



December 2017 • N° 12

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## ■ ANTHROPOSOPHICAL SOCIETY

*Preliminary invitation to the 2018  
Annual Members' Conference at the Goetheanum*

### What do we build on?

«What do we build on?» will be the motif of a conference to which the Executive Council and Goetheanum Leadership would like to warmly invite all members. The conference will form part of the Annual Meeting and AGM at the Goetheanum from 22 to 25 March 2018. Issues discussed will include future perspectives of the Anthroposophical Society and a new approach to this annual gathering of members.

We would like to call your attention at this early date to the Members' Conference which will be held just before Easter 2018. As part of the development the Goetheanum is undergoing at present, the Annual Conference as we know it and the AGM, which is included in the Annual Conference, are also intended to be further developed and newly designed. Discussions will focus on future perspectives for the Anthroposophical Society and the continuation of the Goetheanum World Conference at Michaelmas 2016. We would like to present the 2018 Members' Conference as an event where members come together in dialogue and conversation and rejoice in meeting one another. Because the School of Spiritual Science is inseparable from the Anthroposophical Society, constitutes its soul and is nurtured by it, freely rendered Class Lessons will be offered at the beginning of each day, with the opportunity to work on the School's essence and its path of knowledge, and to contemplate Rudolf Steiner's sculpture of the Representative of Humanity.

### Connecting with the needs of our time

We would then like to continue our work on the Foundation Stone Meditation, focusing on the second verse. This verse links the human 'I' with the periphery: with the «I of the World». By looking more closely at «true feeling», the «surging deeds of Worlds» and the working of the Christ we will touch on today's spiritual questions. The effective-



*The Members' Conference: a place for meetings and conversations (2016 Goetheanum World Conference)*

ness of anthroposophy, and therefore also that of our Society, will develop in connection with the challenges we currently face and with the needs of our time.

### The future impulses of Ita Wegman and Elisabeth Vreede

Can anthroposophy become a «medicine» for the world – as the French anthropologist and former WHO staff member Claudine Brelet put it? And how can the Anthroposophical Society promote and support such a role? This brings us to the future impulses associated with Ita Wegman, while questions regarding the relationship with the

*continues on page 2*

## ■ ANTHROPOSOPIHICAL SOCIETY

world and the macrocosm lead us to those associated with Elisabeth Vreede. With this conference we would like to incorporate the future impulses connected with these important personalities into the work of our Society, discuss their developmental impulses in the evening lectures and correct the tragic resolutions of 1935.

Opportunities will be provided during the AGM for members to discuss the Society's activities and concerns. We hope that this will enable us to enter into a fruitful dialogue on questions regarding the development of the General Anthroposophical Society and its School of Spiritual Science and to arrive at well-prepared decisions. There will also be afternoon forums for reports from the many countries, with extra time put aside for sharing and conversation. We will be happy to report on the present stage of developments at the Goetheanum and on the work of the Goetheanum Leadership and the Executive Council.

The eleven Sections will present their main activities in the various groups and, beyond that, work on questions that are relevant today in their specialist areas. They will also present their work in the Goetheanum Foyer and be available for questions during the breaks.

We are looking forward to our meetings and conversations. With warm greetings!  
| *Matthias Girke on behalf of the Executive Council and the Goetheanum Leadership*

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## What do we build on?

### Future perspectives of the Anthroposophical Society

#### Thursday, 22 March 2018

**3 p.m.** Welcome: Where do we stand in the Goetheanum process? (Matthias Girke, Constanza Kaliks). **AGM I:** Leadership statements, financial report, information on motions and concerns, questions of clarification. **Evening:** Macrocosm and Microcosm – Elisabeth Vreede (Frans Lutters). Eurythmy (Goetheanum Stage Ensemble).

#### Friday 23 March 2018

**Prelude:** Free rendering on the mantras of the 16th Class Lesson (for members of the School of Spiritual Science): Claus-Peter Röh (German), Sue Simpson (English). Or: The School of Spiritual Science – an introduction (Bodo von Plato). Or: Silent contemplation: The Representative of Humanity. **Morning:** Eurythmy demonstration (Stefan Hasler). Exercises for Spirit Awareness in our time (Stefano Gasperi, Ariane Eichenberg). Work groups on the activities of the Sections of the School of Spiritual Science and meeting of branch and group leaders. **Afternoon: AGM II:** Members' conversation and consultation, discussion. **Followed by:** Goetheanum worldwide (reports, current developments and projects from the Anthroposophical Society in the world). **Evening:** Anthroposophy as a medicine for the world – Ita Wegman (Peter Selg). Eurythmy (Goetheanum Stage Ensemble).

In the foyer the **Sections will present** their work and projects, there will be information about the ten «Goetheanum in development» projects (Process Group), and possible presentations of other **members' initiatives**.

**Section workgroups:** **1 Bodo von Plato:** Ethical individualism as a principle of personal and social growth. **2 Paul Mackay, Justus Wittich:** Connecting the esoteric with the exoteric: How can spiritual science be made accessible, communicable and effective in society? **3 Marianne Schubert:** Seeking the living in the dead. Future visions in Rudolf Steiner's artistic forms. **4 Constanza Kaliks:** Youth initiatives in the Anthroposophical movement and Society. **5 Florian Osswald:** Waldorf Education between convention and art. Looking back on 99 years of development. **6 Claus-Peter Röh:** How does Anthroposophy live in Waldorf Education today? **7 Gioia Falk, Stefan Hasler:** The future of the Goetheanum Stage as

#### Saturday, 24 March 2018

**Prelude:** Free rendering on the mantras of the 17th Class Lesson (for members of the School of Spiritual Science), Johannes Kühl (German), Joan Sleigh (English). Or: The School of Spiritual Science (Paul Mackay). Or: Silent contemplation: The Representative of Humanity. **Mornings:** Eurythmy demonstration (Stefan Hasler). Developments of feeling: individuality and community (Jaap Sijmons, Bodo von Plato). Work groups on the activities of the Sections and of the branch and group leaders. Afternoon: **AGM III:** decisions. **Followed by:** Goetheanum worldwide (as 23 March). **Evening:** Commemoration of the Dead. Eurythmy (Goetheanum Stage Ensemble).

#### Sunday, 25 March 2018

**Prelude:** Free rendering on the mantras of the 18th and 19th Class Lessons (for members of the School of Spiritual Science), Matthias Girke (German), Virginia Sease (English). Or: The Representative of Humanity (Peter Selg). Or: Silent contemplation: The Representative of Humanity. Eurythmy demonstration (Margrethe Solsstad). **Morning:** The social challenges of our time (Christiane Haid, Justus Wittich). The Goetheanum in development. Eurythmy: Foundation Stone Meditation.

*Programme subject to alterations.  
The full programme will be published in  
Anthroposophy Worldwide 1-2/2018  
There will be a recommended fee for the  
Members' Conference*

an expression of the Goetheanum in the world. **8 Martina Maria Sam:** The new edition of all of Rudolf Steiner's books on eurythmy. **9 Ueli Hurter, Jean Michel Florin:** What can biodynamic farming contribute to the future of the earth and of humanity? **10 Georg Soldner:** How do we strengthen the human life-organization? From the work of the Medical Section. **12 Gerard Häfner:** 100 years of Threefolding. The modernness and topicality of the anthroposophical social impulse. **13 Johannes Kühl:** How can natural science be relevant to Anthroposophy? **14 Oliver Conrath, Matthias Mochner:** How do we develop a spiritual relationship with the world of the stars? Elisabeth Vreede's research impulse. **15 Christiane Haid, Jaap Sijmons:** Light and warmth in the School of Spiritual Science and in the Society. The Michael letter of 9 November 1924 and the Foundation Stone Meditation. **16 Ariane Eichenberg:** «...we are what we have become through the word.» The importance of literature for the individual and the community.

## Christmas Appeal 2017



Dear members of the  
*Anthroposophical Society,*

With the Goetheanum World Conference at Michaelmas 2016 the Goetheanum and all its co-workers have embarked on an energetic new development. We would like to tell you more about this path here as we launch this appeal for Christmas donations, hoping that you will be able to support us. We still need to fill a hole of half a million Swiss Francs in this year's budget and would appreciate if you could help according to your financial means.

It is thanks to the smaller and bigger donations we received this year from members, foundations and companies – and particularly to the initiative of the treasurers of several country societies – that the financial gap we are left with is not even bigger. Bearing the future tasks of the Goetheanum in mind, the treasurers decided in a meeting before Easter that they would make a concerted effort to raise funds by increasing the membership fees in the more than thirty country societies worldwide by ten per cent (ca. CHF 400,000). Anyone who is familiar with the situation in the various countries will know how difficult an undertaking this is – but there is hope that we can reach our target by the end of the year.

### Changes for the Goetheanum Stage

With the financial situation as it is, the Goetheanum Leadership had to consider this year whether it will be possible to afford a eurythmy stage group beyond Margrethe Solstad's term as ensemble leader, which will end in 2018. But a Goetheanum without a eurythmy and stage ensemble and a Main Auditorium without artistic presentations is inconceivable! In a meeting attended by a small group of treasurers the brave decision was taken to introduce radical changes to the department. In autumn 2018 a «world eurythmy

faculty» will be convened, consisting of six artists who will each continue their individual training activities in South Africa, the UK, Switzerland and Germany. These faculty members will rehearse a varied programme together with six additional eurythmists, who will be permanently employed by the Goetheanum, and they will also call on eurythmists in the area or from the nearby eurythmy school (Eurythmeum CH). Since last June we have worked on ways of financing this project so that, with savings and additional income, a balanced budget can be achieved for the coming year. We will continue to rely on donations and hope that you will support our decision!

With a Goetheanum Eurythmy Ensemble in place, 2019 will be a year devoted to Rudolf Steiner's Mystery Dramas (with Gioia Falk as general artistic director and Christian Peter as scene director), while 2020 will see further (evolved) Faust performances, with Andrea Pfähler as director and Eduardo Torres in charge of eurythmy. We are looking forward to welcoming you at the Goetheanum for these events.

### Deepening and extending the work of the School of Spiritual Science

The various Sections of the School of Spiritual Science have also been very busy and active this year. The Goetheanum Press (Verlag am Goetheanum) has for the first time published a book that provides a broad overview over the history and research activities of the Sections (Christiane Haid, Constanza Kaliks, Seija Zimmermann: Goetheanum. Die Freie Hochschule für Geisteswissenschaft).

As a result of an extensive inventory of the Goetheanum Art Collection more than 12,000 objects have been documented and evaluated, including drafts and works by Rudolf Steiner and his many students. A fantastic achievement! Having this overview makes it possible to plan for suitable

storage facilities and possible exhibitions. This will be done in close cooperation with the Visual Arts Section.

On pages 4 and 5 you will find a brief description of a plan for developing the Goetheanum, on which the Goetheanum Leadership will continue to work over the next three years. This project encompasses the deepening and extension of the activities of the School of Spiritual Science, the fostering and developing of the Anthroposophical Society and the intention to strengthen the connection between the Goetheanum and the anthroposophical endeavours in institutions and enterprises worldwide.

Your support at the end of this year would be a welcome statement of support for our future plans and activities.

We take this opportunity to wish you all a peaceful and blessed Christmas.

| *Justus Wittich, treasurer*

**Donation accounts** (reference: Christmas Donation Goetheanum):

#### From Switzerland / non-Euro countries

Allgemeine Anthroposophische Gesellschaft, ch-4143 Dornach  
Raiffeisenbank Dornach  
BIC RAIFCH22  
IBAN CH36 8093 9000 0010 0607 1

#### From Germany with charitable donation receipt

Förderstiftung Anthroposophie  
70188 Stuttgart  
GLS-Bank Bochum  
BIC GENODEM1GLS  
IBAN DE49 4306 0967 7001 0343 00

#### From other Euro-countries

Allgemeine Anthroposophische Gesellschaft, ch-4143 Dornach  
GLS-Bank Bochum, de-44708  
BIC/SWIFT GENODEM1GLS  
IBAN DE53 4306 0967 0000 9881 00



## ■ GOETHEANUM

### Goetheanum Leadership

## The Goetheanum in development

Since the initiative of the Goetheanum World Conference at Michaelmas 2016, the Goetheanum as the School for Spiritual Science has been developing dynamically. Within the next three years, the Goetheanum Leadership, together with the Executive Council, wish to have achieved clear changes and thereby come closer to Rudolf Steiner's original intention of founding the School for Spiritual Science.

The present time calls for a humanization of culture in all social spheres, as well as for a responsible approach to the earth and to nature. This endeavour will not succeed without our recognition of the laws and pre-conditions of that which is human, as well as a connection to self-knowledge. Such an intention is at the very basis and thereby of central concern for the anthroposophical cultural impulse. It is therefore more relevant than ever to engage ourselves in making a contribution towards cultural changes.

