



■ ANTHROPOSOPHICAL SOCIETY

Living together

The power of experiencing spirit together

In many places the new school year has started. New beginnings always mean that something has come to a conclusion: the time in kindergarten ends when the main school starts. The first seven-year period is complete, the second begins. There is no new beginning without something finishing. If this conclusion does not happen, the new beginning can be overshadowed by lingering influences.

Birth is an immense new beginning: think of the influences pervading this new life! And of the karmic inspirations that direct its course! The Christian festivals in the course of the year remind us of new beginnings, Easter with the resurrection, for instance, or Whitsun with the inner Christ coming to life in us. These new beginnings cannot be understood without the events that preceded them.

The process initiated at the Goetheanum in order to shape its profile also relates to previous developments. The Goetheanum Leadership has worked through the history of the various Sections of the School of Spiritual Science and is now focusing on the forthcoming centenary of the 1923/1924 Christmas Conference. The new beginning is bound to make an impact.

Spirit presence

The strength needed for such an impact can be gained from inner reflection. In cultic life, according to Rudolf Steiner, a special power manifests because the cult allows people «to experience shared memories of a pre-earthly existence». The joint anthroposophical work, he said, aimed at a present experience because it was about allowing a real spirit being to be present suprasensibly, through our souls, through our inner soul constitution (GA 257, lecture of 27 February 1923). If such an experience becomes «a shared memory, or shared life», a foundation is being created for «staying together in the spirit», even if, due to earthly conditions, we will be «separated again and again by space» (GA 226, 21 May 1923).



*Experience becomes life:
the eastern sun at the Goetheanum*

This is an allusion to the community-building potential of shared experiences or shared memories.

The image of starting school can help us to gain awareness of the complex interrelationships of individuals and communities. As human beings we are, we have evolved and we continue to evolve: our spirit-soul participates in the eternal while our body and soul develop in time, in the transitory (GA 184, 15 September 1918). A community has needs that either relate mainly to experiences from pre-earthly existence or mainly to the present moment. All these aspects, with all the qualities and laws they imply, are at work simultaneously and inform our coexistence. | *Sebastian Jüngel*

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■ ANTROPOSOPHICAL SOCIETY



Appeal for donations

Financially viable within three years

In Anthroposophy Worldwide 7–8/2017 Justus Wittich, treasurer at the Goetheanum, asked for your support for the Goetheanum's tasks and plans. The aim is to provide a solid financial basis for the goals and projects the Goetheanum Leadership has set out to accomplish and to attain economic viability by 2020. In order to achieve this, additional donations will be needed initially. More detailed information on the plans and paths envisaged will be published in late summer | *Sebastian Jüngel*

From Switzerland and 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

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IBAN DE49 4306 0967 7001 0343 00

From other Euro-countries

Allgemeine Anthroposophische Gesellschaft, CH-4143 Dornach

GLS-Bank Bochum, DE-44708

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■ GOETHEANUM

Stage: audience response to the three full performances of Goethe's *Faust* Parts 1 and 2

Modern but not faddish

Christian Peter's unabridged production of Goethe's *Faust* 1 and 2 was performed three times at the Goetheanum in July this year. The written responses received by the Goetheanum Stage from audience members were largely positive, if not enthusiastic. More and more voices are asking for more performances. The first part of the play will be shown in Munich on 23 September.

«Outstanding (a verdict expressed twice!). Please resume.» This response is representative of dozens of others asking for the performances to be continued. «Finally a performance that can be recommended to non-anthroposophists, too. [...] Top-class!» The feedback received is a response to the decision taken by the Goetheanum Leadership to discontinue the new production of *Faust* (Anthroposophy Worldwide 1-2/2017).

Public discussions were offered alongside the new production during the 2016 performances and in the first half of 2017, where impressions, questions and reservations could be aired. A formal statement and a Membership meeting on the *Faust* production – as decided at the last Annual General Meeting (see Anthroposophy Worldwide 5/2017, p. 9f.) are still outstanding. Since then the ensemble continued working towards the revival of the play in July, after three main parts were newly cast for various reasons (Gretchen, one of the two *Faust* actors and one of the two *Mephistos*). The production has «matured». With this in mind, Stefan Hasler, who represents the Goetheanum Stage within the Goetheanum Leadership, told the *Faust* Ensemble after the final performance, «Isn't it great that we have a new problem? The Goetheanum Leadership will certainly consider whether and how to go on with the *Faust*.»

The soul world imagined through light

What was it that convinced the audience? The production was all in all «modern without being faddish,» «relaxed, humorous, but true to Goethe's spirit and to Anthroposophy,» «wholeheartedly presented», no sense of any «pressure to be more contemporary». All the arts involved were praised;



Scene from *Faust* 1, Act 1

eurythmy in particular was mentioned positively again and again, as were individual actors. Others commended the «natural speech that enhanced expression» and the «absence of self-enamoured pathos», the «beautiful singing and music», the «costumes and wonderful, swinging fabrics», «the colour that emerged through the light. This was not yet possible in Roggenkamp's time. The soul world was imagined through light». The ensemble had achieved a «social sculpture that was true to life».

What did the critical voices say? An occasional lack of clarity was mentioned («The old *Faust* could whisper more clearly!») Some found the overlapping of speech and music difficult, even if the «words were meant to fade away». *Homunculus* did not meet everyone's approval, and the three *Helenas* were also called into question («a nice idea – but does it really add to the play?») With regard to the music someone thought that the mood was sometimes «too musical-like». One critical question aimed at the concept was «Why blue petals for *Faust*?»

Limited demand

While attendance was below expectation for the first two performances (around 300 tickets sold, plus tickets for individual parts), the third performance was much better attended (around 550 tickets sold, plus tickets for individual parts). «Why this lack of interest?» someone asked and attempted an explanation, «The production has been badmouthed internally as well as externally by those opposed to the artistic realization – what a shame!»

«What you have shown here is a purification of the water,» was surely the most poetic of all the responses. | *Sebastian Jüngel*

Switzerland: Complementary Medicine established in constitution

Equality of Anthroposophic Medicine

Since 1 August 2017 the provisions of Anthroposophic Medicine, classical homeopathy, phytotherapy and Traditional Chinese Medicine have been definitely included in the mandatory health insurance in Switzerland – a highlight for anthroposophy worldwide.

Natural medicine, which has been used for millennia and continues to be very popular, has been marginalized – in therapy, research, tuition and politics – by natural-scientific mainstream medicine and pharmacy. Even proven treatments of complementary or alternative medicine continue to face vehement opposition. In order to counteract this development and overcome the existential threat posed to these healing systems with their wealth of medicines and therapies, a broad umbrella organization was set up in Switzerland thirty years ago, initiated and led by the «Association for Anthroposophically Extended Medicine» (now anthrosana), which was founded in 1977. This cooperation with other complementary medical approaches was necessary, because the anthroposophical medical movement was quite small, and turns out in retrospect to have been crucial in achieving a breakthrough in medical politics.

