



School of Spiritual Science
Goetheanum World Conference 2016
27 September to 1 October 2016

World Conference
Conferencia Mundial
Welt-Konferenz

About this special issue

The planning for the Goetheanum World Conference is now well underway. A time schedule has been drawn up and the topics for the specialist and section groups have been identified and formulated. Schedule and topics are documented here so that everyone can participate in the planning.

Questions from the future

Tasks of the School of Spiritual Science

The intentions and main preparatory phases for the Goetheanum World Conference have been documented in *Anthroposophy Worldwide* since the end of 2014. With only three months to go before the event, we present some of its central motifs: what is it all about? How will the conference be structured?

Why the name “Goetheanum World Conference”? Which specific quality of anthroposophy does the word ‘Goetheanum’ evoke? One could say it is the will to become visible. The spirit must not remain concealed, but become apparent in the realm of physically manifested cultural achievements. And the physical must be formed in a way that allows the spirit to manifest in it. When Rudolf Steiner, in 1913, referred to the Goetheanum building as a symbol to be raised in the cultural world, he spoke not only of the building as such, but of the Goetheanum as a gesture. This is why the word ‘Goetheanum’ also designates the ‘will to become visible’.

The word ‘world’ is inherent in the mode of the invitation, ‘People seeing People’: it is not only used here in an abstract or programmatic sense to denote globality. It means that the world is actually present, represented by the people who will come together. ‘World’

therefore means ‘people’: people who see each other.

The third word in the title is ‘conference’. It is not used here in the usual sense as an event where a particular programme is provided. This Michaelmas gathering will not be a presenting and receiving. Conference, in its original sense, means to enter into dialogue, to search and re-search; it means not knowing but listening to what emerges in the dialogue between ‘I’ and ‘I’; and it means speaking with each other in a way that allows all that wants to become knowledge and will to gradually emerge. This conference will be a conversation – with a certain orientation surely, but also with the risk of an unforeseeable outcome.

The conference schedule

The three central days of the conference will be full days which we will spend together, inspired by the appeals

1 **Christiane Haid, Ueli Hurter, Constanza Kaliks, Paul Mackay**
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of the Foundation Stone Meditation, to “Practise Spirit Recalling”, “Practise Spirit-Awareness” and “Practise Spirit-Beholding.” The afternoon of the arrival day, from 3 p.m., we will devote to finding ways into this triad of exercises by addressing one another as “human souls”– with opening talks and artistic performances and with a first sharing between all conference members. This day will send an active stream, coming from the past and going towards the future, into the conference. The final day will lead towards this stream another stream which comes from the future and is not so much a knowledge as a will stream. This stream from the future needs to be consulted and increasingly enlightened; it takes its power from the “That good may become” in the fourth verse of the Foundation Stone Meditation. The days of the conference are joined together by artistic evening events and an artistic performance to start the day in the mornings.

Mornings

After the artistic prelude we create a listening space in the Main Auditorium for two introductory talks. The day devoted to “Spirit-Recalling” is intended to make us aware of the power that, streaming from the original source, is effective today in each of us, in anthroposophy and in humanity. The day of “Spirit-Awareness” asks about the Michaelic world-affirmation that is expected of us in our time. The day of “Spirit-Beholding” will try to illuminate from the future what is now growing towards it. In the second half of the morning we will, in conversation, relate the contents of these opening contributions to our own experiences. These conversation groups should be mixed groups, bringing together people from a variety of backgrounds.

Afternoons

In the afternoons the sections of the School of Spiritual Science and their current tasks and concerns will be given priority. The sections, which have a vertical orientation, were formed in the encounter with the spiritual-scientific impulses Rudolf Steiner received in his research into the various section fields. They connect with the existential impulses of all those who are active in these fields. From this perspective the

“fields of life” can be seen as section fields.

What does the future expect of each of the section fields? Can the individual sections formulate a direction and priorities for their work over the next seven years? The section and specialist work groups will provide the space needed for this work and their questions are presented below in detail. The second half of the afternoons will unite all conference members in the Main Auditorium again, where we will hear prepared and spontaneous contributions on burning questions and promising initiatives.