### New developmental impulses via projects and plans

How can the School of Spiritual Science, differentiated as it is into the sections and yet sharing a common esoteric core through the meditative path of knowledge, work its way into the sphere of work of the individual institutions and organisations? How can we bring our expertise to bear upon the pressing emergency situations facing our civilization and the earth? Can Anthroposophy become a healing force for all humanity and society?

A first task is therefore to **broaden understanding for the School of Spiritual Science**, with the aim that the spiritual quality of the Section work and the meditative path of the First Class shall be practised as parts of, and form a coherent whole in, the School of Spiritual Science. The goal is the formation and collaboration between Sections and their supportive circles in the various countries and shared interdisciplinary collaboration. (Project leader: Claus-Peter Röh)

Closely related to this in content is the **action research** project which is particularly relevant in the fields of agriculture, education, the arts and medicine, as well as in many enterprises, where spiritual knowledge can be applied in practice and where, in turn, questions arising from practical application can initiate new research. Project leader: Ueli Hurter)

**Study and Further Education** is another aspect of the School of Spiritual Science. An

interdepartmental and multidisciplinary training programme will be developed (in German and English), which will combine professional training with a deepened study of anthroposophy. This programme will complement the existing part-time and the international full-time anthroposophical studies (in German, English and Spanish/Portuguese). These programmes aim to develop Anthroposophy as a source of professional practice.

The further training programme will be designed in collaboration with existing training centres and institutions. To this end, a working conference will take place at the Goetheanum in December 2017. (Project leader: Constanza Kaliks)

Finally, when Margrethe Solstad's time as artistic leader of the Goetheanum Stage will come to a conclusion at Easter 2018, with a World Eurythmy Conference, a **new form of stage work** will be introduced at the Goetheanum: a «global faculty» consisting of six eurythmists will be in charge of eurythmy at the Goetheanum (Anthroposophy Worldwide 11/2017). In 2019 the focus will be on the four Mystery Dramas and in 2020 on a further development of the present Faust production, directed by Andrea Pfähler (theatre) and Eduardo Torres (eurythmy). (Project leader: Stefan Hasler).

### Promoting collaboration within the Sections, in the Anthroposophical Society and within civil society

A second impulse concerns the cooperation between the Sections, the promotion of the Anthroposophical Society and public relations – areas where the Goetheanum Leadership would like to see a **more clear-cut definition** of its tasks. As a body, it represents the School of Spiritual Science within the General Anthroposophical Society and is responsible for its development. It tries to set future impulses and to carry out, and inspire, research. In order to make sure that these aims are achieved and as a way of examining its own ways of working,



*Call for a responsible approach to the earth: the world is reflected in the Goetheanum*

the project group in question will carry out an initial assessment in October 2017. This assessment aims to generate a picture of the tasks, goals, responsibilities and competencies of the Goetheanum Leadership members. (Project leader: Florian Osswald)

One of the particular future tasks of the Anthroposophical Society should be to invite people to participate. This means shaping a Society based on the uniqueness of every individual, a Society which is therefore itself in a continuous process of evolution and transformation. At the same time it must create a space for the diversity and complexity of a real global society. A first step on this path is the restructuring of the Members' Conference and AGM before Easter 2018. (Project leader: Joan Sleigh)

Important within this context is the **Communication Project**, which is intended to **convey a new image of the (worldwide) Goetheanum**. As a result, the weekly journal "Das Goetheanum" and the monthly "Anthroposophy Worldwide" will become even stronger in their expression of the overall orientation and aim of the School of Spiritual Science. Furthermore, the Goetheanum impulse should be adequately present in social media and on the Internet. (Project leader: Justus Wittich).

### Shaping the Goetheanum's external and economic situation

The third developmental impulse (target image) refers to the effectiveness of the Goetheanum as a School of Spiritual Science in the world: this refers to the external design and presentation of the Goetheanum building and its grounds as a single integrated campus. In addition to this is the development of a Goetheanum partnership between the School of Spiritual Science and businesses, institutions and social initiatives.

A first start was made on 28 September

2017. On this day more than 20 enterprises, representatives of anthroposophical institutions and country societies met the existing project group **Goetheanum Association** in Dornach. The basic idea behind this initiative is to create a real partnership between what is estimated at more than 30,000 institutions and establishments which have anthroposophy at their source (including farms and doctors' practices), and the School of Spiritual Science. How can these organisations connect themselves with the Goetheanum and what forms of collaboration can be imagined with regard to the exchange of experience, the encounter with the younger generation as well as shared projects? The "greater Goetheanum", actively represented by many thousands of co-workers throughout the world, needs to be understood all over the world. The diagnosis during Michaelmas 2017 was: the more we work out of the Anthroposophy that is living in the world and the less we stay just with ourselves, the more something will flow back. In the experience of mutual giving and receiving lies also the key to the financing of the Goetheanum. (Project leader: Georg Soldner)

A major goal of all the above mentioned projects is to make the **Goetheanum economically viable** within three years. The basis for this is trust in the Goetheanum and its development. An important impulse in this context is the initiative to strengthen and foster the relationship with the members. (Project leader: Seija Zimmermann)

The last, but not least, of the projects is about the Goetheanum building, the ensemble of all the buildings belonging to the Goetheanum and the design of the grounds – in short, the creation of a **Goetheanum Campus**. The building and the park have to be developed in such a way that the campus shows its unique character as a School of Spiritual Science with different Sections and their associated work areas, as well as the stage. The Goetheanum campus should be a place that enables spiritual research and work while it is also an important architectural and cultural monument. Visitors should meet and experience Rudolf Steiner's work and biography here, in the work of the of the School of Spiritual Science, the Sections and the Anthroposophical Society. | *Extracts from project descriptions compiled by Justus Wittich, Goetheanum Leadership*

## Communication

### A matter of communication

**Communications have become a central aspect of the work at the Goetheanum and the Communications Meeting is an important instrument.**

Communication at the Goetheanum is a wide and highly differentiated field, served by the various sectors and departments: flyers, posters and leaflets, online information, the weekly journal (Das Goetheanum) and Members' News (including Anthroposophy Worldwide), media relations and maintaining the social media presence. Various tools have been created in order to coordinate, pool and develop these tasks: as part of the «Goetheanum in Development» project the Communications Project Group is drafting strategic plans for the future. In the Communications Meeting central areas and departments consult and coordinate with the communications officer appointed by the Goetheanum Leadership. The work involved includes digital, visual and verbal communication. The ERP systems of the members' administration in particular need to be designed in a way that, for instance, gives members independent access. It is also important to meet the requirements of the imminent new European data protection regulations.

### Increased attention

The rate of media attention via the MyNewsdesk communication system has almost doubled from 13,000 clicks in 2016 to 24,000 clicks now (these are in addition to the click-to-open rates on goetheanum.org, Twitter and the Goetheanum's diverse Facebook channels.) This increase is due to the higher number of media messages, extended distribution and more eye-catching headlines. The weekly Das Goetheanum has a new inside layout (Anthroposophy Worldwide 11/2017) and a more progressive editorial concept, with separate sections for news from the Goetheanum in Dornach and from the «greater Goetheanum» across the world; the images and graphic work have also been enhanced for a stronger overall statement. | *Sebastian Jüngel*

[www.mynewsdesk.com/de/goetheanum](http://www.mynewsdesk.com/de/goetheanum)  
[www.dasgoetheanum.com](http://www.dasgoetheanum.com)

## Goetheanum Stage

### A clear profile

**The Goetheanum Stage will be more project-based and perform more eurythmy programmes in English.**

The Goetheanum Stage strives to explore the relationship with the spiritual sources of the arts and to make this relationship more visible. One of its particular aims is to provide experiences of the transformative power of the creative forces inherent in language and music. From these premises derives the task of reflecting on its own work and linking the questions of contemporary art with those of the anthroposophically inspired performing arts. The Goetheanum Stage will continue to be a place where Rudolf Steiner's Mystery Dramas and Goethe's Faust 1 and 2 are performed. Over and above that, there will be smaller drama productions, such as the present «Oscar and the Lady in Pink» which is based on a novel by Eric-Emmanuel Schmitt, the pieces for speech choir rehearsed and directed by Catherine Ann Schmid, or productions in collaboration with the Junge Bühne (youth theatre) Arlesheim.

### Aiming at an international audience

The new Goetheanum Eurythmy Ensemble, which will be assembled in autumn 2018 (under a leadership team consisting of Gioia Falk, Stefan Hasler, Tanja Masukowitz, Silke Sponheuer, Maren Stott and Eduardo Torres), will serve the movement across the world and will therefore focus more on English-language programmes. The Foundation Stone Meditation, too, will be shown in English as well as in German. There will be a clear division of tasks: the group of 12 eurythmists will rehearse a main annual programme which will be performed repeatedly; a group of seven eurythmists will perform at smaller conferences; groups of two to three eurythmists will prepare programmes intended for kindergartens, schools, social institutions and homes for the elderly. Eurythmists from the Dornach area will be invited to take part in major projects. A stage training will be offered in cooperation with «Eurythmeum CH» and give students the opportunity to gain experience on the Goetheanum stages.

The music sector will mostly be covered by guest performances and concerts of the pianist Hristo Kazakov. | *Sebastian Jüngel*

[www.goetheanum-buehne.ch](http://www.goetheanum-buehne.ch)

### Youth Section

#### Conferences in 2017

The year began with the February Days, this time on the topic of digitality and therefore the question about spaces where reality can be experienced and known. In March we had a School of Spiritual Science meeting where we asked about ways of working and about the responsibility for the aspect of humanity in relation to a spirituality that lives, knowingly, for and in the world. In the student conference «Challenges of Our Time» in April possibilities for taking action in order to bring about changes were made visible and tangible. In July 40 people from 21 countries gathered in The Hague (NL) for an initiative meeting and the foundation of the Dutch Youth Section. It was decided that the next events at the Goetheanum would be organized by people from different countries. During the (European) summer, youth conferences took place in Buenos Aires (AR), Oriago (IT), Quito (EC) and São Paulo (BR). There was a Youth Faust Conference at the Goetheanum, organized in collaboration with the Section for Social Sciences.

At all these meetings the question arose of how relevant our own actions are with regard to what is needed today; the relationship between the inner search for life and life as an inner search.

2018 will also be about (young) people meeting each other. The February Days will be about «Spiritual fellowship in service of the world: Rudolf Steiner's impulse in the present time». In April we will have another School of Spiritual Science Conference, and our Summer Conference will focus on «Becoming human. Questions for a co-created future.»

#### Co-workers

We say good-bye to Paul Zebhauser and thank him for his initiative, commitment and sense of responsibility. Sophie Teske ended her work in the summer (we still receive wonderful feedback for the student conference she organized together with Maxine Fowé). Ioana Viscrianu (RO), Guadalupe Oiozola, Juan Bottero (AR) and Andrea de la Cruz (ES) are now part of the team. | *Constanza Kaliks, Youth Section leader*



*Young people find out what young people want (taken at the 2017 students' conference)*

#### Youth Section: Youth (Re-)Search Project

### What will the world be like in 2030?

«Youth (Re-)Search: The spiritual striving of youth – define your reality» is a research project that explores what motivates young people to take action. The study, which follows the method of Aesthetic Research, will involve young men and women from five continents. Participants welcome!

The statements and contributions of young people between 18 and 35 will cast a light on their ideals and views – as individuals and as members of their generation. The approach is meant to encourage candidates to enter into a reflective process by inviting them to engage with an examination part of which is led by other young people in the form of interviews and focus groups, and the other part is conducted individually (creative data capture).

The material will be evaluated with the help of a research workshop at Alanus University in Alfter (DE), also following the method of aesthetic research. The conclusions, which are meant to reflect the young people's views and do justice to their discourse, will be published and made available in the form of a creative archive.

#### Living and acting with one's own impulses

The concerns young people have regarding their commitment to cultural, economic, ecological and spiritual questions of their time are nothing new. The future is present in them as a seed. Rudolf Steiner spoke of the inherent «wisdom of youth» that can bring new impulses for the transformation of existing paradigms: what are the challenges young people face when they speak out of inner impulses and act out of their own inner initiative?

A question put to young people by Rudolf Steiner in 1924 has inspired our research

question, which has been developed by a group of young people: what would the world be like in 2030 if what lives within you becomes a reality, and what will you do to make it happen?» This main question of our research project can be the key to a creative image of a world in which young people wish to live and actively realize their own impulses.

#### Come join us

Although society has a broad and diverse interest in the younger generation, the way in which young people define their own reality and identity is hardly reflected in scientific terms. Beyond statistics there are few platforms where young people speak directly of their experiences and of the way their social and ecological environment affects their everyday life. More often than not, the identities of the younger generation are defined from the point of view of the older generation.