Forum for Freedom in Healthcare

After the initial building up and political advances this «Forum for Freedom in Healthcare» (FFG) – supported by the National Councillor and anthroposophist Rudolf Hafner – saw its first successes in 1993 when it gained a seat on the Swiss Drug Commission, where it was represented by the pharmacist Silvia Brüggen. The FFG gained a lasting political success in the following year when it courageously took on the referendum against the new health insurance act. Its arguments – that the new law, with defined services and obligatory health insurance, was too prescriptive without being cost-reducing, that it was fully committed to mainstream medicine and that it therefore posed an existential threat to the consideration of complementary medicine in public healthcare – even found a sympathetic ear with the responsible Swiss government minister Ruth Dreifuss.

In late 1994 the law was nevertheless accepted by the voters with a very slight majority, but the previously received promise that complementary medicine should be considered was fortunately soon implemented.

In 1999 the most popular approaches in complementary medicine – Anthroposophic Medicine and Traditional Chinese Medicine, homeopathy, neural therapy and phytotherapy – were included in mandatory healthcare, provisionally for a period of six years, during which time the effectiveness, expediency and economy of these approaches were to be scientifically scrutinized as part of the Programme for the Evaluation of Complementary Medicine (PEK), for which six million Swiss Francs were set aside.

Successful popular initiative

In 2003, shortly before this evaluation was concluded, major changes occurred: Home Secretary Ruth Dreifuss (Social Democratic Party) stepped down and Pascal Couchepin (Liberal Democratic Party) took over the Department for Home Affairs whilst health and accident insurance were shifted to the Federal Office for Public Health. Things changed drastically within the commissions and publication of the PEK findings, which were very supportive of complementary medicine, was prevented. The Forum – renamed «Forum for Holistic Medicine» (forum für ganzheitsmedizin, or ffg) – had by then wisely prepared a popular initiative for the consideration of complementary medicine in all areas of public healthcare and, by mid-September 2005, was able to present to parliament a petition with around 140,000 signatures.

After its initial rejection by the government and the National Council, the constitutional article soon found support from both houses and even from the government after a counter-proposal («a future with complementary medicine») was smartly submitted to the Council of States. In the memorable referendum of 17 May 2009, 67 per cent of voters as well as all the Cantons consented with a surprisingly clear majority. This probably first establishment of complementary medicine in a state constitution attracted worldwide attention. It forms the foundation for the implementation of the referendum's comprehensive demands which were fully accepted with the counter-proposal.



«Yes to Complementary Medicine»: submitting signatures in Bern (CH) on 15 September 2005

The work continues

Since this major success, for which much effort and money was needed, the ffg and the former initiative committee have merged to form the umbrella organization for complementary medicine, Dakomed. With the financial support from its 14 members and 35 support organizations as well as donations from the people this association has made every effort over the last eight years to realize its intentions in all areas of public healthcare – an endeavour that has already proved successful at various levels. With the government resolution of 16 June 2017 – just one day before anthrosana celebrated its fortieth anniversary – its central aim has become reality.

On 1 August – Swiss National Day! – Anthroposophic Medicine has gained unconditional and unlimited parity with mainstream medicine and the cost of medical provisions will definitely be covered by the statutory health insurance: a success that will hopefully radiate out into the world from the heart of Europe. | *Herbert Holliger, Arlesheim (CH)*

Herbert Holliger was administrator of anthrosana from 1986 to 2012, co-founder and co-president of the predecessor organizations of Dakomed, and a committee member of the popular initiative «Yes to Complementary Medicine».

Contact h.holliger@sunrise.ch

■ SCHOOL OF SPIRITUAL SCIENCE



Section for Social Sciences: Economics Conference

Funding initiative

Understanding the way in which capital arises and is allocated could be described as the leitmotif of the Economics Conference culture. It is this understanding that distinguishes an associative approach from others. The meeting of 21 to 25 June 2017 in Folkestone (GB) looked, among other things, at the funding of initiatives, in particular initiatives of young people, and at different ways of taking responsibility for the economic life.

An overriding theme of the conference consisted in considering how the idea of 'Youth Bonds' might constitute a practical way in which humanity can find a path from a beguiling but misconceived capitalistic economic thinking to an associative paradigm, in which everyone who has initiative can be capitalized.

Capital for initiatives

Youth Bonds are characterized by the gesture of providing capital for entrepreneurs for new initiatives on terms set out by them and affordable for them. Many societal concerns are thereby addressed in this apparently simple concept: facilitating young people to take hold of their life circumstances, developing financial literacy, allocating 'surplus capital' in a socially productive way, promoting initiative and sovereignty.

We discussed different versions of the Youth Bond idea that had been tried, from Argentina to Folkestone, and other vehicles, for example through the Anthroposophical Society creating a fund available for youth initiative and replenished from the 'loans' being repaid in the course of time.

This brought up not only the question

of some of the [technical] restrictions of operating a Youth Bond but also some principle concerns about the right way to make decisions about allocating funds, whether by committees, according to written criteria, or based on the authority of the user. As tempting as it appears to set conditions in stone, often successor 'fund administrators' do not share the karmic intentions of the fund founders.

The financing of initiative is a sine-qua-non of economic development and is increasingly contingent upon there being a culture of financial literacy both on the part of the users and of the lenders of such funds.

Karmic accounting

The special place of accounting in economics has often been noted within the Economics Conference (and occasionally elsewhere). A further dimension was explored in link to the various references and analogies Rudolf Steiner makes between accounting and karma (GA 95, Lecture of 27 August 1906). Becoming accountable means taking responsibility for one's actions and preparing to sense its consequences, not just in the general sense but

Trying to understand capital: members of the Economics Conference in Folkestone.

the specific sense of using accounts to make visible one's will and then to anticipate how the consequences of the path one chooses become discernible in the etheric.

Finance as Guardian

The question of the threshold as a societal phenomenon was also encompassed. It became of special significance in the year 1917 when 'humanity's crossing of the threshold in the nineteenth century' came to effective expression. One can also understand from external history that 1917 was the year in which humanity had a new possibility to link with its will life, to take responsibility for economic life, which had hitherto been directed 'from outside'. From that point on, economic life became independent of rights life and needed to be taken hold of as such. 1917 was the year in which Steiner first began taking initiatives in connection with the threefold nature of social life; the historical context of this is linked to the First World War and where the responsibility for it lay.

Meeting in Folkestone allowed us to consider where in the English psyche the question of the causes of the WW1 stands and what chance there is now for the mood of forgiveness to arise so that the growing pains of the twentieth century can be seen in a new light.

Economics Conference Fund

The Economics Conference Fund (ECF) is now held among 12 accounts in different Societies around the world and denominated in the 'Hibernia' (a notional unit of account equivalent to the Swiss Franc). There are three aspects to the funding of the ECF: administration, publications, and website management. The substance of the work itself is increasingly characterised by a gesture of coherence. | *Arthur Edwards, Folkestone (GB)*

Next conference

20 to 24 June 2018, Folkestone (GB)

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A fuller version of this article, including reports from around the world on local initiatives, is available at **economics.goetheanum.org**



Title of the first edition, engraved by Carl Ermer in copper

the multiple layers and carefully examine individually discovered and not only general or symbolic images.