Conference goals

In organizing this conference the Goetheanum Leadership pursues the following intentions:

- To critically scrutinize the real division that has arisen between the School of Spiritual Science, the Society and the fields of life, and to re-ignite the will to work together;
- To face the challenges of our time as they manifest in the section fields and gain a degree of clarity about the contributions we can make on the basis of anthroposophy towards mastering these challenges;
- To open a space for dialogue within the anthroposophical movement, so that we can approach the 100th anniversary, in seven years' time, of the foundation of the Anthroposophical Society and the School of Spiritual Science – with openness, interest and inner commitment.

People seeing people

It is still possible to suggest people you think should attend the conference. If there is anyone in your sphere of life whom you would like to suggest, please contact us by email (michaelikonferenz@goetheanum.ch) or letter, stating what this person does and which town and country he or she lives in. Do consider younger people also. We are looking forward to working with you in the way outlined here and our warmest regards | *The preparation group (Christiane Haid, Ueli Hurter, Constanza Kaliks and Paul Mackay) on behalf of the Goetheanum Leadership*

Section and specialist work groups

The afternoons will be given over to the global questions that have – through the karmic involvement of individuals and the fields of life emerging as a result of their actions – found expression in the sections of the School of Spiritual Science. What questions arise from today's challenges that we need to confront in the next years?

Section for Agriculture

Spiritual sources for a paradigm shift in the farming and food industry

The farming and food industries are not coping with their task today – nowhere in the world. A billion people are starving and just as many are obese. In addition, farming creates a negative ecological balance and an ongoing decline in food sovereignty, which means that the problems of hunger and malnutrition will grow. A paradigm shift is called for. The way we have to go was set out in the 2008 World Agriculture Report: farming needs to become ecological, regional, based on experiential knowledge and multifunctional. Many people and organizations work together in a loose multifaceted network to make this kind of rethinking and reorientation possible. For almost a hundred years, the global biodynamic movement and Demeter community, with all the innovations they have introduced (fertilizing, seed production, phenomenological research, associative marketing etc.) have played an active part in this.

The biodynamic approach has always been nurtured by anthroposophy and is in tune with nature and with the human being. It opens up perspectives for evolutionary and cultural developments and is based entirely on individual freedom. Will we be able, in the years to come, to feed the necessary paradigm shift out of this spiritual source? There are actual tendencies in the wider organic movement that need spiritual deepening: an ecological approach based on purely causal and quantitative considerations, for instance, or the pressure for standardization that undermines individual responsibility, or the conventionalization of the organic

market. We must ask three questions:

- How can we proceed from purely ecological considerations and calculations to an agricultural perspective that sees the farmer as a value-creating agent in that he contributes to the cultivation of soil, plants and animals?
 - How can we deal with common goods in a modern way? Will we be able to develop principles based on existing methods – in land law, variety protection, the brand community and many others – that show how free individual achievements can promote common property rather than serve people’s self-interest, as is often assumed?
 - Can we, from the various examples of transparency and cooperation within the supply chain, derive and develop an “associative zone” where we will develop the economy aspect of our field in practical research in the same way as we have developed the nature aspect?
- The goal of this work group is to formulate essential points on which we can work, out of the sources of anthroposophy, over

the next seven years leading up to the centenary of the Koberwitz impulse, in order to promote the paradigm shift that will be crucial for the farming and food industries. | *Ueli Hurter (CH), Jean Michel Florin (FR) and others*

Natural Science Section

Crisis of nature – crisis of humanity

From the natural sciences we expect crucial insights into the relationship of space, time and matter – in modern physics this relates increasingly to the “edge of dimension”. At the same time we create an ever growing potential for the destruction of the earth’s biodiversity and of our own humanity, whereas their preservation clearly constitutes one of the main global goals of the UN.

The growth of technology is inevitable. But we are, on the one hand, called upon to gain a holistic understanding of the way technology works and the consequences it

has for humanity, and, on the other, to create a counterbalance – particularly when it comes to our relationship with nature. Rudolf Steiner referred to this as a relationship with super-nature.