The project, which is a youth initiative, will make sure that young people will be the voice and the authors of this study, which will make the process as such also relevant. If you would like to take part in this initiative, please visit [www.youthsection.org/research](http://www.youthsection.org/research) for the necessary details. | *For the Youth Section team: Ioana Viscrianu, Andrea de la Cruz and Constanza Kaliks, Section leader*

[www.youthsection.org](http://www.youthsection.org)





*Making Goethe's Theory of Colours accessible:  
Matthias Rang (third from left) at the Basel exhibition*

#### Natural Science Section

## Complementary spectra

In 2017, the focus of the Natural Science Section's Research Institute was primarily on the cooperation with main-stream scientists. A key aspect was the further study and presentation of Goethe's Theory of Colours.

One experiment, which arose from a collaboration that goes back a number of years between Matthias Rang and Johannes Grebe-Ellis of the Bergische Universität in Wuppertal (DE), continues on from Goethe's discovery of complementary spectra (the green spectrum and the purple or magenta spectrum) by investigating this complementarity in the infrared (heat radiation) and ultraviolet ranges. The infrared range of the ordinary green spectrum has a counterpart in the infra-cyan range of the inverted magenta spectrum, where it does indeed get colder than in the surrounding. Similarly, experimental proof could also be provided that there is an ultra-yellow range which corresponds to the ultraviolet. The presentation of these results has been accepted by a peer-reviewed journal and will soon be published.

### Experimenting with Goethe's Theory of Colours

Matthias Rang and Johannes Grebe-Ellis wrote an article together with Oliver Passon of the Bergische Universität Wuppertal, presenting an overview of experiments on Goethe's Theory of Colours that have been carried out in recent years. The article was published in the March edition of the

German Physics Association's members' journal. It is the first publication of its kind!

### Theory of Colours exhibition

Our Theory of Colours exhibition (called «Colour Experiment») – assembled in 2010 in the Natural Science Section by Johannes Kühl, Matthias Rang, Nora Löbe, Jasminka Bogdanovic and Johannes Onneken – was shown in Basel in 2017. As part of the programme surrounding the exhibition, the Philosophicum Basel organized a conference (entitled «I did not build, but I have sowed» – a Goethe quote), where anthroposophical and mainstream scientists presented their views in a relaxed atmosphere and discussed Goethe's Theory of Colours and more recent works on the topic. We are now preparing to present this exhibition in an English-speaking context by including new exhibits such as the work of Michael Wilson. Next year, the exhibition will be shown in Stourbridge (GB), where Michael Wilson worked for many decades, carrying out his own colour research. | *Johannes Kühl, leader of the Natural Science Section*

[www.forschungsinstitut.ch](http://www.forschungsinstitut.ch)

#### Natural Science Section

## How to deal with seeds

Johannes Wirz has worked with the plant breeder Peter Kunz and Ueli Hurter, one of the leaders of the Section for Agriculture at the Goetheanum, on an in-depth study into seeds that has now been published in German and English («Seeds as a Commons»). It has become common practice in recent decades to have new plants patented even though these plants are based on seeds that have been bred for thousands of years. These plants are a cultural asset and therefore common property. The study demonstrates how this commons aspect can be retained by involving all beneficiaries, a step that does not seem compatible with «patent protection» but with a «variety protection».



### Morphology

The Section's autumn conference was devoted to the topic of Evolving Morphology and focused on the question of how today – 200 years after Goethe published his Journals on Morphology and despite all the molecular research – morphology remains an important branch of biology. The conference was a refreshing and friendly gathering of anthroposophical and non-anthroposophical scientists. It had been prepared by João Felipe Toni, who is writing his Master's thesis on this topic, with support from Ruth Richter und Renatus Derbidge. The main contributions will be published in *Elemente der Naturwissenschaft* (elements of natural science), a journal edited by the Natural Science Section.

### Other topics

Other research topics currently worked on at the Institute include: bees, healing plants, rhythmical changes of form in mistletoe berries, brain research and «free will», and ways of finding access to quantum physics. | *Johannes Kühl, Leiter der Naturwissenschaftlichen Sektion*

*Humanities Section***Literature makes us more human**

In previous issues (12/2013, 12/2014, 12/2015 and 12/2016) *Anthroposophy Worldwide* has reported on Christiane Haid's and Ariane Eichenberg's research into literature's humanizing effect and educational value. In their research they investigate the idea of humanity from Pico della Mirandola to the present time in conjunction with statements by Rudolf Steiner and other philosophers on the effect of language.

**The end of human beings?**

Transhumanist thinking is spreading fast and begins to pervade all areas of life. In the face of these technological developments we need to ask what it is that makes us human. The 2018 cultural conference will be on the essence of our humanity. Transhumanist science predicts the end of human mortality for 2045, when individual consciousness will be able to exist in artificial mechanical bodies and eternal life will be possible.

**The beginning and end of human life**

This is the vision of Ray Kurzweil and Dmitry Itskov, founder of the «2045 initiative». It is not a quirk but a terrifying reality that is silently creeping in with the help of substantial financial investments. Research laboratories worldwide are working to bring artificial intelligence to such perfection that the hiatus between man and machine can be overcome. Biological human bodies will no longer be needed. These developments which aim at optimizing the human being will, however, ultimately eliminate human beings.

The question as to what it is that makes us human, what gives us our humanity, becomes existential in all areas of life and society. Our actions are steered by economic interests, implanted microchips replace proprioception, social freezing makes life planable, even the fields of culture and the arts are subject to utilitarian thinking as they are reduced to their entertainment value alone.

The most pressing ethical questions arise in medicine and jurisdiction: what is human life? When does it begin? When does it end? These questions need to be posed offensively when it comes to education, religion, philosophy, art and literature. What are our specific qualities and skills

as human beings? And how can these be developed so we can live as humans, not as machines, in the here and now? Faced with these recent developments we have decided to organize, as part of our research project, an interdisciplinary conference («The end of human beings?!») which will take place from 7 to 9 September 2018 at the Goetheanum. Artists and scientists of every specialization have been invited to discuss the question of the human being together, and have accepted the invitation. Among them will be the contemporary authors Marica Bodrožić, Patrick Roth and Galvan Tschinag, who will contribute lectures, conversations and readings. The scientists will include Roland Benedikter, Yaroslava Black-Terletzka, Michael Hauskeller, Peter Matthiessen and Christian Kreiss.

**Individual and society**

Our work on the literary analysis of text samples has made progress. The study of Wilhelm Meister has taken up most of last year, which is not surprising seeing that Goethe worked on this almost all his life. The first diary entry is from 1777, the last revision was in 1829. The book describes a successful process of individualisation and development, but also the building of a community in which the individual contributes to the wellbeing of all and to the realization of a divine order on earth.

**The individual within the community**

The book also speaks of very different, almost disparate, life plans which only when taken together reflect life as a whole with all its ups and downs, its beauty, challenges and mysteries.

Our main focus was on showing what the structure and form of Wilhelm Meister's Journeyman Years demand of and inspire in the reader; because the reader expects

a narrative that goes against the linearity of time, separates itself from the primary content and presents the Journeyman Years with its individual stories as processes that mirror each other. The story therefore needs to be read as a multifaceted image. The fabric of images that will then arise is so mobile and vibrant that it assumes imaginative qualities. Inspirational qualities can be derived from the text structure: as Goethe interweaves multiple narratives, we need to discern how they relate to each other, discover wider contexts and rhythmic analogies, and establish causal relationships.

And lastly, the act of reading stimulates intuitive qualities in the reader: hardly any of the stories come to a conclusion; even the big objective – the emigration to America and restructuring of society – remains untold. The incompleteness of the stories, or of the entire novel, has a correspondence in the many emerging mysteries.

**A story that continues to write itself**

Question after question emerges but cannot be answered in an unambiguous way. The Journeyman Years is a story that continues to write itself. It is also a heterogeneous image of life: pulsating, evolving, continuously changing, with ups and downs, never ending. This also explains the final entry in the Journeyman Years, which follows after the poem on Schiller's skull: «to be continued.» It is these qualities in particular that make Wilhelm Meister a work that makes us more human: through its content, but above all through its structure which holds evident secrets that we can learn to read. | *Christiane Haid, leader of the Humanities Section, and Ariane Eichenberg, literary scholar*

[www.ssw.goetheanum.org](http://www.ssw.goetheanum.org)





*Enlivening the teaching out of the encounter with the students*

*Pedagogical Section*

## **Pedagogical imagination: making the habitual original**

### **Middle School**

As it approaches its centenary, Waldorf Education is faced with existential questions: a wealth of in-depth observations and developmental impulses has emerged across three generations of teachers, parents and children, all of them relevant and topical in their own time. Many qualities that were developed in Waldorf education and have proved themselves have come to be good habits, but some have also become «automatic» traditions. The main task of Waldorf Schools today is to transform these habits and traditions into lively and original encounters with young people.

In order to support the development of the necessary, transformative imagination, the Pedagogical Section is presently focusing on the middle school in particular: it is during this challenging transition from the class teacher period to the upper school that changes of perspective and insecurities come to light.

Work conferences on the theme have started in Europe. A study group has been formed in collaboration with the International Forum, exploring central themes such bringing imagination and a phenomenological approach to teaching contents and methods.

### **Training for trainers**

Kindergartens and schools are about learning. Adults are an important part of children's life and learning. The question is what kind of skills we need to develop as adults so that we can inspire and foster a joy in learning in the children. Many teacher training courses have taken this on board. The Pedagogical Section is conducting a project that aims to connect the training courses in the world, develop visions for conveying the necessary skills and investigate the idea of training the trainers.

### **Understanding the source**

What is the source Rudolf Steiner drew from when he gave each specialist field its particular orientation? What is it that medicine, agriculture, art and education have in common? Exploring this source is one of the tasks of the School of Spiritual Science. For each of these specialist fields much will depend on whether a way can be found to convey an understanding of this source that is appropriate for our time. | *Claus-Peter Röh, Florian Osswald, leaders of the Pedagogical Section at the Goetheanum*

[www.paedagogik-goetheanum.ch](http://www.paedagogik-goetheanum.ch)

### *Performing Arts Section*

## **The sources of art**

**The Performing Arts Section supports the advancement of the performing arts by offering professional development opportunities and by making new sources available.**

«We had a further training course every two to three weeks this year in the Performing Arts Section», says Section leader Stefan Hasler as he summarizes the Section's activities. He finds it important that the artists not only come together in their artistic activities, but that they also share their experiences so that the anthroposophical artistic impulse can be further developed.

This happened in 2017 at the International Graduation Meeting of the eurythmy and speech training courses with largely sold-out performances, and at the Solo-Duo Festival.

Because of the internal shared interests between the departments of speech, eurythmy, music and puppetry, there are frequent conferences which are organized in collaboration with other Sections, above all the Humanities Section: a conference in 2016 focused on Rudolf Steiner's Twelve Moods, another, in 2017, on the weekly verses of the Anthroposophical Soul Calendar. The 2018 conference will be on the Foundation Stone Meditation.

### **Vibrant eurythmy figures**

Two new books are to be published in 2018. The first of these publications, from the Eurythmy Research Institute (Martina Maria Sam and Stefan Hasler), is about the eurythmy figures. While only 45 original figures by Edith Maryon were known so far, their number has now gone up to 100, following an in-depth search through various personal legacies across Europe. This makes a big difference because, as Stefan Hasler explains, «They are much more original, individual, expressive and simply more vibrant».

The second publication concerns Rudolf Steiner's characterization of languages. Some of this work will flow into the International Specialist Conference entitled Speech-Movement which will be held at the Goetheanum from 2 to 6 April 2018 (in cooperation with the Medical and Pedagogical Sections.) The conference is for eurythmists, speech artists, eurythmy therapists and anyone else with an interest in the subject. | *Sebastian Jüngel*

[www.ssw.goetheanum.org](http://www.ssw.goetheanum.org)

## ■ SCHOOL OF SPIRITUAL SCIENCE



*Celebrating the completion of the three-year Rhythmic Massage training in Taiwan*

### Medical Section

## The practical answers of Anthroposophic Medicine

It has been a busy year in the Medical Section, with multi-professional groups having started their work on the Section's designated Care Areas with the aim of presenting the practical answers Anthroposophic Medicine has to offer in connection with today's urgent medical challenges. In the field of pregnancy, birth and early childhood experienced representatives of all medical professions and of early childhood education are cooperating and a specialist group is developing practice-related concepts for dealing with infections and fever. Other groups are working on interdisciplinary therapy concepts for trauma, anxiety and sleep disorders, oncology and palliative medicine.

The main idea behind these endeavours is to make these practical responses comprehensible and communicable and to demonstrate the effectiveness of anthroposophic treatments. These treatments should be easily accessible to interested physicians, nurses and therapists so that the distinct approaches of Anthroposophic Medicine can become better known. First results are due to be published in time for the Medical Section's Annual Conference in September 2018.