Communal efforts can be helpful. The diversity and change of perspectives and interpretations lead to experiences that one would not have by oneself. This happens fairly regularly and these are happy moments. But it is never easy to leave behind a perspective one has assumed and make place for others.

In May this year sixteen people spent a weekend at the Goetheanum, studying Goethe's poetic cycle *West-East Divan*, in particular *The Book of Hâfiz*, the Persian poet discovered by Goethe, and *The Book of the Parsi*. In earlier years we had studied *The Book of Zuleika* from the same cycle. *The West-East Divan* was the culmination of Goethe's lifelong fascination with oriental, mainly Arabic, culture, the Quran and the Old Testament. «Who knows himself and others well / No longer may ignore: / Occident and Orient dwell / Separately no more.»¹ Goethe's concern struck us as utterly topical.

Poets, cycles, themes

We usually focus on one poet during each meeting and have for some years now devoted ourselves to more extensive compositions and cycles, including Rainer Maria Rilke's *Duino Elegies* or his *Sonnets to Orpheus*, the late *Hymns of Friedrich Hölderlin*, or Paul Celan's *Breath Crystal*. Occasionally we decide on a particular theme such as «Nature Poetry», «Poetic Prose», «Small forms of prose», «Poetic Drama», «The Image in Poetry», or «Georgian Poetry». Living poets we have studied include Durs Grünbein, Reiner Kunze, Rudolf Peyer, Erika Burkart, Michael Donhauser, Peter Waterhouse and Peter Handke. | *Ruedi Bind, Arlesheim (CH)*

Colloquium on the Language in Poetry, Friedrich Hölderlin's *River Poems* («Hölderlin and the Orient»), 13 to 15 October 2017, Salem in Allgäu (DE). Registration: ssw@goetheanum.ch or emifeu@feupraxis.de (Emily Feuchtinger)

¹ Martin Bidney, Johann Wolfgang Goethe, *West-East Divan: Poems with «Notes and Essays»*

Humanities Section: Colloquium on Language in Poetry

Hei, Chebeldei, Chebeldei

The Colloquium on Language in Poetry, organized by the Humanities Section at the Goetheanum, goes back almost thirty years. The members of this colloquium work, and exchange results on their work, on literary texts. Most recently, the group has devoted its attention to major compositions and cycles, focusing in its meeting from 5 to 7 May on Goethe's *West-East Divan*.

Language in poetry – unlike that of a piece of news – has a rich and ramified life. Thanks to the imagination it often pursues unexpected new paths. What kind of reader is prepared to follow these paths? As Felix Philipp Ingold wrote in a Zurich newspaper (*Neue Zürcher Zeitung*) on 18 May 2017, «The majority of people who still take notice of poetry is probably almost identical with the minority of those who write poetry».

Yet it is true to say that we can have experiences with language: we are involved in language when we listen, read, speak, write. And we can try to share our reading experiences with others.

The danger of knowing too much

It all started in Almut Bockemühl's sitting room in Dornach (CH) in December 1989. We heard of similar meetings in Salem at Lake Constance (DE), with Emily and Tilman Feuchtinger, and in Stuttgart (DE). In 1991

the groups came together for a conference on the German poet Friedrich Hölderlin.

As early as thirty years ago, these initially monthly meetings turned into colloquia on the Language in Poetry, taking place twice yearly, in spring at the Goetheanum and in autumn in Salem, in the Feuchtinger's literary and welcoming home. Around ten to twenty people take part each time.

Dealing with additional knowledge about an author and his poem can be a challenge. It can be helpful and instructive, but often it rather prevents access and makes people listen less carefully to their reading.

We aim to remain as close as possible to the text. This is not always easy, particularly with contemporary poems such as those by Paul Celan, in whose work we found the title of this article. Modern poetry can be particularly challenging to read, because we have to unfold what has been condensed into sparse language; at the same time we must not lose sight of



Archaeopteryx: the unique identity of an organism

Natural Science Section: An experiment in collaborative research

Archetypes, ancestors and novelty in evolution

From 17 to 19 May a research colloquium took place at the Ruskin Mill Field Centre to study biological evolution. The group consisted of seven representatives from philosophy and meditative practice, medicine, hydrodynamic research, dowsing, education and evolutionary biology, all with experience of the Goethean method.

We met to address the problem of over-specialisation in science, taking as our focus themes from evolutionary biology. Human beings gain specialised concepts and perspectives from experiences. For example it is possible to imagine the different perspectives of a geologist, a real estate broker or a soldier on studying a landscape. These specialists might see diverse possibilities for using the land such as mining operations, housing developments or troop movements, while long-term residents of the same landscape may view all these as detrimental. But when ideas are not fixed, human beings can increase the mobility and versatility of thinking by working with others and can become a vessel for new ideas and discoveries.¹

The subjects of focus: archetype, ancestor, novelty

Archetype: Practitioners of Goethean science often speak of the 'archetype' but our work showed its meaning was not completely clear and had changed over the course of history. The first step was to address our different mental pictures and experiences of 'archetypes'. These were connected with our biographies, interests and fields of work and thus loaded with subjectivity and open to misunderstanding. It needed much patience to carefully rephrase our ideas and craft more precise communication. In the process we discovered a

new dynamic, changing concept of archetype, both 'timeless' and 'time-inhabiting'.

Ancestor: Since Charles Darwin and his early followers popularised the idea of common ancestry, the biosciences placed much emphasis on hereditary lines, presenting them as phylogenetic trees.² Our group felt such emphasis on past history overshadowed the experience of species as phenomena in the present, with all their future possibilities.

Novelty: For evolutionary biologists, novelty is a tricky concept.³ A crucial question is can completely new things ever arise and how far are they really rearrangements of pre-existing entities. To our experience, novelty was always associated with some form of pre-existence. We considered a number of apparently novel situations: for example feathers in birds and the activity of Man. In all examples discussed, the level of re-organisation of pre-existing foundations was completely unpredictable and involved a radical saltation from a previous into a new state, with a large increase in possible future developments.

Phenomenological investigations

In every specialised discipline, the form and spirit of questioning creates a context constraining the answers. We overcame this challenge by exposing ourselves to a range of different phenomena. Our studies included:

- Demonstrations of water dynamics. These supplied images of perpetual, dynamic movement and metamorphic responsiveness similar to the fluidity of living organisms and transformative currents of evolutionary development.
- A demonstration showing the differences in blood movements in the hearts of different vertebrate groups.
- An experience of the 'timeless archetype' concept through intuitive perception of form, a method used in dowsing practices. Our dowsing colleague demonstrated how human beings have an awareness of form that goes beyond sense perception.
- Archetypal forms in metamorphic expression were observed in the skull forms of a variety of bird species.
- An impressive metaphor for evolutionary development came from a description of an actual journey through different European locations, with a craft activity at each location. The journey was compared to an evolutionary pathway, leading out of the past, meeting the future but always individuating at each stopping point, through creative practice.