How can we, with the appropriate cognitive methods, create the foundation for living humanely as individuals in a technologized world? We will look at the Goethean approach, which was, after Goethe, further developed by Rudolf Steiner and other scientists, and particularly at the future relationship of technology to sub-nature and super-nature. | *Johannes Kühl (CH) with members of the Section faculty*

Mathematics and Astronomy Section

Dialogue between human beings and cosmos

Astronomy is one of the most dynamic and exciting fields of modern science. Its research results often meet with great interest. The beauty of the images of far-distant planets, icy trans-Neptunian

Goetheanum World Conference 2016 preliminary programme

Tues, 27 September	«Spirit Recalling» <i>Strength from the original source</i> Wed, 28 September	«Spirit Awareness» <i>Michaelic world affirmation</i> Thur, 29 September	«Spirit Beholding» <i>What wants to come towards us?</i> Fri, 30 September	«That good may become ...» <i>Affirming the will</i> Sat, 1 October
8.30 a.m. Instrument of self-knowledge: Eurythmy demonstration on motifs of the Foundation Stone Meditation				
	Introduction Christiane Haid (Ge) René Becker (Fr & Ge)	Introduction Constanza Kaliks (Sp & Ge) Matthias Girke (Ge)	Introduction Li Zhang (En) Helmy Abouleish (Ge)	Introduction Conference moderators
10.00–10.45 a.m. Break				
	Conversation groups on the theme of the day	Conversation groups on the theme of the day	Conversation groups on the theme of the day	Looking back Looking ahead: visions and initiatives
3 p.m.	12.15–2.30 p.m. lunch break			
Opening Paul Mackay (En) Ueli Hurter (Ge)	Section and specialist work groups	Section and specialist work groups	Section and specialist work groups	
4–4.45 p.m. break				
Break and meeting of conference members for terrace talks in groups of four Short contributions: Joan Sleight (En) Bodo von Plato (Ge)	Plenary session with artistic presentations and short contributions Looking back and looking ahead	Plenary session with artistic presentations and short contributions Looking back and looking ahead	Plenary session with artistic presentations and short contributions Looking back and looking ahead	
6 p.m. evening break				
8 p.m. Orchestral concert, introduced by Stefan Hasler «The Way of Life» by Alois Hába	8 p.m. Demonstration and scenes from Rudolf Steiner’s Mystery Dramas	8 p.m. Eurythmy for Michaelmas	8 p.m. Demonstration and scenes from Goethe’s «Faust»	

objects, minute cometary nuclei or unusually shaped asteroids inspires awe and reverence. The astrophysical knowledge of stars and their evolution or of the universe as a whole has a fascination all its own.

The highly differentiated astrophysical image of the cosmos has long transcended the boundaries of materialism, as is apparent, for instance, from the fact that modern astronomical results confirm certain tenets of anthroposophical spiritual science. Today's questions regarding the relationship of earth and cosmos, or regarding our connection with the cosmos, go far beyond merely physical considerations. They relate to the life of soul and spirit, a dimension that only a spiritual approach will be able to embrace.

In this work group we will look at the development of human intelligence in the field of astronomy. How has astronomy evolved from the last pre-Christian era to the first post-Christian Michaelic age – in other words, our age? How can we discover in astronomy what Rudolf Steiner, on 20 July 1924, referred to as the “first penetration of earthly intelligence with Michael's spiritual sword”? What is the spiritualization of astronomy asking of us today? | *Oliver Conradt (CH)*

Medical Section

A health crisis or what is wholesome?

The rapid progress of modern medicine in the last hundred years is owed to increasingly effective disease control. Today, many people survive severe accidents or acute illnesses thanks to infusions, antibiotics and/or successful surgery. Many are saved from acute emergency situations in the air or at sea. None of us would want to do without this kind of progress. Yet it promotes a “powerful medicine” (Hansueli Albonico) that is becoming increasingly industrialized and economized. Whether we are patients or professionals in the “health system”, we often feel that we are determined by external processes.

Disease control is not the same as health protection. Today, one in ten people is affected by diabetes mellitus, the most common form of diabetes. If things continue as they are, this proportion will be one in three by 2050. Obesity and hypertension are on the increase in societies with a “western lifestyle”. This trend cannot be

stopped by a medical system specialized on disease control, and the treatment of its consequences grows ever more unaffordable. Antibiotics threaten to become ineffective as a result of their misuse in animal breeding and for harmless infections. Despite its impressive innovations medicine has not found a satisfactory solution for the treatment of cancer. Our health is endangered by the fragility of human relationships, environmental destruction and growing stress at work – and increasingly also due to war, displacement and traumatization.

A humane and confidence-inducing medicine needs values and answers to ethical questions – for instance regarding prenatal interventions or the inner affirmation of treatment, especially of dying patients.