### Publications

Anthroposophic mistletoe therapy, which celebrates its hundredth birthday this year, has been included in the fourth edition of the *Vademecum of Anthroposophic Medicines*, with a first time overview of all manufacturers. Earlier editions of the *Vademecum* are now available in English, Spanish, French and Italian. A separate online guide for external applications is available in three languages: *Vademecum of External Application in Anthroposophic Nursing* ([www.vademecum.org](http://www.vademecum.org)).

The manual on Anthroposophic Nursing is in the process of being translated into several languages. In 2020 we will celebrate the centenary of Rudolf Steiner's first medical course, *Introducing Anthroposophic Medicine* (GA 312), with a revised new (German) edition in the Complete Works series (*Anthroposophy Worldwide* 12/2016). An editorial team aims to publish a companion to this course that will include a commentary on the course's history, its relationship with other works in the series, a history of its reception as well as references to more recent scientific findings. As an introduction to this project we invite readers to join

us from 22 to 24 January 2018 on a journey of re-discovering and deepening this volume, including its history, composition, methodology and the manifold inspirations it holds in store for Anthroposophic Medicine ([www.medsektion-goetheanum.org/veranstaltungen](http://www.medsektion-goetheanum.org/veranstaltungen)).

### Training, professional development and research

As part of the global interdisciplinary training and professional development initiatives the IPMTs are being continued, with a new IPMT starting in Romania in 2018. At the end of December 2017 the first globally accepted curriculum and accreditation guidelines were unanimously passed for further trainings that qualify physicians in Anthroposophic Medicine. From 9 to 11 March 2018 an International Research Conference will take place at the Goetheanum, where a great number of scientists will report about present and future research projects in Anthroposophic Medicine. A very welcome and enjoyable scientific dialogue and cooperation have emerged, offering opportunities for discussing perspectives and priorities, sharing experiences and arranging further steps in Anthroposophic Medicine. The Ita Wegman Campus will commence its activities with a Class Conference on 8 and 9 December 2017 on the topic of «The Therapeutic Significance of Meditative Actions – the Nature and Practice of Anthroposophic Meditation» ([www.medsektion-goetheanum.org/veranstaltungen](http://www.medsektion-goetheanum.org/veranstaltungen)).

### Coordination

All the work that is going on in the many areas of the medical movement is being held together by the International Coordination of Anthroposophic Medicine (IKAM). This task will be made easier in future by the institution of an IKAM Office which will be managed by Mathias Hofmann. In the summer of 2017 François Bonhôte has joined the Medical Section team as Conference Coordinator. We thank both of them for their energetic support. | *Matthias Girke und Georg Soldner, leaders of the Medical Section at the Goetheanum*

[www.medsektion-goetheanum.org](http://www.medsektion-goetheanum.org)





Plenary discussion at the Council's closed meeting on 6 to 8 October 2017 · Leadership team: Bart Vanmechelen, Jan Göschel and Sonja Zausch

### *Curative Education and Social Therapy Council*

## **Individual development and forms of social inclusion**

The Curative Education and Social Therapy Council comprises a network of almost 700 anthroposophically oriented organizations and institutions worldwide that support and care for people who are vulnerable because of a disability or because of their social circumstances. The work of the Curative Education and Social Therapy Council focuses on the one hand on an education that promotes individual development and on the other on developing inclusive social forms that will also contribute to creating a more humane society. At both those levels – aside from education, adult education and social development – the therapeutic support of individuals and of social groups also plays an important part.

### **Facilitating encounters and relationships**

The broad and interdisciplinary set-up of this field of work results in a rich and differentiated array of research topics, from human development throughout life to social-scientific questions regarding the facilitation of encounters and relationship, community building and organizational

development to global trends, ethical questions and an understanding of karma that is right for our time.

### **Leadership**

2017 saw a leadership handover within the Council. Rüdiger Grimm retired after heading this coordination department for 21 years (*Anthroposophy Worldwide* 11/2016) and handed the leadership over to a team of three: Jan Göschel, Bart Vanmechelen and Sonja Zausch (*Anthroposophy Worldwide* 12/2016).

One of the established features to be continued in the future is the annual Research Symposium in Kassel (DE). In 2017 results from the following research projects were presented at the symposium:

- The 'client conference' in social therapy (Anne Hallen)
- Personal planning for the future (Christiane Drechsler)
- Masters of ordinary life – curative education in the home (Libby Sanders)

- Physical self-perception in early childhood (Elena Abdulaeva)
- Facilitating communication with non-speakers (Gisela Erdin)

### **Growing more international**

The specialist journal *Seelenpflege* and the scientific series *Anthropos* both provide platforms for publications and plans are afoot to make them available in English as well as in German. This decision arose from one of the key issues identified by the International Curative Education and Social Therapy Council in the leadership transition process, as part of which more weight was assigned to the further internationalization of research and publication activities. These endeavours – in conjunction with the enhancement of the Class work which takes care of the inner dimension of the research activity – will be among the Council's main tasks over the coming years. | *Jan C. Göschel, leadership of the Curative Education and Social Therapy Council*

[www.khsdornach.org](http://www.khsdornach.org)



*Section for Social Sciences***All human beings are ‹I› beings**

The World Social Initiative Forums (wsif) are places that bring together individuals and social organizations, foundations, and other supporters and people who have an interest in creating a more humane world. Part of this endeavour is to form networks and to help people to widen their image of the world, as well as familiarizing them with the valuable aspects of their own culture.

**Sebastian Jüngel** The wsif dedicates itself to the needs of our time«. What exactly does that mean?

**Ute Craemer** Take the anthroposophical initiative in the United States, for instance, whose members support prisoners. The fact that somebody else connects with them, can help them to explore their life's questions. Or there is the situation of the street children and the question of how they can achieve a more dignified life. Or take the refugees and their situation: what does it mean to be a refugee? And how does this concern us in Europe?

**Jüngel** What is new about your approach?

**Craemer** Rudolf Steiner has established ways of spiritually fructifying all kinds of fields of life, for instance by introducing Waldorf Education and Anthroposophic Medicine. However, there were situations during his lifetime that were not so well known in Europe or that Rudolf Steiner was not consulted on. I am thinking of countries that are today referred to as ‹third world› countries. These are countries that have unknown and undiscovered cultural treasures and, at the same time, they face major social and economic problems.

**Finding ways of relating to one's own culture**

**Jüngel** What does anthroposophy contribute to this?

**Craemer:** It can bring light to these cultures and help relieve their suffering. On the one hand, people need help – for instance the young people in the favelas or townships, but also the ‹educated classes› – to find a relationship with their own culture. On the other hand, they need to learn to relate to that which is universally human, to the ‹I›. In Africa or Brazil, as anywhere else in the world, this means finding an answer to the question: how do I act as part of my family and of my social environment?

**Jüngel** What happens in the WSIFs?

**Craemer:** They create spaces for encounters, often in regions where there is a lot

of violence: people come together – representatives of social organizations, the economic realm and the anthroposophical movement – and they become aware of each other and give each other strength. Anthroposophy inspires them to appreciate the cultural achievements of other countries more deeply and to find solutions. When NGOs and the anthroposophical world come together, both sides can learn from each other, for instance that there are cultures that foster the Christ impulse in ways that are unexpected for Europeans. I once read in a book from New Guinea about a myth that promised the appearance of a child who would put an end to violence and decadent rituals. This is the Christ child! The image once lived seedlike in the consciousness of this country but was suppressed as a result of wars and genocide. Similar things can be found in all cultures.

**A sense of liberation**

**Jüngel** Does the A Hundred Years of Waldorf Education project not pursue the same goals?

**Craemer** The wsif's starting point is not so much education as the social threefolding impulse. In the WSIF the cultural/spiritual and the economic life, possibly the political sector too, can come together and learn to understand each other. In Brazil people's lives are still affected by marginalization. This is why we are trying, in Brazil and elsewhere, to help people establish a relationship with their own culture and with their social needs. In Brazil we have included the country's own mythology into the curriculum.

A feeling of liberation was the consequence. Because there is something like a colonization complex: Brazilians often feel that everything that comes from outside is better than what they have themselves. But Brazil has a particularly rich mythology! Most Brazilians have African roots, but they either don't know or don't appreciate them, although they are so precious. We can make



*Young participants at the World Social Initiative Forum in Brazil: establishing a relationship with one's own culture*

these people aware of the hidden treasures in their culture's consciousness soul. This is also enriching for anthroposophy: a Waldorf school in Brazil is not necessarily built in the classic Waldorf style. Some Waldorf pupils have no school at all! They have lessons in workshops, in simple compounds, or in the open air. An awareness arises of the needs in the world that call for solutions.

**Being even more human**

**Jüngel** Do you not impose external reference systems too when you use concepts such as ‹Christ›, ‹consciousness soul›, and ‹I-development›?

**Craemer** As I said: the cultural work is seen as liberating. All human beings are ‹I› beings, after all. Up to 80 per cent of the world's population are considered marginalized, some people to such an extent that one must ask whether they will be able to unfold their true potential in this incarnation. I will not give up hope that we can contribute to a world where every human being can be helped to unfold their potential.

**The World Social Initiative Forum** was founded in 2000 and has been under the umbrella of the Section for Social Sciences in recent years. Its online platform, [www.wsif.org](http://www.wsif.org), was established in 2016. wsif events are coordinated and organized at the Goetheanum by a team of supporters which includes Joan Sleigh, Andrea de la Cruz, Elizabeth Kuriakose and Juan Bottero.

**World Social Initiative Forum events:** USA (2002), Argentina (2011), Switzerland (2011, 2015), South Africa (2012), Brazil (2013, 2014, 2017) and India (2016). The next World Social Initiative Forum will take place from 29 March to 2 April 2018 in Japan.

*Section for Agriculture***Soil, climate, nutrition**

The key topics of the Section for Agriculture in 2017 were seeds, soil, World Nutrition Day and biodynamic viticulture.

Early in 2017 a study was published on «Seeds as a Commons. Breeding as a Source for Real Economy, Law and Culture» (see also Natural Science Section). In this study Johannes Wirz (Natural Science Section), Ueli Hurter (Section for Agriculture) and Peter Kunz (plant breeder) give their view on seeds and the global loss of agrobiodiversity. They propose that – over and above the international agreements for the protection of agrobiodiversity – officially recognized user communities should be created, guidelines for which have been established by the Nobel Prize winner Elinor Ostrom.

The international conference on «Soil Fertility» organized by the Section for Agriculture at the Goetheanum – with a personal video greeting by Prince Charles (GB) – illustrated the connection between soil quality, climate and food safety and offered concrete proposals. It was also demonstrated how fertile soil contributes naturally to climate protection and food safety.

**Biodynamic viticulture**

The Section's Nutrition Group published a first media message on the occasion of this year's World Nutrition Day. Jasmin Peschke, coordinator for nutrition at the Goetheanum's Section for Agriculture, wrote that «Biodynamic farming claims to make an innovative contribution to securing food for the world. Its mainstays are the long-term cultivation of the soil by farms with crop and animal farming, the active creation of biodiversity through biodynamic breeding, a close cooperation between production, processing and trade as well as the provision of health-giving foods by using biodynamic preparations.»

Biodynamic wine-growing has met with great interest in recent years. Its methods, practice and results have been documented in a book edited by Jean-Michel Florin (Biologisch-dynamischer Weinbau). | *Sebastian Jünger*

[www.sektion-landwirtschaft.org](http://www.sektion-landwirtschaft.org)

*Section for Mathematics and Astronomy***Elisabeth Vreede's written work and correspondence**

The Section for Mathematics and Astronomy at the Goetheanum will publish a new edition of writings by Elisabeth Vreede.

2018 will see the 75th anniversary of the deaths of Ita Wegman and Elisabeth Vreede. Interest has grown considerably in the last two years within the Anthroposophical Society in these two personalities, who were both appointed members of the first Executive Council by Rudolf Steiner. At the AGM last spring several members moved for the rescindment of the decision taken at the Annual General Meeting of 14 April 1935 to remove Ita Wegman and Elisabeth Vreede from office. The 2018 AGM (pages 1f.) will be dedicated to the work of the two women and to their future impulses. In addition there will be an initiative at the Annual Conference to rehabilitate Ita Wegman and Elisabeth Vreede.

**Life and work**

In the context of these developments the Section for Mathematics and Astronomy at the Goetheanum will make sure that Elisabeth Vreede's written work, her essays and the transcripts of her lectures will be made available again. The written work includes the astronomy newsletters (Astronomische Rundschreiben) edited by Elisabeth Vreede from 1927 to 1930, as well as essays that have become difficult to access.