The Archaeopteryx

These shared experiences prepared the group for a study of an iconic evolutionary problem: the fossil Archaeopteryx, an extinct bird, provided by Bristol University palaeontological collections.

The first near-complete specimen of Archaeopteryx, with feather impressions, was discovered near Langenaltheim, Germany in 1861, two years after the publication of Darwin's *Origins of Species*, while the world was raging with discussions on the possibilities of species changing one into another. So this strange bird with reptilian features appeared at a time of transformation in thinking. For the 21st Century mind, steeped in Darwinism, it is hard to understand the impact of such a radical change in ideas, in which species were potentially able to transform into new forms.

Archaeopteryx was seen as a connecting link between two animal groups: reptiles and birds, because it clearly possessed bird-like features (e.g. wings, flight feathers, furcula or 'wishbone', partially opposable hallux or 'big toe', long narrow shoulder

blades) and reptilian features (e.g. a long tail supported by about 23 vertebrae, teeth with continual replacement, gastralia or 'belly ribs', unfused pelvic bones e.g. pubis and ischium).

Even though Archaeopteryx is often said to be a 'transitional' or intermediate form, it is not really so, if by transitional we mean all its features were somewhere between reptiles and birds. Creatures such as Archaeopteryx were rather more like 'mosaics'⁴ in which some characters were retained from a past history (ancestral characters), while others were novel, anticipating possible future trajectories. And very importantly, some characters were unique to that animal living in its particular time.

Coexisting three levels of time

The three levels of time-dynamics past, present and future coexist in every species. In Archaeopteryx the axial skeleton (i.e. skull and backbone) was more reptilian, so retained more of the past. In contrast, the motor organisation and extremities (wings, flight feathers, legs) tended to be the regions developing novelties. So the forelimbs looked to the future while the deeper structures remained conserved. Where the two functional systems (axial skeleton and limbs) interpenetrated was where the more individualised characters could be found (e.g. hips).

However, to fragment Archaeopteryx into 'characters' either reptilian or avian, and to ascribe more importance to some over others, could not present the reality of this creature. The unique identity of an organism becomes lost if too much emphasis is placed on causality and ancestry. Our observations and the group meditation that followed, facilitated an experience of how a living creature constantly brings itself into being through its own processes: creating, recreating and maintaining itself in the stream of its own lifetime. When that impulse dies, the processes metamorphose into something else. The pattern of activity of this organism could be experienced as its own, integrated heterochronic state. Archaeopteryx was no more or less a transitional form than my own mother, in her hereditary position between my maternal grandparents and me. Having known my mother, I would find it difficult to dismiss her as 'intermediate'.



Drawing
by Zhang
Gualao

The magician on the donkey

Our meditative work invited a being of inspiration, a spiritual entelechy, to embody itself in the group dynamic. We conjured the image of the magician-philosopher, riding backwards on a donkey. As we trace the ancestral paths of animal or plant species in the flow of evolutionary time, the magician can look back on the path he has taken but his future trajectory is not completely predetermined and remains full of possibilities. This image may be found in folk tales (e.g. from Turkey and China). The magician is suspended between past and future but is his own individualised self in time, expressing an archetype that actively 'presences' itself at each moment. For us, this symbol became the metaphor for evolutionary change. | *Judyth Sassoon, Bristol (GB)*

First published in full in New View, Summer 2017

1 Rudolf Steiner: The relation of the diverse branches of Natural Science to Astronomy (GA 323), Lecture 1st January, 1921, Stuttgart.

2 Phylogenetic tree: A branching diagram showing inferred evolutionary relationships between organism species or higher groupings such as classes or genera. The relationships are most commonly calculated from the number of similarities in morphology or genetic sequences.

3 Gerd B. Müller, Günter P. Wagner: 'Novelty in Evolution: Restructuring the concept'. Annual Reviews. Ecol. Syst. 1991, 22:229–256.

4 Mosaic evolution. This term is used in palaeontology to denote the evolution of characters at various rates within and between species. The linear representations of evolutionary trajectories are misleading. There are always many possible routes for evolution to take, which can only be studied in retrospect. These routes disclose the dynamic of animal form with environment. Organisms must be seen as interpenetrating fields of vital activity influencing and being influenced by their environmental situation and evolving together with it.

London: Conference on the Foundation Stone Meditation

A contemporary call to the human soul

From 28 to 29 October 2017 the second autumn conference on the Foundation Stone Meditation will take place at Rudolf Steiner House in London, hosted by the General Section of the Anthroposophical Society in Great Britain.

The meditation, which can be considered as a spiritual basis of the anthroposophical movement, was given by Rudolf Steiner as a renewal of the ancient call: «Human Being Know Thyself.» The meditation presents this call in a way that is appropriate to the consciousness of the contemporary human being. Everyone can work with the meditation in their own way. One can study its content, work with its rhythms, meditate on certain words or phrases, or simply speak the words silently or aloud, thereby becoming increasingly sensitive to the spiritual reality of one's own human nature.

In this conference we will seek to get to know and experience our own human nature within the greater spiritual world around us. Mindful that it was in 1917 that Rudolf Steiner first described the threefold nature of the human soul, we will now, in 2017, focus on the three distinctive calls of «Human Soul!» and practise spirit recalling, spirit sensing, and spirit beholding, so as to become more inwardly active in taking responsibility for our lives and actions.

There will be short contributions, discussions in smaller groups, exercises, eurhythmy and speech.

With Auke van der Meij, Marjatta van Boeschoten, Shaina Stoehr and Sibylle Eichstaedt. | *Marjatta von Boeschoten, London (UK)*

For more information or to book please contact Ilona Pimbert at Rudolf Steiner House: ilona.pimbert.rsh@anth.org.uk, phone +44 20 7723 4400, or visit our website www.anthroposophy.org.uk. As places are limited kindly consider booking early.

Judyth Sassoon is Associate Researcher in palaeobiology at Bristol University. Her work includes applied Goetheanism with particular focus on evolution. She occasionally teaches upper school main lessons on scientific topics in British Waldorf Schools. Contact (if you are interested in the full article or in sharing your views on the topic): js7892@bristol.ac.uk

Germany: Communication conference
«active in public»

Showing strength

The initiative öffentlich wirken (active in public) was founded in 2009 and aims at improving communication and public relations. The impulse now also has the support of a friends' association.

If you work in communication in an anthroposophical context – in institutions, organizations or enterprises, or as editors – in the German-speaking realm, you have the chance twice a year to share your professional experiences with colleagues. In 2009, an initiative grew from this conference of press and PR workers and editors in anthroposophy, KoPRa for short. It aims at organizing professional meetings entitled öffentlich wirken (active in public) as further training opportunities for people working in communication. Since 2011 this conference has taken place biennially in Bochum (DE).

Public welfare oriented communication

Since then it has become apparent that PR and public welfare oriented communication have an immense potential for development, for instance when it comes to making sure that smaller initiatives are heard in a world of corporate enterprises. In connection with the three specialist conferences that have taken place so far and the fourth, which will be held on 3 and 4 November 2017 at the Rudolf Steiner Schule in Bochum-Landendreer (DE), the öffentlich wirken initiative has also asked itself how these projects can be funded. Up until now, the organizer, Thon Marketing, has had to bear the sole financial responsibility.