The movement for integrative medicine is growing worldwide, seeking to combine “the best of both” – disease control and health protection. Meditation and mindfulness-based stress reduction (MBSR) are practised increasingly and accepted as medically effective. Body therapies such as osteopathy are growing fast; more and more people eat healthy food and use herbal medicines. What can Anthroposophic Medicine do to promote an integrative medical approach that does not only apply “best practice” but sees illness as the disintegration and healing as the reintegration of the members of the human organisation, and feels responsible for the evolution and future of humanity?

With this in mind we will consider the challenges and chances of Anthroposophic Medicine in the world and its place in contemporary medicine. What contributions would Anthroposophic Medicine like to make to the emerging Integrative Medicine? What would it like to achieve and what are its present achievements? Where is it most appreciated and used? | *Matthias Girke (DE) and Georg Soldner (DE)*

Medical Section

Curative Education and Social Therapy

The field of Curative Education and Social Therapy sees itself as an effective instrument of society that enables individuals to become part of a greater whole. Children, adolescents and adults who are experiencing challenges and difficulties in taking hold of their body and of the world are given the possibility to develop and

learn so that they can be as independent and self-determined as possible. This approach is in keeping with the global paradigm shift foreseen by the UN Convention on the Rights of Persons with Disabilities.

There is also the question as to the spiritual and social initiatives that need to guide and support these developments so that their sustainability in our communities and in society can be ensured. The tasks in question are, after all, not just of a professional but of a universally human nature.

All this applies particularly to people who have come together in the Anthroposophical Society. Their image of the wholeness of the human individuality and of the special task we each have in life can help to make sure that people with disabilities are able to participate in all areas of life that are permeated by anthroposophy. What we have cultivated in our centres and organizations could, with this kind of social initiative, enable people with disabilities to become active members in all areas of human community and society.

What can the School of Spiritual Science do so that these developments are not only seen as a social task but as a spiritual path?

This work group will be a place of dialogue for people from all anthroposophical fields with an interest in curative education and social therapy – parents, relatives and professionals. | *Bart Vanmechelen (BE) and others*

Pedagogical Section

Individual impulses of the zeitgeist – the mission of education

Group 1: The social foundation stone of education

The future development of society and individuals depends on the quality of our lifelong learning as well as on our initiating, demonstrating and defending of a free spiritual life. In 1919 Rudolf Steiner laid the ‘foundation stone’ for a school that encompasses both aspects in that the school's social structure is also important besides the teaching. The social question and the question of education depend on one another.

“The question is not what kind of knowledge and skills are needed for the existing social order, but what lies dormant in the human being and wants to unfold. Then we can bring the innovative forces of the

growing generation to the social order and the social order will be enlivened by the young people as they enter it. It would be wrong to bring up the growing generation to be what the existing social order wants them to be.” (GA 24, p. 37)

The reality of education is ultimately determined by those who teach. It is their task to develop the foundation stone of education and to adapt it to the needs of the time. Rudolf Steiner’s image of the human being is dynamic and holistic. We are called upon to keep recreating it and to make it the new foundation of our pedagogical work. The cosmic dimension of this image of the human being will be particularly important, and increasingly so. “If we systematically think of a world in which human beings don’t exist, we should not be surprised to find ourselves creating a world in which they can’t exist,” Stephen Edelglass writes in *The Marriage of Sense and Thought*.

The foundation stone consists in the radical affirmation of the human being. And education does this in its own field. | *Florian Osswald (CH) and others*

Group 2: Individual impulses of the zeitgeist

We can only educate young people towards freedom, towards acting out of freedom in a future society, if our school organism is embedded in a free spiritual life where the young people’s spiritual autonomy is respected and promoted. The crises of our time show how deeply the experiences in childhood and adolescence affect the young person’s future biography. And amazing changes can be made where people decide, out of their free individual intuition, to take action and help.

In his lecture of 7 October 1922 (GA 217) Rudolf Steiner said, “The new intuitions must arise from each individual soul; in other words, each human being must become a source of morality.”

Looking towards the next generation and the times ahead, the Education Section will work on the conditions that the individuality needs. We will, from the point of view of Spirit-Recalling, Spirit-Awareness and Spirit-Beholding, look at how individual intuition manifests itself:

- How does the stream from the past merge with the future destiny in the will of the individuality?
- What comes towards us from the events of our time on the one hand and as a re-

sult of our own actions on the other?