We have also started to transcribe letters written by and addressed to Elisabeth Vreede in order to make them available to a wider public. In October 2013 twenty-four letters and seven postcards from the correspondence between Elisabeth Vreede and the Mirbt family (changed to Mier from 1940/1942) were published in the journal «Jupiter». More will follow, in as much as this will be possible, so that more people will be able to gain an insight into Elisabeth Vreede's life and work. | *Oliver Conradt, leader of the Section for Mathematics and Astronomy*

[www.mas.goetheanum.org](http://www.mas.goetheanum.org)



*In the Painters' Workshop*

*Visual Arts Section***Artist material**

Rudolf Steiner's artistic work consists in a great variety of drafts, sketches, ideas and proposals only few of which have been realized so far. More than anything, it offers possibilities for development and material for artists to work with. The Visual Arts Section, in cooperation with the Art Collection at the Goetheanum, will promote the working with and research into these works by setting up special workshops. The Painters' Workshop (Malerwerkstatt) at the Goetheanum was opened in the autumn of 2017 and other workshops, for architecture and sculpture, will follow in 2018. These workshops also offer the opportunity to link research and teaching and they are an attempt to actively support the current efforts to make Rudolf Steiner's work accessible to a wider public. | *Marianne Schubert, leader of the Visual Arts Section*

[www.studium-goetheanum.org/malerwerkstatt-general](http://www.studium-goetheanum.org/malerwerkstatt-general)  
[www.sbk.goetheanum.org](http://www.sbk.goetheanum.org)

*General Anthroposophical Section*

## Class Holders' Conference

The Class Holders' Conference from 3 to 5 November focused on the collaboration between the mantric work of the First Class and the fields of practical anthroposophical activity.

Picking up the impulse of the Goetheanum World Conference and of the last Class Holders' Conference, the members of this meeting looked, from the angle of the various countries, at how class readers experience their contact and dialogue with the fields of practically applied anthroposophy, such as farms, schools and other institutions. Contributions by Sue Simpson (NZ), Auke van der Meij (NL) and Christian Schikarski (DE/CH) illustrated how the spiritual work with the Mantras, as presented at the Christmas Conference of 1923/1924, always seeks a healthy relationship with deepened life experiences. Rudolf Steiner pointed out that dealing with life's highs and lows was in itself esoteric (GA 260a, 30 January 1924). With this in mind, Claus-Peter Röh then spoke about the image of the human being in Waldorf Education and Matthias Girke described perspectives of the encounter between physician and patient.

### Space for dialogue

This conference, too, explored the question of how the relationship between content and form can be developed in the work of the School of Spiritual Science. The clear image that arose was that of a broad School of Spiritual Science which includes the 'fields of life' and has the work on the Mantras of the nineteen Class Lessons at its heart.

From there the conversation led on to the deep interest young people have today in Anthroposophy, particularly in education. How can they connect with the School of Spiritual Science and its First Class (mantric) work in particular? For instance, when teachers offer a work group that introduces the School of Spiritual Science, they do not need to use the Mantras, but can present the spiritual images of the Class lessons as motifs in a way that creates an opening which in turn can lead to the free decision to become a Class member. | *Claus-Peter Röh, Bodo von Plato, Goetheanum Leadership*

*General Anthroposophical Section*

## Rudolf Steiner's esoteric work prior to 1914

For some years now an international working group has been meeting twice a year at the Goetheanum to work on «Rudolf Steiner's esoteric work prior to 1914». The group was initially open to all Class members but was closed to newcomers after the first three meetings so as to ensure the continuity of its research activities.

The work of this group arose from the fact that – even after the publication of volumes GA 264, GA 265, GA 266/1, GA 266/2 and GA 267 – Rudolf Steiner's esoteric work continues to be divided into 'old' and 'new'. Some also believe that Rudolf Steiner's «early esotericism» was superseded by the Christmas Conference of 1923/1924. While this is true as far as its form is concerned, it is not true when it comes to its substance which originates in Michaelic inspiration – as everything does that was given by Rudolf Steiner, a fact which he emphasizes particularly in relation to the School of Spiritual Science. His later esoteric work – after 1914, the year when this work came to a close (due to World War II, among other things) – went through a major and important transformation, for which one finds frequent early indicators. In a letter to Wilhelm Hübbe-Schleiden of 16 August 1902 Rudolf Steiner wrote, «I will rely on the force that can induce spiritual students to enter the path of development».

### Ritual work

In chapter 32 of Rudolf Steiner's Autobiography we find a passage about the Theosophical Society. Around a year and a half before her death, in 1891, Helena Blavatsky founded an «Inner Group» for advanced spiritual pupils. Rudolf Steiner had similar intentions in 1904. He thought of admitting to the School and to its rituals such serious seekers as were prepared to practise and witness, or even perform, the ideas of spiritual science in the form of rituals as demonstrations (Autobiography, chapter 36). This Esoteric School is thought to have had 800 members in 1914, with around 600 participating in the demonstration of rituals and lessons. The people in question continued to meditate throughout their lives, including ten years later, after the institution of the First Class which Rudolf Steiner, towards the end of his earthly life, referred to as the Michael School. The present working group does not intend

any kind of revival but seeks to perceive, as an essential part of Rudolf Steiner's overall work, contents that have come directly from Rudolf Steiner or of which reliable transcriptions exist (examined as to their authenticity by Hella Wiesberger and her co-workers before being included in the Complete Works). Many topics have been investigated from the very beginning of this working group in 2009 by those involved and their results have been presented in the meetings.

### Future seeds of an early esotericism

This is a wide and diverse field of research as the following few examples will show, which more or less follow the progression of our studies: the works of Mabel Collins, such as «Light on the Path» with Rudolf Steiner's exegesis as practice material; the «General Requirements» with the accompanying feelings (GA 245); «How can the Master-question be understood»; the creation stories in the Old Testament; the importance of the Temple Legend in Rudolf Steiner's work; Cain and Abel – motifs in eurythmy; a dramatized reading of the «Ritual text for Admission to the Second Degree» (GA 265) and a conversation about the rituals; the rites of the Cathars; the gnostic mood and motifs of the Parzival character. Presently we are looking at Rosicrucian motifs in the Esoteric School and in the ritual work, transformations of which can occasionally be detected in the lessons of the First Class.

Rudolf Steiner's esotericism prior to 1914 encompasses several levels as well as seeds for the future. The Complete Works makes it generally accessible. The terms «old» and «new» can be misleading: «early» and «later» would be the more accurate designations. | *Virginia Sease, emerita member of the Executive Council at the Goetheanum*



*General Anthroposophical Section***Focus on Meditation**

With and after the Goetheanum World Conference it became apparent that a new relationship needs to be established between the fields of applied anthroposophy and the practical Section work on the one hand and the life and spiritual content of the First Class on the other. A project group and the leaders of the General Anthroposophical Section (the Executive Council at the Goetheanum and Virginia Sease, who will retire from this office at the end of the year) will pursue this thought further. Of all the tasks assigned to the General Anthroposophical Section in 2003 – knowledge of the human being, meditation and inner culture, reincarnation and karma, Christology and the Hierarchies, general social competence and questions regarding the spirit of the times, the theme of Meditation and its practice in particular has been expanded and deepened – mostly with the help of the worldwide Goetheanum Meditation Initiative – with the aim of encouraging the sharing of experiences people have had with an anthroposophically inspired spiritual path or of promoting meditation in the professional context. Thanks to conferences and books such as Michaela Glöcker's book on meditation in Anthroposophic Medicine (Anthroposophy Worldwide 11/2016), awareness of this possibility has grown in some professional fields.

**Individualizing meditation**

The Worldwide Goetheanum Meditation Initiative has also developed further. Initiated by members of the School of Spiritual Science, it has gradually grown as other people were invited to join. For the July 2017 summer conference («Living Connections») not only all Class members were invited but members of the public also, staff members of anthroposophical institutions in particular (Das Goetheanum 23-24/2017). More than 400 people attended. According to Bodo von Plato one of the results of the conference was that the concept and quality of anthroposophical meditation became noticeable without the concept being fixed into a definition. | *Sebastian Jüngel*

*General Anthroposophical Section***A new English edition of the Class Lessons**

The Executive Council of the School of Spiritual Science has decided to publish a new edition of the Class Lessons for the English-speaking world, in bilingual form. The original German text will be printed alongside the English, thereby hoping to stimulate cross-referencing and a deeper understanding of the content. This edition will be made available for purchase to all members of the First Class worldwide, with a particular focus on the growing numbers of those who at first can only access Anthroposophy through the English language.

**Revised translation**

The intention is to publish a well-edited, high quality and «normal sized» set of three volumes which will include, apart from the texts and mantras in German and English, also the drawings and a number of additional English translations in an appendix. The current English text, translated from the German original by George Adams, will be carefully edited and possibly slightly revised, with a revised translation of the mantras worked into the existing text. This new translation of the mantras has been developed by a group of translators, authors and Class Holders, who have given their time freely and willingly to the project. These new translations have been based on an intensive study of different translations, including the George Adams, Michael Wilson, Ernst Katz, Crispian Villeneuve and Edinburgh translations. We intend to launch this edition by the end of 2018 or, failing this, at the English Class Conference in London (GB) in August 2019. As there are very few sets of the large original English edition left, which will not be republished in the same format, we intend to offer the possibility to pre-purchase or pre-order the new edition.

This large scale project, requiring multiple resources of time, skill and money, has been met with much gratitude and enthusiasm. Many people have offered their assistance and are working on the editing, scanning and layout processes, which leaves the hard costs still to be financed. With this letter we wish to appeal to all members, colleagues and friends who may benefit from, or wish to assist in making such an edition available to all interested

members worldwide, for financial support, either in the form of donations or loans. We hope and intend to cover all publishing costs in advance so that this edition can be made available at a reasonable and affordable price. We look forward to hearing from you. With warm greetings and in gratitude for your interest and support | *Joan Sleigh, member of the General Anthroposophical Section leadership team*

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**Reference** Class Lesson Books

## ■ ANTROPOSOPHICAL SOCIETY



*Constructive cooperation  
(Joan Sleigh on the left)*

second Colloquium, the following themes were addressed:

1. How and where do we experience the Christ Quality in our work and in the world?
2. What do we understand as leadership out of the spirit?

The contributions and small group conversations created a colourful and tangible picture of both the struggles as well as a growing opening up to a new awareness of «unapologetic religiosity» in the face of an unpredictable and unsettled future.

The meeting ended on Sunday with a warm understanding and commitment to meet again, but also to work individually in an ongoing spirit of support and collaboration. This resonated in the recognition that it is precisely in the differences of the two movements that an enhanced understanding of the particular strength of each can live. It was decided that the Leadership of the Christian Community and the Executive Council of the Goetheanum will review the colloquium in their meeting in January and make suggestions for further networking. | *Joan Sleigh, Executive Council at the Goetheanum*

*Second Christian Community and General Anthroposophical Society Colloquium*

## Shared responsibility

The Christian Community and General Anthroposophical Society met from 10 to 12 November 2017. It was their second meeting, but the first to include members of the Goetheanum Leadership, the Christian Community Lenkers (coordinators) and the General Secretaries of the anthroposophical societies in the world. There is a strong wish to overcome the separation between the two movements and celebrate what they have in common, without trying to blur the differences between them.

*Reflections from the  
Goetheanum Leadership:*

## Mutual support and collaboration

Over the past few years, due to deep and constructive work between the Leadership of the Christian Community and the Executive Council at the Goetheanum, inspired by our shared spiritual scientific strivings, the impulse emerged to look more intently into the current world situation. As part of this, the question arose regarding an enhanced connection and collaboration between the two movements, in relation to the needs of our times.

A first colloquium between priests of the Christian Community, who are members of the First Class, and the Goetheanum Leadership took place in January 2015. The aim of this gathering was to meet in dia-

logue and to share themes, challenges and experiences with which we are confronted in our daily working lives. An additional focus was placed on preparations for the 100th anniversary of the founding of the Christian Community at the Goetheanum in 1922. A century later, is there a need for a new approach which could lead our movements with increased vigour out of the twentieth and into the twenty-first century? In this respect our conversations motivated the intentions of owning the difficulties of the past and embracing the potentials of the future.

### Unapologetic religiosity

As a next step towards active, intentional co-working, another colloquium was held from 10 to 12 November 2017, to which the General Secretaries of the Anthroposophical Society and the Lenkers of the Christian Community, as colleagues and representatives worldwide, were invited. At this

*Reflections from the perspective  
of a General Secretary:*

## Building relationships at the «I to I» level first

The intention of this gathering was twofold. On the one hand, supported through the presence of the General Secretaries, the aim was to build a picture of the reality of the working relationships between the Christian Community and the Anthroposophical Society around the globe. On the other hand, out of this picture, we were invited to address the question of how we might – and why we should – work together more into the future.