For this reason a friends' association has now been founded which aims at establishing links between public welfare oriented institutions and provide further training for them because, as it says in the preamble to the association's bylaws, «the association believes that activities which are concerned with public welfare will promote civil-society commitment and therefore human and societal development». | *Sebastian Jüngel*

The specialist conference «öffentlich wirken» (on the topic of «showing strength») will take place on 3 and 4 November 2017 in Bochum (DE). **Info/registration/contact:** www.oeffentlich-wirken.de, Förderverein «öffentlich wirken», Julia Wedel, +49 2222 93 21 19 42, verein@oeffentlich-wirken.de

Nepal: Light Eurythmy Ensemble

Light into the world ether

From 29 May to 8 June 2017 the Arlesheim Light Eurythmy Ensemble (CH) went on a tour of Nepal, presenting eurythmy performances for the first time ever in Kathmandu, Dakshinkali and Pokhara. In addition to the artistic demonstrations on stage, members of the ensemble also gave workshops.



The Light Eurythmy Ensemble in Nepal: eurythmy workshop at the Tashi Waldorf School in Kathmandu

The ensemble first performed in the capital, Kathmandu, at the Rastriya Naach Ghar (National Dance Theatre). Thanks to the organizers, the Kevin Rohan Memorial Eco Foundation (KRMEF), the auditorium was filled twice: there was a performance for children in the afternoon and an evening performance for adults. The programme with speech and music was very diverse, and the Indian folktale «Bhakta Dhruva» (child of the North star) turned out to be the audience favourite!

Festival of encounters

The bus journey to Pokhara was a real adventure. With an average speed of not more than 20 kilometres per hour on roads some of which were mere tracks, we took a whole day to cover a distance of 200 kilometres. We stayed at Maitreya Pathshala, a Waldorf farm school that overlooks the snow-capped Himalayan mountains.

The performance was in the town centre, in quite a small but very beautiful and atmospheric theatre. Thanks to our local organizer, Rittmann Gurung, the auditorium was filled to the last seat: 500 children had come to see the folktale.

The final performance was held again in the auditorium of the Rastriya Naach Ghar, this time organized by Shanti Sewa Griha, a home for lepers, homeless people, people with disabilities and

orphans, which was founded and is under the direction of Marianne Großpietsch from Germany. The auditorium was full of children and adults from Shanti and Nepal's minister of health attended as a guest of honour. The outstanding eurythmy performance was framed by artistic demonstrations presented by Shanti children. It was simply beautiful, a great festival of encounters.

A well-rehearsed team

The twelve members of the Light Eurythmy Ensemble are excellent in how they present this art. The well-rehearsed team can set up the stage in no time. Stage curtains, a stage floor and even lighting equipment they bring with them on the plane from Switzerland. Their aim is to carry eurythmy into the world, to bring the light of this art to foreign countries, particularly to poor countries where people would otherwise not have the opportunity to experience the art of eurythmy.

The Light Eurythmy Ensemble has the task to disperse light into the world ether and, by doing so, deepen the anthroposophical activity in the countries they visit. I would also like to thank my sister, Dilnawaz Bana, for taking the initiative to bring eurythmy to Nepal. | *Aban Bana, Mumbai (IN)*



Six years of growing efforts: poster motif from Scene 2 of The Soul's Probation

Sweden: Mystery Drama Conference «Anthroposophy. The journey of a being.»

Overcoming boundaries

In the last six years Rudolf Steiner's Mystery Dramas have been rehearsed in stages by a Swedish group. From 25 to 30 June, after a few cast changes, scenes showing the development of Johannes were presented at Järna's Cultural Centre as part of the Mystery drama conference Antroposofi. Ett väsen på sin väg.

It almost looked as if there would be no mystery drama performances at all for us this year. For six years we had worked on them, putting in ever greater efforts; first on individual scenes, then one drama after the other; two years ago the first three dramas within one week and finally, last year, the fourth drama. All performances were enhanced between acts by Lennart Nilo's beautiful music. With the exception of a few main parts all actors were amateurs – up to fifty people who devoted much of their free time to this basically impossible project.

Unconventional compromises

Then a bombshell after the 2016 performances: Hans Lindmark, who had inspired and directed the plays and played the part of Benedictus, declared that he was leaving now that all four dramas had been performed. Continuing the work without him seemed impossible, particularly since many of the actors also decided it was time to stop.

But could we just give up? Had we not given birth to a child that now needed look-

ing after? And had not Michael Debus, who had carried the work with us right from the start with his series of lectures, already developed a proposal for their continuation?

What had first seemed impossible suddenly took shape. Our producer, Ulrike von Schoultz, again proved her strength of initiative. A new Benedictus and a new Maria were found who were prepared to learn an enormous amount of lines in addition to their daily jobs. The directing was shared between a small group. The smaller parts were filled during the year, some only a few weeks before the performance. We did not even shrink from unconventional compromises: the producer played Marie Kühne, the lighting technician was Michael Edelman – that was not only original, but artistically very successful. And what other country society can boast to have seen its general secretary and chairman on stage in the same scene – and to such good effect?

Special inspiration

Working with Paul Klarskov for a weekend in spring proved very inspiring. The Danish

actor and director has years of experience with the Mystery Dramas and is bubbling over with ideas for putting them on stage. The two scenes we worked on with him clearly stood out from the others, but they indirectly affected the rest of the plays because they gave us the courage to overcome our individual boundaries.

At Michael Debus' suggestion we performed scenes from all four dramas this year, focusing on Johannes' path of development. That this path is about an encounter with Anthroposophia is reflected in the conference title, «Anthroposophy. The journey of a being.» Because the feminine element in human evolution is an essential part of this journey, Michael Debus was able to refer to motifs from his book *Maria Sophia* (2000), which came out in Swedish in 2017.

Eurythmy included

It was good that I only had a small part because it meant that I could focus on my additional role as prompter. My services were not often required, however, because the actors mastered their lines very well indeed – although southerners say of us that we are not properly grounded here in the north, particularly around St John's Tide. Anyway, I had plenty of opportunity to admire my wonderful colleagues and to enjoy the eurythmy. The birth of eurythmy is connected with the history of the Mystery Dramas and the eurythmy scenes had been central to our work from day one. It was therefore only logical that this year's conference concluded with a eurythmy performance about the «fairy tales» in the Mystery Dramas.

Of course there were difficulties on the way. The archaic language of the present Swedish translation was difficult, not only for the audience, and some of us were not always able to project their untrained voices to the very back of the auditorium. Many people have enjoyed coming to the Cultural Centre in Järna every year at St John's Tide to attend the Mystery Drama Conferences. And seeing as we have persevered for seven years now we have come to believe that we may as well go on next year. | Jürgen Vater, Järna (SE)

Contact jurgen.vater@telia.com

Communication

Newsheets (Part 2)

One of the topics discussed during the 2017 agm at the Goetheanum was the advertising of existing anthroposophical newsletters. The discussion was prompted by a motion suggesting that the initiative Ein Nachrichtenblatt should be given the space to introduce itself in Anthroposophy Worldwide. Another member proposed to include a list of existing newsheets in every edition of Anthroposophy Worldwide. Since this would take up too much space in every edition it was decided to take up the suggestion to have individual newsletters introducing themselves. This process started in Anthroposophy Worldwide 7-8/2017 and is continued here.