- How do the artistic-rhythmic qualities of teaching affect the development of inner freedom?
- How do we inspire and support the development of “free will” in thinking? | *Claus-Peter Röh (CH/DE) and others*

Social Sciences Section

The dramatic social and economic crisis of our time

Group 1: Social crisis and social efficacy – how do we learn to actively contribute to the public life?

No one remains unmoved by the suffering in the world. Terror, war, displacement threaten the lives of countless people. Despite all the scientific, cultural and economic progress, our social reality is increasingly determined by horrendous poverty and obscene wealth, threats to climate and earth, and the surveillance and economization of all spheres of life. There is a growing sense of system coercion and powerlessness. The prevailing rules and institutions as well as the ideas and concepts underpinning them are becoming increasingly questionable and unfertile.

More and more people feel called upon to change the social conditions, but they are lacking the necessary alternative visions. How can we make meaningful contributions? Where do we see new ideas? How do we meet our time and its questions? What tasks emerge from this for the Anthroposophical Society and the School of Spiritual Science? How can we form alliances with those who also seek to improve the situation? What can the anthroposophical social sciences contribute to this? And how can Rudolf Steiner’s social impulse be recognized, understood and taken hold of today? | *Gerald Häfner (CH), Helmy Abouleish (EG)*

Group 2: Surviving within the system? Or opting for a new, sustainable, associative entrepreneurship?

Anthroposophy has become a product or service in many areas. Thousands of smaller or larger enterprises are working to make this possible. They include social institutions such as schools, hospitals, farms and factories, and not least the Goetheanum. As individual initiatives or networks

they all had to find their place within existing economic or legal systems. The more successful they are, the more they struggle to “survive in the system” by adapting and by accepting compromises, conventions and distortions.

Are there ideas and impulses out there for new, associative, system-changing or –creating, sustainable approaches to entrepreneurship? | *Paul Mackay (CH), Justus Wittich (CH/DE)*

Visual Arts Section

Disenchanting and liberating the form

Art used to be embedded in a living context where culture and cult were still one. This context no longer exists. However, this does not mean that we have to settle into predefined forms and existing contexts. We need to create a new, living context. We need to disenchant the old forms in order to set free their “resonance”; then new forms can emerge.

If art is what we need in order to unfold our humanity, then art is also needed in all the fields of life that have been inspired by anthroposophy, so that they can become more humane! There is clearly an awareness of this now. Rudolf Steiner introduced his situation ethics 120 years ago – people hardly understood it then. Today, many people know that anything else will lead to inhumanity. What does the Goetheanum art impulse tell us about this?

In this work group we will first look at the old mystery stream and ask how this is transformed in Rudolf Steiner’s approach to art. The contemplation of Rudolf Steiner’s original sketches will support us in this process. What do we think is the task of the Visual Arts today? | *Marianne Schubert (CH) with Christine Gruwez (BE) and Hannes Weigert (NO)*

Section for the Performing Arts

What is the effect of meditation on our everyday professional work?

Specialist group for eurythmists, speech artists and musicians

As eurythmists, speech artists and musicians we are confronted with challenges such as the loss of speech, the loss of connection with one’s motor skills, the

loss of the relationship between soul life and spiritual intention, and the loss of communication. The three temporal arts offer, each in its own way, manifold possibilities to remedy this situation.

We often feel isolated in our everyday work situation – and we ask how one can create conditions through enhanced inner work that make it possible for us to feel connected with our colleagues everywhere in the world. Many people are very open today and they long for spiritual deepening; at the same time they have a strong sense of truth and authenticity. This means that we each face particular challenges.

These questions will be explored in our section over the next years, through various approaches and linked in with our immediate professional research, for instance into the power of the sounds and the expression of tones. What could an approach look like that is appropriate for our time? How can we be open to urgent inner questions? How do we become spiritually awake in our work? How can the future be “attracted” through meditation and professional meditation?

We invite everyone interested to join us in conversations about how we can, in the years to come, create conditions that are conducive to these changes. | *Stefan Hasler (CH) with Silke Sponheuer (ZA) and Agnes Zehnter (CH)*

The Literary Arts and Humanities Section

Rudolf Steiner in the scientific context of the future

What do the future years hold for Rudolf Steiner’s work? How will it be received, processed, conveyed – as anthroposophy is becoming more deeply rooted in the academic field?