### Conscious of differences and shared strivings

As it was the first time General Secretaries had participated, space and warmth were

given each day to sharing inner experiences of the Christ Quality in work and life. Characteristic of all these contributions was the quiet inwardness with which each individual spoke, and the endeavour to find the universal in what were, of necessity, deeply personal experiences through encounters with individuals in life and death, with the work of artists, with places such as Birkenau [a Nazi concentration camp] that have been indelibly shaped by human hand.

The stories and reports from around the world revealed the diversity, complexity and challenging nature of the current situation. The will to overcome the history of separation between the two movements; the need to be – and become more – conscious of both the differences between the two and the shared strivings which we could look to mutually enhancing; the need to understand better the relevance of being – or not being – ordained; the need to delve further into the meaning of the different forms of authority manifested by each; the will to reinforce our common impulse and commitment to service of the spiritual world; the will to consciously and healthily make more space for the presence of the Christian Community in the Goetheanum – these are just some of the themes that were discussed.

While a range of possible initiatives was proposed, it was above all clear that building relationships at an individual level, «I to I», is a necessary precursor to developing collaboration of any kind, and I for one came away heartened to engage more closely with Christian Community Colleagues in my own country. | *Jan Baker-Finch, General Secretary of Australia*

*Reflections from a  
Christian Community Lenker*

## The importance of rituals for the earth

Joan Sleight drew our attention to the fact that this was the first meeting of general secretaries and lenkers, together with the leadership of The Christian Community and the Goetheanum. At a time when so much is in transition, it seems important that we can strengthen our work through collaboration.

In short presentations, we looked at the question of where and how we experience

Christ at work in the world. Working with Christ does not depend on naming Christ or even knowing his name. He is at work when people affirm life by trying to transform their own existence and the existence of others, particularly in moments when, quite unexpectedly, the true nature of the Other becomes tangible. Such moments of transformation are temples, which require people who can be witnesses of their existence. In social interactions, such temples arise when the words from the Act of Consecration of Man: "Christ in you!" become real. The Christian Community has the task of making this possible on the religious path; it needs anthroposophy as a method to understand its own task, and to deepen its theology.

We heard reports from general secretaries and Lenkers from all over the world, who described the very different situations of the work of both movements in their regions. In general, the old prejudices seem to have broken down. Are there ways that we can give each other more support in our respective tasks? We heard about the developments in the US, where a younger generation of priests strongly promotes the specifically religious life in the communities. Does that make the relationship between the Society and The Christian Community freer?

### The centenary of the Christian Community in 2022

An important theme was the celebration of the anniversary of the founding of The Christian Community in 2022. From much of what Rudolf Steiner said, it is clear that the foundation in 1922 was embedded in the destiny of the anthroposophical movement. How can we reflect this fact today? The spiritual world was able to lend assistance to the founders of the Christian community through Rudolf Steiner and the Goetheanum, which enabled the founding of the Movement for Religious Renewal; how can we realize the connection with the new mysteries, which Rudolf Steiner clearly foresaw for the priests, for example by accepting the priesthood into the School of Spiritual Science? What responsibility do we have towards the spiritual beings who enabled the founding of The Christian Community as part of the inauguration of the new mysteries, and of whom we can imagine that they still look upon our work today? In this context, the question of the

so-called Christological section was raised. Is this term obsolete? Could priests work in the School of Spiritual Science to help to deepen Christological research? We felt that there was a new opportunity to re-engage with this impulse and also saw potential in the fact that so many priests are members of the First Class and that all priests commit themselves to working from an esoteric source as part of their Ordination.

In addition, members of the Goetheanum's leadership affirmed that the spiritual home of the Christian Community was open to the celebration of its 100th anniversary. The question also arose as to whether it would not be necessary to go more deeply into the history of the sometimes difficult relationship of the two movements as we approach this anniversary.

Also refreshing was a round dedicated to the question "Why work together?" Although the situation in different countries is very different, we realized the importance of holding together in a time when we are approaching a very open future. The significance of the Act of Consecration of Man and of ritual work as a whole for the life of the earth, and of the tasks that Rudolf Steiner also suggested for members of the anthroposophical movement were images that moved us. In differentiating the tasks of both movements, we saw a potential that could be fruitful in cooperation.

### Altar and lectern

In the last round, the picture of a spiritual space was created in which both the altar and the lectern of the Class Lessons stood; in the middle were the people who aspired to the Spirit in the spirit of the new mysteries; the bearers of the two movements have a common responsibility, even if their tasks are not identical.

Overall, the conversations in this relatively large group were refreshingly candid and authentic. In many of the contributions on the experience of Christ in the world, we were reminded of Christ's words: "Where two or three are gathered in my name, I am in their midst." The listening space that we create together brought us back to this experience again and again. | *Tom Ravetz, Lenker of the Christian Community in Great Britain*





*Open for encounters: the relationship of forms in the Goetheanum's Southern façade.*

### General Secretaries' Conference

## Cooperation as a key concept

The General Secretaries' Conference from 7 to 10 November deliberated the implementation of the 'Goetheanum in Development' reform project in the various countries, agreed on the whole to support the rehabilitation of Elisabeth Vreede and Ita Wegman and considered the confirmation of Paul Mackay and Bodo von Plato at the 2018 Annual General Meeting.

Jaap Sijmons (NL) said of one of the main issues discussed at this conference, «The Goetheanum Leadership has made the 2016 Goetheanum World Conference into a movement – for members and non-members. In a way it is a matter of opening up the Goetheanum to the world. The 'Goetheanum in Development' reform plans are a first step in this direction.» The general secretaries can contribute to the success of the scheme by cooperating, by conveying its intentions to the members in their countries, and by working in their countries towards a «living relationship» between the Anthroposophical Society, the School of Spiritual Science and the anthroposophically oriented enterprises, organizations and institutions. Mats-Ola Ohlsson (SE) added, «Cooperation is a key concept. The tasks of the Anthroposophical Society are to open up a space for encounters, offer cooperation and make sure that the individual groups can come together. When it comes to the transformative processes that inspire us the Goetheanum will

increasingly be a model for the Societies in the world.» Ingrid Reistad (NO) thinks that «there are a lot of ideas – now it's time for actions. As a country Society we have to deliver now.»

### Annual theme: from the head to the hand

The example of the annual theme illustrates how this change begins to take shape. This theme is meant as a suggestion that is not only studied in the Branches but that will, if possible, unite all anthroposophically inspired institutions worldwide by providing them with a shared content, motif or focus. The search for Anthroposophy is more alive in the anthroposophical institutions than one generally thinks, was Florian Osswald's impression (Pedagogical Section) in relation to the Waldorf movement, to which Bodo von Plato (Goetheanum) added that it was «sought in a different form from before». Ingrid Reistad spoke of a «transformation towards the spirit in everyday life»; Wolfgang Tomaschitz (AT) added that this, in a way, al-

lowed busy people like teachers to take part.

One question that will be asked in the future is how the Foundation Stone Meditation, which has been taken up by the Goetheanum World Conference and is now worked on more intensively, lives among the staff of the diverse institutions. «We must reconnect with the spiritual source,» said John Bloom (USA). «If one establishes a relationship, a connection, a community, can arise on the basis of shared experiences». Arie van Ameringen (CA), Christiane Haid (Goetheanum), Bodo von Plato, Ingrid Reistad, Jaap Sijmons and Sue Simpson (NZ) will be the Conference's contact persons for this.

### A living research centre

A survey among the general secretaries resulted in the following topics (as summarized by Jan Baker-Finch):

1. «Connecting the dots» What are effective methods of bridge building across the Society between General Councils, Class Holders, Section Leaders, and Association Leaders (Waldorf Schools, Biodynamics, etc.) in order to develop a shared sense for holding the whole together? How can the Anthroposophical Society in a country as big as a continent maintain the relationship to the branches?

2. Can we rethink membership in the Society to expand access and support more financial sustainability? Brotherliness in the economic field. How can seminars, courses, lectures, etc. be financed so that the foundations of a culture of brotherliness can gradually be laid down?

3. Developing effective language, messaging and methods to communicate anthroposophy beyond our current limited structures and membership? Is it a matter of resource priorities, expertise, research, networking? Especially developing a culture of «awakening to the other...», grasping and taking up contemporary questions and the perceived high threshold to enter the Society.

4. Future care of the «Meditation Worldwide» Initiative and how to further amongst members the awareness of the renewed grasp of the School of Spiritual Science's actual impulse in 2016. The relationship of the General Section to the others, or of meditation and life practices, from the daughters to the mother or however one wishes to formulate it. The shallow level of anthroposophical knowledge, understanding and experience in many of our institutions across Section areas is weakening the ability of the co-workers to sustain themselves and their work and strangling the vitality and effectiveness of institutions. What forms and approaches to training and further education are appropriate to today's conditions and how can these be created and funded?

5. The Goetheanum Leadership is taking steps through the Project groups. How do we meet them with awakened interest for the Goetheanum as a lively research centre? Somehow, we as a collective have the task of building enthusiasm in the worldwide Society not only for individual meditation but also for spiritual research that is for all. How can Anthroposophy better meet the needs (physical, soul and spiritual) of the time?

### The rehabilitation of Ita Wegman and Elisabeth Vreede

The conference of general secretaries generally welcomes the concern promoted by the Executive Council and the three groups who moved during the last AGM (see Motion 6 in Anthroposophy Worldwide 3/2017) that Ita Wegman and Elisabeth Vreede should be rehabilitated («we agree from our hearts», Jaap Sijmons). It also supports the Executive Council's plans to submit a motion that documents the rehabilitation in a spiritually and legally appropriate way.

#### Confirmation due in 2018

At the 2018 AGM Paul Mackay and Bodo von Plato will have to be confirmed as Executive Council members if they are willing to stand for a further period of seven years. Wolfgang Tomaschitz summarized the consultations by saying that «the large majority of the general secretaries would welcome it if Paul Mackay and Bodo von Plato were prepared to stand again. There were votes from every country society as well as personal points of view. The group takes the fact very seriously that there were critical voices, too.» Any reservations brought forward will be considered in the time leading up to the AGM and will be discussed before as well as during the meeting. At the same time it is true to say that both Executive Council members are highly esteemed outside the narrower geographical confines of the Goetheanum. And they both play a vital part in the «Goetheanum in Development» reform process. Jaap Sijmons said, «The expertise of both these members is beyond any doubt. We would be concerned if they were no longer part of the team after Palm Sunday 2018.» | *Sebastian Jüngel*

#### The above article draws on reports by

John Bloom (us), Paul Mackay (Goetheanum), Mats-Ola Ohlsson (se), Bodo von Plato (Goetheanum), Ingrid Reistad (no), Jaap Sijmons (nl), Wolfgang Thomaschitz (at), Justus Wittich (Goetheanum) and Jan Baker-Finch (nz).

*Italy: Youth Conference – «Seeking Our-Selves»*

## Spiritual science as an impulse for young people today

**From 7 to 9 July 110 mostly young people met for a seminar on the theme of «Seeking Our-Selves. Spiritual Science as a Youth Impulse».**

On 30 March 2016 – Rudolf Steiner's birthday – the five youngest members of the Anthroposophical Society in Italy met for the first time to prepare a seminar for young people aged between 18 and 35. The seminar, entitled «Seeking Our-Selves» then took place at the Oriago Waldorf School from 7 to 9 July, with financial support from the Anthroposophical Society in Italy and the sponsors Wala, Weleda, Argital and EcorNaturaSi.

Of the 110 people who were present 30 were former Waldorf pupils, 86 were attending (average age: 26), five were organizers (average age 27), nine lecturers (average age 33) and ten eurythmists from Germany. The only person older than 35 was Constanza Kaliks, the leader of the Youth Section at the Goetheanum, who gave some of the lectures.

The seminar included courses on eurythmy, speech and painting as well as on Biodynamic farming, Waldorf education, social threefolding and Anthroposophic Medicine. The criteria for the choice of lecturers were: who is the youngest Waldorf teacher in Italy? Who is the youngest eurythmist in Italy? And so on. The eurythmy performance presented by the Novalis Ensemble Stuttgart (de) was greatly appreciated. | *Alberto, Giorgia, Sergio, Rossana and Delia (it)*

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## Newsheets (5)

Following a member's suggestion at the 2017 AGM we have published self-portrayals of anthroposophical newsheets in recent issues of *Anthroposophy Worldwide* (cf. *AW* 7-8, 7, 10 and 11/2017).

USA

### «being human»

The Anthroposophical Society in America (ASA) has had member communications in English since around 1930. A decade ago, these were *News for Members* and the *Journal for Anthroposophy*, plus the ASA's Rudolf Steiner Library Newsletter. In 2008, the General Council decided to create a new full-color publication for «outreach» as well as for members, and to present the visual arts effectively. It began publishing in 2009, generally four times a year, and in 2011, for the 150th anniversary of Rudolf Steiner's birth, it adopted the name *being human* with the subheading «personal and cultural renewal in the twenty-first century.»