New Zealand

Sphere, Scope, Ardent

There had been an Anthroposophical Society in New Zealand newsletter since the early days of the Society. For many years this came out in a monthly typed version that was copied and mailed. In addition to the newsletters there was an annual publication of greater depth articles. Today, the Anthroposophical Society in New Zealand has three distinct but interconnected newsletters that utilize a range of different media.

1. Each year the Society publishes a sizable magazine in hard copy that is circulated to members but also to the wider anthroposophical community. Called Sphere it was established in 2000 but the first full magazine with coloured cover came out in December 2009. Sphere carries predominantly long form essays covering a wide range of subjects.

2. The second publication is Scope and this is published in hard copy three times a year. It is sent to members of the Society in the post but also by email as a PDF for those who prefer a 'soft copy'. A recent survey of our members found that only 64 enjoy the hard copy version but they are steadfast and committed readers who spend many hours perusing the articles in Scope so although there are not many of them they are dedicated receivers of this newsletter! About 75% of the contents of Scope is then published as individual posts on our blog, which is an adjunct to our website: www.anthroposophy.org.nz

3. In conjunction with Scope we also distribute an e-newsletter called Ardent. In some form, Ardent has been running for 8 years but in the last year it has had

a change in its look and feel, and in its mandate. Currently, Ardent is very like a contents page from a traditional hard-copy magazine. It gives a snippet of each article then links to that story online so readers can explore the magazine by following the stories of particular interest to them.

All our publications work to deliver on our Society's three core directions: Outreach, Support of initiatives and Connecting to the 21st Century. | *Sue Simpson, general secretary of the Anthroposophical Society (nz)*

Sphere Printed. One annual edition. For members and friends. English. Subscription included with membership, otherwise \$20.
Scope Print/PDF. Three times a year. For members and interested readers, e-version only. English. Subscription: included with membership, otherwise free.
Ardent electronic version only, six times per year. For members and interested readers. English. Subscription: included with membership, otherwise free. **Contact and homepage** www.anthroposophy.org.nz

Great Britain

New View

Originally an in-house journal published by the Anthroposophical Society in Great Britain for its members, New View came into being at Michaelmas 1996. When I became its editor in November 1998 my intention was to take Rudolf Steiner's world-view – particularly concerning esoteric Christianity and the elemental world – and what it inspires today in people and initiatives and make it better known to a wider public, not just in the UK but throughout the English speaking world.

I firmly believe that New View's content is of immense value for these difficult times in which we are living, particularly in encouraging knowledge of spiritual realities underpinning and informing our material



world. Articles written by an international pool of authors regularly feature esoteric Christianity, science, art, education, current affairs, inner development and much more.

In 2004 New View became independent of the Society and today we exist solely on income from subscriptions, advertising and, vitally, donations from our readers.

New View is published quarterly to coincide with the Christian festivals of Christmas, Easter, St. John's Tide and Michaelmas. Its readership stretches across Anthroposophical Society members, those connected to various anthroposophy-inspired initiatives and the general public.

The entire production (editing, typesetting, graphics, etc.) is done by the New View 'team' of Rosemary Usselman and myself. One task as editor is to ensure that articles are of universal relevance and importance, another is to filter out authors' use of 'anthro-speak' – terminology only understood by anthroposophists – and offer content that can be understood by those not so familiar with Steiner's concepts.

Each quarter we sell around 1500 printed magazines in over 40 countries, but the actual readership is much larger as bought issues of New View are generously shared around!

In the autumn of 2016 we launched a digital version of the magazine, not only to move with the times but also to make New View more affordable for people subscribing from abroad. Take up for this grows slowly, but the printed-paper version remains the most popular.

Our wish? To have funds for a marketing budget to reach more folk and increase our circulation. | *Tom Raines, New View (UK)*

New View In English. Quarterly. Annual subscription Print: UK £28, Europe £38, rest of world £40. PDF £20 per year or £6 per issue. **Contact** editor@newview.org.uk | www.newview.org.uk

■ ANTHROPOSOLOGY WORLDWIDE

Germany: Fritz Fuchs book project

Carried by colour

A major monographic survey is being put together on Fritz Fuchs, a painter from Järna (SE), who designed colour schemes for buildings all over Europe.

The designer Fritz Fuchs (born 1937), who lives in Sweden, has devoted his entire life to the research and practical implementation of Rudolf Steiner's thoughts on the use of colour in architecture. In 50 years of indefatigable work, inspired by the cultural impulse of Järna (SE) and his encounter with the artist Arne Klingborg (1915 – 2005), he created around 250 projects – including many design objects – in more than ten European countries. The buildings in question are characterized by a special Nordic colourfulness and include sports arenas, tube stations, hospitals, nursing homes, universities, a one-mile wall of a prison hospital, bridges, Waldorf schools, factories, heat and power stations, lidos, housing developments, underground carparks, laundry shops – wherever colour was needed. The jury for the International Colour Design Award, which Fritz Fuchs received in 1984, praised the «immensely differentiated use of three scales of transparent colours» and the «colour spaces» thus created.

Radiance, luminescence, shine

For Fritz Fuchs, there is no better way of facilitating dialogue between colours and materials used in buildings than lazuring; because «transparent colour has the rare quality of being just colour without having to pretend to be something else. At the same time it does not hide the materiality with which it has entered into a relationship». The high – and still rare – art



of colour lazuring brings out qualities that are similar to the experience of a rainbow: the radiance, luminescence and shine it generates carry us and make us feel safe. The planned publication will provide an overall experience of Fritz Fuchs' work. | *Matthias Mochner, Mathis Lohl, Berlin (DE)*

For information or to offer support please contact: mochner.matthias@berlin.de

■ FORUM

The culmination of anthroposophy

The older generation has experience, the younger impulses

Andreas Heertsch describes how, in his view, the culmination of anthroposophy was prevented at the end of the last century. With his contribution he wishes to inspire a wider discussion on the subject.

On 28 June 1924 Rudolf Steiner predicted a culmination of anthroposophy at the end of the twentieth century. «Anthroposophists should know that they are called upon to prepare now what needs to spread increasingly as spirituality until a culmination occurs at the end of the twentieth century when the true anthroposophists will be involved again, but in unison with others. [...] Only when the kind of spirituality that permeates the anthroposophical movement unites with other spiritual streams, Michael will find the impulses that will reunite him with the intelligence that has become part of the earth but really belongs to him.» (GA 237)

The Youth Section under Jörgen Smit

This preparation fell to a generation of people who would reach middle age by the turn of the century. They first came together early in 1979 in Kings Langley (GB). This initiative, together with other streams, led to the foundation of the Youth Section under Jörgen Smit.