In a few years’ time the complete edition of Rudolf Steiner’s work (Gesamtausgabe) will be finalized. The response to the commentary and structure of a first critical edition of Steiner’s written work - which was printed by a renowned scientific publisher - seems to suggest that a new approach needs to be found. This work group will be about

- developing visions and aspects of a reception of Rudolf Steiner’s work that is suited to our time and meets academic requirements,
- Outlining, on the basis of some written main works, the scope and dimensions of an adequate analysis of the histori-

cal, philosophical, scientific and other contexts as well as the epistemological foundations and biographical aspects of the work. This work should be continued.

- Asking how one can build the basis for an anthroposophical interpretation of the texts that will not exclude academic readers from the outset. What differentiates a general-scientific commentary from a purely anthroposophical hermeneutic or even an independent, self-reliant analysis of Rudolf Steiner’s approach?
- How can people today – in training, in branch meetings, at university – be introduced to the texts in a way that inspires in them the ability, competence and joy in continuing to work with them of their own accord?
- The significance of Rudolf Steiner’s work for a spiritual science of the twenty-first century.

The questions outlined here will be addressed in short contributions and conversations. The idea is to establish a longer-term cooperation, such as a research centre on Rudolf Steiner’s work that could bring together the endeavours of several institutions. | *Christiane Haid (CH) with Martin Basfeld (DE), Peter Heusser (DE), Wolf-Ulrich Klünker (DE), Martina Maria Sam (CH), Jaap Sijmons (NL), Hartwig Schiller (DE), Tomas Zdrzil (DE), Renatus Ziegler (CH) and others*

Youth Section

How do questions about a spirituality that is rooted in life manifest today?

Many young people today clearly search for spiritual experiences, for a broader consciousness and inner deepening. How can they develop an inwardness that does not conflict with their everyday lives, that supports autonomy and vitality and allows them to experience that they can play a part in what is happening in the world?

Rudolf Steiner’s impulse to give a space to the “spiritual striving of young people” within the School of Spiritual Science suggests that something connected with its aims (i.e. learning how the spirit works in human beings and in the world) manifests in young people. The questions and challenges of the times express themselves in young people – in an immediate, exemplar-

ry and existential way.

How do we perceive these questions? How are they expressed and how can we support their articulation so that we hear and address the seed-like expectations of young people today? Are we prepared in our trainings, work places and institutions so that young people can ask and talk about their questions? Have we made awareness of and openness towards the questions of our time the foundation on which the spiritual life can be consciously cultivated? And what are the next steps we need to consider? | *Constanza Kaliks (CH) with Marco Bindelli (DE), Adrian Locher (GB), Michael Schmock (DE), Nathaniel Williams (US) and others*

General Anthroposophical Section

The crisis of humanity or the foundations of human dignity

Group 1: Changing values and spiritual practice. Directive forces, in individuals and society, for a humane future

Life conditions today, and in the future, ask for a radical and well-considered change of values everywhere in the world. In a globalized and multicultural world, our dignity as human beings needs a broad foundation, from which the values can grow that comprehend, and defend, the individual as well as societies in a way that is appropriate to our time and to today’s consciousness.

This change of values has begun, and it will bring a spiritual dimension to the prevailing digital (virtual) dimension of human and planetary existence. Can this change of values and lives be complemented by a method of gaining knowledge of this spiritual dimension? How do ethical standards change when they begin to embrace the inner spiritual work and experience of individuals?

Anthroposophical spiritual science is based on the practice, development and teaching of a spiritually oriented “art of life” (Friedrich Schiller). It tries to transform civilization and its practices in all fields of life. Its scientific method is informed by the anthroposophical movement and its School of Spiritual Science, which both look back on a hundred years of experience and cultivate an attitude of openness towards the future.

The General Anthroposophical Section of the School of Spiritual Science will, in

the coming years, pursue the further study, practice and public representation of this art that is able to contribute to a profound change in values. | *Bodo von Plato with Jan Baker-Finch (AU), Frode Barkved (NO), Nodar Belkania (GE), Renée Cosette (CA), Gioia Falk (DE/CH), Robert Gordon (AU), Wolfgang Held (CH), Henning Kullak-Ublick (DE), François Lusseyran (FR), Jesse Mulder (NL), Peter Neurath (CZ), Shelley Sacks (GB), Robin Schmidt (CH), Wolfgang Tomaschitz (AT)*

Group 2: Levels of consciousness and meditative exercises

When we sleep we lose the capacity to send our will into our inner physical organization. As a result our will cannot be directed outward through the senses. This does not mean that our sense organs are inactive. The relationship between the outside world and our senses does not change. When the physical body is at rest, the ether body is the more active and its activity radiates out, particularly through the senses. Of this we are at first unconscious.

