needs the kind of financial “muscle” that the Antroposofiska Bokförlaget is lacking.

The situation of anthroposophic publishing in Sweden has not really changed. But at least the document files have become more robust – and more extensive: while sales are not increasing, the necessary paper work certainly does. Still, Christoffer Amundin is convinced “that new people with new projects will come. And then we will be prepared and able to help.” | *Jürgen Vater, Järna (SE)*

Extract from *‘Forum Antroposofi’*, St John’s issue 2016 – antroposofiskabokforlaget.se