We met thinking that we wanted to get to know each other at a young age so that we would be able to work together at the end of the century and not fall out as it had happened repeatedly in the history of the society.¹ In 1981 Jörgen Smit appointed the first Youth Section Collegium² for a period of two years. Many of its members occupy leading positions today.

Also in 1979, the first Michaelmas Conference took place, inspired by Manfred Schmidt-

Brabant. This conference was to take place every seven years up until the year 2000, accompanying the preparations for the millennium.

At our urgent request Jörgen Smit began to initiate the renewal of the School of Spiritual Science which would open up new possibilities for inner work. Some inherited problems could also be solved: for instance when more than 1200 urns, which had accumulated in the Goetheanum, were buried. The first burial took place before sunrise on 9 November 1989 – the day the Berlin Wall came down.

Opening up

Another event, which was mainly promoted by Goetheanum co-workers around Martin Barkhoff, was the Open Day. The first public open day took place in 1988. Further events consolidated the Goetheanum's position as a centre in and for the public sphere: in 1995, for instance, Johannes Wirz organized an international conference with Ifgene, gathering «green» and conventional scientists around a table for a sharing of views. Other events, of the Goetheanum Branch for example, with George Ritchie and Yonasan Gershom, were equally successful, but it also turned out that the Goetheanum's international renown was not strong enough to allow for a meeting between Richard von Weizsäcker and Václav Havel (they politely declined). Further attempts to achieve a greater opening of the Goetheanum – for instance an invitation to the Da-

lai Lama – failed because of the reluctance of the Goetheanum leadership («Wishful thinking»).

At the same time energy-consuming internal conflicts erupted around the publication of the class lessons, the renovation of the Main Auditorium and eventually around the group that called itself Gelebte Weihnachtstagung (living Christmas Conference). And yet, the Waldorf movement, biodynamic farming, anthroposophic medicine and special needs education had an astonishingly good, though not uncontroversial, reputation in public. Everything was set for the culmination to begin.

Signs of a culmination

In 1984 the German weekly *Der Spiegel* featured a six-part, well-researched series on anthroposophy which was later also published as a book (Rowohlt Press). These articles, composed by the renowned journalist Ernst Hess (writing under his nom de plume, Peter Brügge) were reluctantly positive about anthroposophy.

This peace soon ended, however, when the mother of a class seven student at the Vrije School in Zutphen (NL) expressed her «disconcertment» with passages in Rudolf Steiner's work that could be seen as racist. Jutta von Dithfurt and others soon made this accusation public. In 1998 a book entitled *Schwarzbuch Anthroposophie* disparaged Rudolf Steiner as a racist. The fact that this «black book» was soon banned only served to call more attention to it and increased the «hype» and public uncertainty about anthroposophy.

At the time the Goetheanum leaders omitted to publish a clear response («We don't talk to people who think Rudolf Steiner was racist.») The Anthroposophical Society in the Netherlands demonstrated what such a response could have looked like

when it commissioned non-anthroposophists to judge the passages in question. The Barda Enquiry came to the conclusion that from today's point of view twelve of the passages in question could be seen as racist.

Effective accusation of racism

The lack of response from the Goetheanum led to the impression that «anthroposophists are not open to conversation.» In an attempt to prove this wrong I invited practising Jews and a Protestant professor, a com-



Get to know each other early in order to work well together later: the first Youth Section Collegium, convened by Jörgen Smit

mitted defender of Jews, for a panel discussion at the Goetheanum. The latter said to me en passant, «If you didn't defend Steiner so passionately, we wouldn't feel so tempted to attack you». While the event helped to calm down the local press, I was asked internally why on earth I invited «such people» to the Goetheanum.

People were up in arms because a professor of theology had failed to fully quote a crucial passage in Rudolf Steiner's work by leaving out a qualifying statement added by Steiner in the next sentence. We had, however, agreed to exchange manuscripts and so I was able to fill in the missing information.

Because the Goetheanum

leaders refused to comment – no (thoroughly investigated) statement on the topic was published in time to prevent damage to Rudolf Steiner's reputation – the culmination of anthroposophy was prevented by this accusation of racism.

Looking for reasons

It is relatively easy to judge these events from the distance we have today. It would probably have been cleverer politically not to promote the bizarre «black book» by banning it and to publish instead a state-

of the first Youth Section Collegium met again – some after not having seen each other for years. We agreed that we had failed. I suppose every generation that judges its successes in relation to the decisions taken before birth will come to the same conclusion. And yet: realizing our ideals is our noblest task as human beings.³ What the outcome will be, not even the loftiest spirits can predict.

I would like to end this retrospection with one of the best experiences I had when I was on the council of the Goetheanum Branch: Nana Goebel, Martin Barkhoff and I joined this council in 1983 and suggested to the chairman, Kurt Franz David, that we should take the daring step of offering conversations. After being sceptical initially he agreed. Two conversations then took place: the first was wholly inspiring, the second disastrous: people insisted on having their say to whom usually no one wanted to listen.

To this day I admire Kurt Franz David's views on old and young working together: «A new broom sweeps clean, but an old broom knows where the dirt is». Or to put it less crudely, the older generation has the experience, the younger the impulses. | *Andreas Heertsch, Arlesheim (CH)*

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1 We unfortunately did not always manage that.

2 The other members were (left to right in the picture): Claudia Grah (Wittich), Sanna Anderson, Brigitte Haffner, Nana Göbel, Erdmuth Hoffmann (Worel), Andreas Heertsch, and (not pictured) Ulrike Borchert (Mackay), Susanne Wege (Lin), Peter Wege, Sebastian Hilbert and Michael Knaak.

3 Ideals are often perceived as being «the only way forward». In his *Philosophy of Freedom* Rudolf Steiner developed the stages every ideal has to be subjected to: moral imagination and moral technique.

ment from the Goetheanum on the incriminated passages.

There are various reasons why the necessary historical distance to Rudolf Steiner was not possible at the time. Then, as now, the Goetheanum suffered from the fact that it attracts souls in search of an authority they can blindly trust. These people see anyone as a heretic who does not accept that Rudolf Steiner is an initiate. Those who have direct experience of this influence will understand that the Goetheanum leaders at the time were unwilling to distance themselves as a Society.

But the prevented culmination is more than a leadership problem. At the 2015 Michaelmas Conference some members

Financial dimension

Rudolf Steiner – financial genius

Concerning the financial travails of the Goetheanum, how sad that a mother should have to ask her daughters to feed her. And how unnecessary.

In 1923, when he re-founded the Anthroposophical Society Rudolf Steiner naturally gave expression to the financial dimension of that deed.

Statute 12 reads, «Membership dues shall be fixed by the individual groups; each group shall, however, submit 15 Swiss Francs for each of its members to the central leadership of the Society at the Goetheanum.» This, Steiner said, should be enough for the budget of the General Society. Updated using information supplied by the Swiss National Bank, that amount today would be 90 CHF/Hibernias¹ – a factor of 6. On the recently reported membership base of close on 45,000 (all figures from Anthroposophy Worldwide 4/17), this would amount to 4,050,000 Hibernias.