These impressions, which are made in the etheric substance of our senses during sleep, proceed to the organic ether system that forms our etheric organization. This organization consists of forms of thought, streaming thoughts, which appear in us as individualized thinking.

By taking hold of these events ever more consciously, we transform our sensory activity also during day consciousness, which means that the relationship we have with the external world when we are awake will also change. | *Seija Zimmermann (CH/FI) and Leena Westergren (FI)*

Group 3: The Living Active Centre in Encounters

The living element is always in growth, transformation, change and becoming. Relationships are alive, unpredictable, in continuous motion and process. Establishing relationships through the meeting of opposites, awakening to isolation, acceptance of limitations. Encountering the other in loneliness, understanding the self through differences, meeting in the creating and dissolving of thresholds. Expanding and cultivating inner and outer spaces of

the self to invite and include relationships to other living beings (both perceptible and non-perceptible).

“Living reciprocal relationship includes feelings, but does not originate in them. Connection is built up through living reciprocal relationship, but the builder is the living and active centre.” Martin Buber’s impressive sentence in his book “I and Thou” speaks directly to the human being, but to really live, act and research accordingly, is a challenging task which easily invites the engagement of counter forces.

“Evil is a force that can destroy mankind or develop mankind and the outcome depends on the quality of social encounter”, says Felicitas Vogt in “Through the Eye of the Needle”. In his spiritual science, Rudolf Steiner gives a range of indications suggesting the development of new qualities of encounter on a higher level.

We will explore these discoveries in shared dialogue, according to the approach of “inner

perception” described by Peter Bieri in “Das Handwerk der Freiheit”. We will attempt to make the inner concepts and experiences visible and “speaking”, so that the capacity for relationship can form the basis for societal and intentional integration. | *Joan Sleight (CH), Torin Finser (USA), Mats-Ola Olson (SE)*

Group 4: The Anthroposophical Society today: its meaning and task

The twentieth century was dominated by ideologies. As a result two world wars were started in Central Europe. Rudolf Steiner, in contrast, introduced a civil-society organization as a place of encounter where people can share their views and concerns about the needs of the time and the cultural tasks that await urgent action worldwide.

The twenty-first century has been marked by profound demographic changes. The global free market is causing ecological disasters, growing poverty among the middle classes and financial crises. In the wake of these developments national emotions have begun to flare up again – with polarizing slogans and enemy stereotypes that evoke diffuse fears of a third world war and leave people wondering

where this conflict potential comes from.

How can we, against this background, understand and re-define the goals, meaning and tasks of an anthroposophical society? How do we need to work and meet each other for this society to become effective?

This work group is for the friends of anthroposophy who are enthusiastic about Rudolf Steiner’s idea of society, for whom this idea is a necessary step towards understanding the present crisis of humanity as an awakening at the threshold to the spiritual world, and who are inspired by this understanding to become active. | *Michaela Glöckler (CH)*

Group 5: The spiritual impulse of Christian Rosenkretz and Michael today

In this work group we will try to understand what it means for our work that we are living in an extraordinary age. According to Rudolf Steiner Michael will be the ruling spirit of time – invested, however, with the power of an Archai – up until around 2300 to 2400 AD.

For those who live today this means that it will most likely be their only or last incarnation under Michael’s leadership. Christian Rosenkretz is another leader of humanity, but he is active throughout the entire fifth cultural era (1413-3573 AD). Rudolf Steiner’s research gives us access to this individuality. We will be less concerned with analyzing the historical background of Christian Rosenkretz – this kind of information can be found, for instance, in Rudolf Steiner’s lectures on “Esoteric Christianity” (GA 130) – but with identifying how the Rosicrucian quest for knowledge can be made fertile and creative today and in future, so that we can support and promote Michael’s mission – rather than just prepare it, as was the case before (cf. Leading Thoughts 130 to 133). We will look specifically at the unique situation that a Michaelic era coincides with the long-term task of Christian Rosenkretz as a leader of humanity, in particular with a view to what we, as “anthroposophists who are willing to take action”, can do to support this leadership. | *Virginia Sease (CH) with Stefano Gasperi (IT)*

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