#### Four sections

The content is organized into four sections. The first section is «initiative!» and it covers as widely as possible the work inspired by Rudolf Steiner. Its first portrait was of the House of Peace in Massachusetts; other stories have ranged from the pharmaceutical testing and research of the Lili Kolisko Institute to the social arts initiative Free Columbia.

The second section, «arts & ideas,» has had remarkable contributions on many subjects. Frederick Amrine of the University of Michigan produced a lengthy biographical sketch of Rudolf Steiner's importance for the first *being human* in 2011, and has since linked Steiner's work with the leading current work in philosophy and other fields today. His latest essay is «The Beauty of Anthroposophy, or: What's Scientific about Spiritual Science?» This section often has poetry and includes a four-page visual gallery that is usually paired with the cover art.

The section «research & reviews» has research reports and book reviews. In our latest issue Walter Alexander, a professional writer for publications on medicine, was able to share a review of the English edition of Peter Heusser's *Anthroposophy and Science* (cf. *Anthroposophy Worldwide* 1-2/2017) which he wrote first for an online/print publication distributed to 200,000 holistic care practitioners.

The final section of *being human* brings news of the Anthroposophical Society and life stories of members who have crossed the threshold. The name «being human» points to one of the primary intentions: to speak in terms that can resonate today. Rudolf Steiner observed (13 Feb 1923) that the word «anthroposophy» should be interpreted as «the consciousness of one's human condition» (*Bewusstsein seines Menschentums*), so perhaps to see the words «being human» and consider why they name a small magazine is already an entry point into anthroposophy itself.

#### Available online

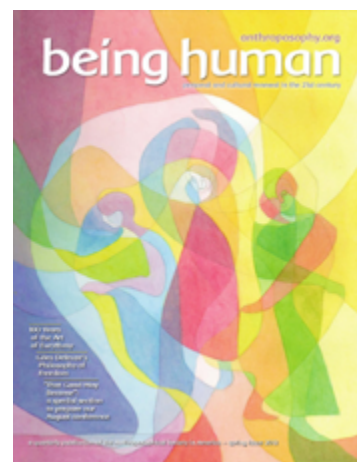
Five thousand copies are printed of each issue, though budget restraints mean that we are doing only two issues each year. Of these 3500 are mailed to US members, the remainder given free at branches and other centers. After a few months, each issue is made available free at [anthroposophy.org/bh](http://anthroposophy.org/bh) and at [issuu.com](http://issuu.com) online. We have offered one issue in a mobile-friendly PDF format. | *John Beck, «being human» (us)*

Contact [editor@anthroposophy.org](mailto:editor@anthroposophy.org)

#### Correction: footnotes to Ein Nachrichtenblatt

The newsletter initiative *Ein Nachrichtenblatt* introduced itself in *Anthroposophy Worldwide* 11/2017. *Ein Nachrichtenblatt* 23/2017 published a complaint stating that the footnotes had been left out from its presentation. This was due to an error: the footnotes did not come up when the file was opened – only later when a different programme was used. The footnotes are as follows:

Rudolf Steiner's statement regarding a separate article in the bylaws («This is a clause...») is from GA 260, Dornach 1994, p. 55; the following quote («[...]everything spiritual has this quality» from GA 260a,



Dornach 1987, p. 92. The passage about a newsheet as a means to convey interest in the world – «[...] we need the broad horizon» – is from GA 260a, Dornach 1987, p. 162/163; the reference regarding the «healing effect» from the same book, p. 217/218.

The sentence «Roland Tüscher was co-founder in 1987/1988 and chief editor of the Swiss Anthroposophical Society's membership organ *Schweizer Mitteilungen aus dem Anthroposophischen Leben* (Swiss communications from the anthroposophical life)» had the following footnote: «Now: *Anthroposophie Schweiz, Mitteilungen aus dem anthroposophischen Leben*, editor: Konstanze Brefin-Alt.»

The statement relating to *Anthroposophy Worldwide*, «This organ does not aspire to the range and differentiation Rudolf Steiner envisaged for a newsheet and it neither applies the contemporary judgement» has this footnote: «Rudolf Steiner, GA 260a, Dornach 1987, p. 92», and the continuation of that sentence («nor the interest in spiritual achievements outside anthroposophy intended by Rudolf Steiner, which would add the necessary counterpoise to the internal Society news.») has the footnote ««How are the achievements of the Society in the world to be evaluated at all, if not within the Society?» Rudolf Steiner, GA 259, Dornach 1991, p. 497».

The sentence, «Pointing out the differences between *Anthroposophy Worldwide* and the expectations Rudolf Steiner had of a newsletter is merely a stating of facts that can be verified by referring to the collection of statements Rudolf Steiner made on this point» has the footnote «Source at the end of this contribution», for instance via the email address [ein.nachrichtenblatt@startmail.com](mailto:ein.nachrichtenblatt@startmail.com).



## ■ FORUM

## To the Faust Members' Day, organized as decided at the 2017 AGM (Anthroposophy Worldwide 5/2017, p. 9f.)

At first I thought I had to leave the room: I felt there were too many undifferentiated attacks. These attacks led, however, to a «more humane» response from the members of the Executive Council, noticeable from their choice of words and the way they replied. What a culture! To be able to respond so «appropriately» to such attacks! Heart stirrings became audible.

### Pathos of the past

The word «appropriate» – if I remember rightly – came up several times, especially during the accusations regarding the art of speech. I ask myself: appropriate for what or whom: the past, the present, the future? Rudolf Steiner expresses himself differently today – not because the spirit of the time (which often is not even a spirit but more of a demon) demands this but, I think, rather because the pathos of the past and a certain compulsion connected with this does not speak to young people today or to those who have kept up with the times.

Of course there are scenes which some people would have liked to see differently realized, but it is, after all, Mephisto's nature to «incorporate» things, even if it is a pact. Freedom is just not his thing. Whether electronic music is appropriate for eurythmy is a question one can argue over for hours – but when used briefly with a particular effect in mind, to portray the subhuman, it is certainly a legitimate artistic tool that does not in the least interfere with high spiritual standards.



*Faust 1: Anne-Kathrin Korf as Gretchen and Katja Axe as Martha*

### Disappointment

It was wonderful to hear gratitude being conveyed, after all, to Christian Peter for his achievement. A dignified way of building bridges.

The «red sauce» that was allegedly poured over everything and the somewhat violent emotions just before the end were expressions either of disappointment about being excluded from the artistic event, or they reflect the nature of this somewhat mutinous spirit – in which case the procedure was warranted.

At best, one could reflect on more suitable approaches. That would be appropriate for anthroposophists, wouldn't it? In any case, this rather emotive intervention was unable to reverse the positive feelings I had by then about the delicate bridge-building between disparate opinions and interpretations. I hope you felt the same.

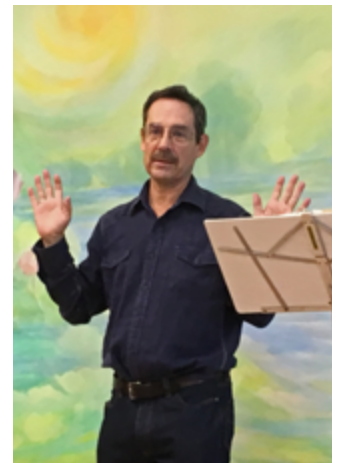
I am looking forward to the revised production and I think it will be good. | *Ursula Reichert, Kassel (DE)*

## Response to Andreas Heertsch's contribution regarding the culmination of anthroposophy in Anthroposophy Worldwide 9/2017

My article «Remarks on the Culmination at the end of the twentieth century» was published in JUPITER, Vol. 6 (2011) (The journal of the Mathematics and Astronomy Section at the Goetheanum.) In that article I posited my working hypothesis that the culmination had succeeded. My research started with the suspicion that the culmination had failed, but a very careful reading of Steiner's remarks changed my perspective. This change in perspective concerned how the Culmination would manifest. From my initial readings of the relevant material in the early 1970s – while I was a student at the University of Michigan – I had assumed that the great leaders of Chartres and Rudolf Steiner would emerge among us and be publicly visible. This, one would suppose, would lead to an absolute explosion of the movement.

### Culmination at the end of the twentieth century

But Steiner stated something that did not square with this picture. «[A]t the end of the twentieth century [...] at the Culmination point the greatest possible expansion of the anthroposophical movement will be attained.» (August 8, 1924) This means that a peak or plateau would be achieved at the end of the twentieth century! Now to make sense of this one must also understand what Steiner means by the term «anthroposophical movement.» He states that it is a «Spiritual current guided by spiritual powers



*Stephen E. Usher in Austin, Texas (us)*

and spiritual forces from the supersensible world.» (April 16, 1924) So, Steiner stated that this spiritual current flowing into earthly souls would reach its high tide at the end of the century, and presumably start to recede thereafter.

My article also observed that the working of this spiritual current – the anthroposophical movement – was connected with human initiative. Steiner had stressed the importance of taking initiatives in the lives of those connected with the anthroposophical streams. «Be a person of initiative,» he says, «and beware, lest through hindrances of your own body, or hindrances that otherwise come in your way, you do not find the center of your being, where is the source of your initiative. Observe that in your life all joy and sorrow, all happiness and pain will depend on the finding or not finding of your own individual initiative. This should stand written as though in golden letters, constantly before the soul of the anthroposophist. Initiative lies in his karma, and much that meets him in this life will depend on the extent to which he can become will-

*continues on page 22*

## ■ FORUM

ingly, actively conscious of it.» (August 4, 1914)

### Sufficient Michaelites to meet the conditions for a culmination

After quoting this passage, my article went on to examine the initiatives taken by anthroposophists during the course of the twentieth century. Even a partial inventory of those initiatives is very impressive. My tentative conclusion was, and remains, that sufficient Michaelites gained capacity for initiative during the course of the twentieth century, that the conditions for a culmination had been met. These Michaelites will carry this new earned capacity into the future evolution of the earth.

The culmination condition can also be expressed in these words of Rudolf Steiner, «This means – as you can realize – that through anthroposophy something must be introduced into the spiritual evolution of the Earth, for all kinds of demonic, Ahrimanic powers are taking possession of human beings.» (July 19, 1924) My tentative conclusion is thus that through what Rudolf Steiner brought and through the way the members developed free initiatives based on what they had received from the great initiate, a sufficient spiritual impulse was «introduced into the evolution of the earth.»

While the anthroposophical movement, the spiritual current, is now receding, earth evolution has been sufficiently fortified, so that the key battle ahead can be won: the battle for the cosmic intelligence. The rest of my article deals with the nature of the cosmic intelligence and this key battle, the battle to return dominion of the cosmic intel-

ligence to Michael, its rightful regent.

### Accusations of racism do not negate a culmination

No doubt the accusations of racism have had a hampering effect on the outward progress of anthroposophical culture in the world. I attempted to address these issues in my article, «Race – The Tapestry of Love.» (Journal for Anthroposophy, Easter 2002). But these outward occurrences do not negate a successful Culmination.

Martin Barkhoff, from a different perspective, also reached the conclusion that the culmination succeeded in his article, «Erste Kulmination, Grab und goldene Zeit.» (Ein Nachrichtenblatt, November 13, 2016) For that same issue Mr. Barkhoff translated my Jupiter article – in a shortened form – into German. So both articles appeared in that edition. | *Stephen E. Usher, Austin, Texas (us)*

### Initiative to rehabilitate Ita Wegman and Elisabeth Vreede

At the 2017 AGM the motion to rescind the resolutions of the 1935 General Meeting, which excluded Ita Wegman and Elisabeth Vreede from the Executive Council, (Motion 6) was withdrawn because of reservations expressed in the last minute. These reservations turned out to be unfounded (Ein Nachrichtenblatt 29 October 2017; www.wegman-vreede.com) and there are no other arguments that speak against the rescindment of the 1935 resolutions. This initiative therefore proposes to actively promote the rehabilitation of the two

personalities – if possible together with the Sections once led by them: the Medical Section (Ita Wegman) and the Section for Mathematics and Astronomy (Elisabeth Vreede), and in addition to the conferences, events and publications planned for 2018 to honour the two women and their achievements – through the recognition of the injustice done at the time and the rescindment of 1935 resolution by the 2018 Annual General Meeting. For more information please contact info@wegman-vreede.com or visit www.wegman-vreede.com. Translations into English and Dutch are available and can also be accessed online.

| *Thomas Heck, Dornach (CH)*

#### The initiative has been signed by

Péter Barna, Liesbeth Bisterbosch, Pieter van Blom, Marc Desaulles, Tatiana Garcia Cuerva, Marion Fischbach, Johannes Greiner, Lucius Hanhart, Marijcke van Hasselt, Thomas Heck, Eva Lohmann-Heck, Kirsten Juel, Aart Klein, Gerd-Mari Savin, Angelika Schuster, Leonhard Schuster, Ingrid Schleyer, Peter Selg, Clara Steinemann and Roland Tüscher.

By 20 November 2017 another 300 people had joined the Initiative.

### Overcoming difficulties in the Anthroposophical Society and anthroposophical initiatives

I have been working during these last years, trying to figure out and answer the question about "What is it that tends to keep the Anthroposophical Society from freely flourishing, consider-

ing that it is so transcendent for the development of the modern world and humanity in general". I invariably end up with the same answer, maybe with different shapes and colors, but it is always the same content at the end regardless of the angle at which the matter is considered. The deepest and mightiest ideas of Anthroposophy will only find their place in this troubled world if we prepare our souls to receive them, in the same manner that the soil is worked and prepared to welcome the living seeds that the farmer sows.

### Overcoming selfishness

These ideas are waiting for us to welcome them! But we should know that they will only truly start to manifest and flourish in our consciousness if we make ourselves worthy of perceiving them. If we want to work towards this goal we must start by taking the first steps and not waste our time trying to walk the paths that are higher on the mountain or nearer the source of the light. Because it is only our vanity that makes us want to start walking at the highest and most sublime parts of the journey. Looking back to these first steps and truly understanding them should constitute our main concern if we want to be practical.

We should recognize right at the very beginning of our efforts in serving the world that we will not be able to truly welcome and receive these essential ideas if we don't decide to make the effort of abandoning and renouncing our self-appreciation and vanity. Day by day I am more convinced that the slightest presence of vanity in our souls literally erects a wall that keeps us away and separated

from those holy-living-ideas.

As our dear Rudolf Steiner already warned us in the highest sense of the word in his Credo (GA 40), "He who does not deaden the selfishness within himself during his lifetime has no part in the universal life, which is immortal; he has never been, and he has never experienced true existence". I think we should surrender our egos for a moment and listen once and for all to these enduring and most beloved words! Because the true content of Anthroposophy is in fact universal, and we will not be able to truly grasp and perceive this living content if we don't fight and defeat our selfishness.

#### Acts, words, initiatives

We also need to know and be sure that the world will come to our aid, but only if we prepare ourselves to give back to the world what the world needs, which are the acts, words and initiatives that are born from the marriage of the dignified human soul and the living ideas of Anthroposophy. | *Nicolas S. Olmos, Chile (cl)*

**Picture credits** p. 1: S. Jüngel | p. 3: z.V.g. | p. 4: S. Jüngel | p. 6: Csengele Horn-Barta | p. 7: z.V.g. | p. 9: Charlotte Fischer | p. 10: z.V.g. | p. 11: Matthias Spalinger | p. 12: Lea Wolf | p. 13: Hannes Weigert | p. 16: S. Jüngel | p. 18: S. Jüngel | p. 21: Georg Tedeschi | p. 21: z.V.g. | p. 24: z.V.g.

## ■ ANTROPOSOPIKAL SOCIETY

**We have been informed that the following 62 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.** | *The Membership Office at the Goetheanum*

**Gertrud Lange** Bremen (DE), 26 November 2016  
**Peter Grien** Hazelbrook (AU), in 2016  
**Gisela Schmidt** Dortmund (DE), 24 January 2017  
**Heinrich-Johannes Mayer** Dortmund (DE), 25 Jan. 2017  
**Annemarie Bauer** Stuttgart (DE), 30 May 2017  
**Kundry Willwerth** Cortland/NY (us), 1 June 2017  
**Harthwiga Schwabe** Stuttgart (DE), 3 June 2017  
**Hans Joachim Ullrich** Nordstemmen (DE), in July 2017  
**Erika Grantham** Ashurst Wood (GB), 4 August 2017  
**Margaret Raas** Basel (CH), 5 August 2017  
**Otto Schlegel** Reussbühl (CH), 7 August 2017  
**Annelie Wharton** Bexhill-on-Sea (GB), 20 August 2017  
**Raoul de Sénerpont** Berkel-Enschot (NL), 1 Sept. 2017  
**Sofie Diemer** Friedrichshafen (DE), 8 Sept. 2017  
**Elisabeth Schiffner** Vienna (AT), 11 September 2017  
**Gheorghe Aur** Braşov (RO), 15 September 2017  
**Malcolm Attfield** Claremont (ZA), 18 September 2017  
**Dietmar Grimm** Datzeroth (DE), 18 September 2017  
**Cornelia Müller** Sachsenhausen (DE), 21 Sept. 2017  
**Helmut Sturm** Munich (DE), 21 September 2017  
**Karl-Heinz Siebenhaar** Klempau (DE), 26 Sep. 2017  
**Rolf Hinrichs** Lübeck (DE), 27 September 2017  
**Barbara Riedel** Bielefeld (DE), 27 September 2017  
**Wilhelm Klütz** Munich (DE), 28 September 2017  
**Fritz Baumgartner** Zollbrück (CH), 4 October 2017  
**Ute Bredow** Fossberg (DE), 5 October 2017  
**Hartmut Brunnenkant** Mannheim (DE), 5 October 2017  
**David Clark** Loughborough (GB), 5 October 2017  
**Simone Corboz** Lausanne (CH), 5 October 2017  
**Lukas Hablützel** Walkringen (CH), 7 October 2017  
**Jack Moens** Zeist (NL), 7 October 2017

**Luise Sumser** Vienna (AT), 10 October 2017  
**Kim Lapré** Son (NL), 12 October 2017  
**Christian Gerblich** Saarbrücken (DE), 13 October 2017  
**Anna Hablützel** Uetikon am See (CH), 1. October 2017  
**Margarete Schatz** Therwil (CH), 13 October 2017  
**Frithjof Finkbeiner** Augsburg (DE), 15 October 2017  
**Raimo Mattila** Voltti (FI), 15 October 2017  
**Markus Singeisen** Gelterkinden (CH), 15 October 2017  
**Lore Misselwitz** Berlin (DE), 18 October 2017  
**Peter Nantke** Wuppertal (DE), 18 October 2017  
**Mary Carmack Whybray** North Vancouver (CA), 19 October 2017  
**Wilhelmina van den Burg** Zeist (NL), 20 October 2017  
**Ruth Gerke** Frankfurt (DE), 20 October 2017  
**Wendela ter Horst** Grolloo (NL), 20 October 2017  
**Linde Naumann** Holm (DE), 20 October 2017  
**Gretel Schopf** Bad Liebenzell (DE), 20 October 2017  
**Anders Møller Gabel** Hellerup (DK), 22 October 2017  
**Ben Hendriks** De Lier (NL), 24 October 2017  
**Uwe Lemke** Bromma (SE), 25 October 2017  
**Marie-France Lefebvre** La Malène (FR), 26 October 2017  
**Françoise Marcadé** Gimel (CH), 26 October 2017  
**Chantal Hueber** Wintzenheim (FR), 27 October 2017  
**Almut Schröder** Dornach (CH), 28 October 2017  
**Jobst Wolter** Ottersberg (DE), 29 October 2017  
**Renate Wolf** Frankfurt a.M. (DE), 30 October 2017  
**Mia Rist** Dornach (CH), 2 November 2017  
**Gerhard Staufner** Basel (CH), 2 November 2017  
**Angelika Wiedemann** Berlin (DE), 2 November 2017  
**Rolf Bader** Stuttgart (DE), 7 November 2017  
**Birgid Rüscheimer** Ingelheim (DE), 9 November 2017  
**Brigitte Köber** Walkringen (CH), 11 November 2017

**From 10 October to 13 November 2017 the Society welcomed 80 new members. 219 are no longer registered as members (resignations, lost, and corrections by country Societies).**

## ■ SCHOOL OF SPIRITUAL SCIENCE

### Younger than expected

Looking at the statistics, the age of members who have newly joined the School of Spiritual Science since 2000 comes as a surprise, because the figure is lower than one might expect. Between 2000 and 2016/, between 417 and 548 new members joined the School of Spiritual Science on average every year.

- Of these 42 per cent were between 20 and 50 years of age (26 per cent were between 41 and 50).
- 30 per cent were between 51 and 60,
- 28 per cent were older than 61 (with 18 per cent between 61 and 70).

This means that 72 per cent of new Class members are younger than 60 at the time of joining. The relationship shifts if one includes the age of all Class members. | *Sebastian Jüngel*

[www.goetheanum.org/allgemeine-anthroposophische-sektion](http://www.goetheanum.org/allgemeine-anthroposophische-sektion)



15 October 1923 • 1 February 2017

## Hélène Oppert

As twilight fell on 1 February 2017, the winter sky lit up in magical colours. Bright and solemn, the sickle of the moon rose over Paris, accompanied by Venus in her radiant splendour. Hélène Oppert was ready to cross the threshold.

Her departing was expected although – right up to her death – she retained her clear thinking and her fine sense of humour that formed such a contrast to her deep earnestness. Her enchanting smile, through which the mystery of love, illumined by a spiritual communion, shone, moved everyone most profoundly.

For several years Hélène Oppert had lived in Saint-Germain-en-Laye (FR) in the house of her daughter, the cellist Claire Saïtkoulov. Her living room reflected the culture she grew up in, filled as it was with works of art that her father had brought with him from Asia: marvellous pictures and buddhas, arranged to perfection and in harmony with the colours of the well-ordered old books.

She radiated cheerfulness, serenity and trust, although she had to admit, with sadness, that the impulse of eurythmy, to which she had devoted her life, continued to live in a germ-like state in France, still waiting to break through.

### Between Dornach and Paris

Hélène Oppert was born in Asia of an American mother, whose ancestors came from Ireland, and a French father, François Trive, who worked in Vietnam as an engineer. Her mother, Eleanor Dougherty, was a dancer and poet, who worked with the American poet Vachel Lindsay. He was looking for ways to express his poetry in movement, through dance. He spoke and she danced. Vachel drew forms that inspired Eleanor.

She came across anthroposophy through her physician and met eurythmy through Elena Zuccoli in Dornach (CH). With her children Hélène and François, who was three years older, she spent longer periods of time



in Dornach, once staying in Albert Steffen's house. Hélène went to the Waldorf Kindergarten there. She lived between Dornach and Paris, and at times also with her grand-parents in New York.

### Lessons with Elena Zuccoli

In 1950 a eurythmy performance with Elena Zuccoli was shown in Zürich (CH). As the curtain opened, a pointed finger appeared from behind the scenes, followed by an arm. Hélène Oppert immediately recognized the great artist's immense power of expression. After the performance she went to Elena Zuccoli and asked if she could have private lessons with her... The courses took place in the Schreinerei at the Goetheanum. It wasn't long before others heard about them and asked to join. This is how the first course of the Zuccoli Eurythmy School in Dornach came about. Soon after that Hélène Oppert performed with Elena Zuccoli on the Goetheanum stage and went on tour with her. Together with her mother she organized extended tours through the United States.

### The first French eurythmy school

In 1956 she married the physician Georges Oppert. The couple had two children, Jean-

Michel and Claire. Alongside her family life, Hélène taught at the Perceval Waldorf School in Chatou (FR) and at the American School in Neuilly (FR). She also worked with the children of the Chatou curative school. In each of these places she put on magical performances with the children. For four years she also gave eurythmy courses for the students of Laurent Cochet's drama school, before she founded the first French eurythmy school in 1976, a step suggested to her by the eurythmist Simonne Rihouët-Coroze and supported by Rudolf Grosse, Elena Zuccoli and Hagen Biesantz.

Via the Paul Coroze Foundation Simonne Coroze was able to offer them a house with garden, the Eurythmée Paris. The school attracted a great number of students, from France, Spain, Switzerland, the Netherlands, Canada, Romania, Russia and Venezuela. She managed to gain Armula Erik and Marie-Claire Couty as co-workers.

Hélène Oppert never tired of studying Rudolf Steiner's original indications. The Ensemble L'Eurythmée Paris travelled through Europe and was invited to perform at conferences at the Goetheanum. She also went to the US to give summer courses.

### Eurythmy at the National Theatre in Lyon

In 1991 Hélène Oppert was asked by Jean-Paul Lucet, the director of the National Theatre Les Célestins in Lyon, to work with him on his production of a piece called Loire by André Obey, which included twelve eurythmists and twelve actors. Hélène designed eurythmy forms for the water spirits in a river that flooded the country during a storm. The opera's solo dancer, Michaël Denard, who represented the spirit of the storm, spoke for the eurythmists and moved as an actor among the water spirits. Later he would accompany the Ensemble L'Eurythmée Paris at the Paris Auditorium Châtelet.

In April 2016 Hélène designed the second part of a programme performed by the Ensemble Citadelle in Dornach.

On February 9, 2017, the day of her cremation, the weather was dull. But the skies cleared as the flames conveyed Hélène Oppert to the elements. The full moon and the Sun witnessed her departure – a resurrection took place... | *Jehanne Secretan, Paris (FR)*