The Society is funded

In 2016 the cost for the Society and School combined was 14,944,000 Hibernias, of which 4,191,000 (28%) was met from membership contributions and free donations, meaning that overall we are actually already meeting the sum updated from 1923. The problem is that it is not evenly, fairly or consciously carried by the membership at large.

This sum need not come from the members necessarily or directly. Although Ghandi once said that the best form of financing for a society such as ours was regular amounts from individual human beings, because every such act is one of renewed will and conscious

intent, the will of the members should not be presumed or pressed upon. Its best effect arises when it is freely expressed.

Steiner's genius lies in obliging the daughters (i.e. the Groups or Country Societies) to support their mother, but leaving them, and therefore the members in general, free. But there is more. Such a sum as 4,050,000 Hibernias not only meets the day-to-day needs of the Society, it could also have a siphoning or leveraging effect on the monies needed to finance the work of the School – the latter understood in its largest sense as ranging from stage work to research of all kinds in the Sections.

Likened to modern business precepts, membership income could be seen as covering the risk implicit in the work we initiate as a movement – the «equity» part of our liabilities, providing the ground that enables humanity at large to join us in financing the «debt» part. Together, these two components finance our «assets», namely, what (in allusion to Statute 2) we do for the benefit of humanity as a whole on the ground of spiritual scientific insights into civilisation and practical life.

Supporting the School of Spiritual Science

On 31 December 1923, when discussing how much money would be needed to finance the work of the School, Steiner observed, «We should need nothing more than something like 50 to 75 million Francs; [though] I present this not as a wish, nor as a possibility, only as an illusion, albeit a very real illusion.» (GA 260) Multiplied by the factor of 6, today this would be 300 to 450 million Hibernias².

In that connection, the idea was also discussed at that time, of a World Goetheanum Association (not to be confused

with the currently proposed Goetheanum Association). This was not taken up, however, and the closest to it since is probably the Goetheanum Fund, currently an activity of the Swiss Society but originally conceived as (and still capable of being) a concept for each and every country society.

Obligations of the societies

If every society did in fact seek support for the work of the School from society at large, not only would that work be strengthened and protected, because its relevance and merit would have been recognized by people generally, but the 450,000,000 Hibernias would also arise on a worldwide basis – that is to say, not in one place but wherever the inner Goetheanum was active. In 2016 terms, that would mean the current 10,750,000 Hibernias for the Goetheanum at Dornach plus 439,250,000 Hibernias for the Goetheanum beyond Dornach, with a large part of this probably coming from «spend-out» foundations, where this money currently otherwise gets «stocked» in financial markets.

The question is whether the Anthroposophical Movement has reached the necessary maturity. Whether the Vorstand is prepared to oblige the Country Societies. Whether in turn the Country Councils are ready, willing and able to meet their obligations to the General Society. And whether the members can deepen their goodwill towards the Goetheanum. Above all, is it now possible for people to see «that fruitful work can be done out of Anthroposophy [such that] it might be possible to say to them: ...maybe you are not interested now, but help us get it going and show what it can do.» [Speaking on 1 January 1924.]



Necessary membership contribution

The answer to these questions – questions of leverage and world relevance – cannot be known, however, until the 90 per member is achieved. Currently that amount averages a very uneven 75. Can we, therefore, find it in our hearts and will to increase this number, but also to carry it more widely? Surely the Good Spirits that accompanied the Christmas Conference would not let such an effort on our part go unnoticed or unreciprocated. | *Christopher Houghton Budd, Folkestone (GB)*

¹ See Anthroposophy Worldwide 3/2017, p. 16 where Christopher Houghton Budd described the concept of the Hibernia as a world currency rated 1:1 to the Swiss Franc.

² Cast over the 10,000 institutions worldwide, this would be 45,000 Hibernias per institution. As an economic calculation, but not as a policy proposal, it would be interesting to know what that would be as a percentage of their turnover; that is, as if they were charged an intellectual property levy. Conversely, and more interestingly, it would be valuable to know by what amount, if any, their income would need to increase (become true?) in order to contribute such a sum.

12 Nov. 1935 • 9 April 2017

Dorothea Hidber

With Dorothea Hidber's passing away the spiritual world receives a wealth of future-oriented will forces.

Dorothea was born in Switzerland on 12 November 1935. The simple childhood years spent in post-war Europe would inform her entire life. After completing teacher training in St Gallen (CH) she applied to the ASO, an organization of Swiss Schools overseas, and left the country to go to Chile.

For a while Dorothea taught at the Colegio Suizo in Santiago, where she also started a family with the Swiss teacher and sculptor Urban Blank. After the birth of her third child she set up her first kindergarten in her own sitting room. The birth of her fourth child, Olivia, brought about a change in her life. She began to search for the spiritual sources of human existence.

A new approach to life

After many dramatic developments Dorothea found her way to anthroposophy and to the first anthroposophical teacher training in Chile which, from 1977 and 1978, was led by Claudio Rauch. After graduating the mother-of-five became a kindergarten teacher in the newly founded Giordano Bruno Steiner School in Santiago.

Dorothea changed her way of life completely. With her pronounced artistic talent she transformed her own home as well as the kindergarten into beautiful oases where every child felt at home. She was always surrounded by children.

She loved nature with all its phenomena and even the smallest of its beings and would introduce the children to its wonders. Ahead of her time, she would always look for ecological solutions. She did not need much – but all her daily activities were pervaded by her sense of beauty.

A Chilean heart

Chile became her home; she connected deeply with the country's destiny and its people and showed a great and loving interest in its nature. «Swiss with a Chilean heart» she used to say. As a strong Swiss motif in her life she preserved her profound sense of freedom and independence, a quality that was not always understood by those around her because they were not familiar with it. She fostered her relationships with friends in Europe and with the Goetheanum by travelling there regularly.

In 1983 she helped Rafael González to found Colegio Rudolf Steiner in Santiago. Later, she started a Waldorf kindergarten in Peñalolén, a suburb of Santiago, and in the end she moved to Limache, not far from Valparaíso, in order to build up a Waldorf School there with Jorge Gómez and Angelica Vallespir. She also gave the initial impulse for other kindergartens in the country.

In 2006 we met Dorothea at the Ibero-American Education Congress in Punta de Tralca in Chile. I think of this wonderfully active and inspiring person with the deepest gratitude. | *Clara Steinemann, Arlesheim (CH)*

2 March 1928 • 4 August 17

Hellmuth ten Siethof

Hellmuth ten Siethoff was born in Indonesia on 2 March 1928. He spent much time with the Indonesian servants in his parental home, listening to their stories, observing their rituals and learning their language. «I have an Indonesian ether body», he would say later.

His father, a lawyer, was Dutch and his mother, a pianist and violinist, was from Berlin. When the Japanese invaded Indonesia the family was separated and taken to concentration-camp-style detention centres. At the age of 14 Hellmuth ten Siethoff felt responsible, not only to fight for his own life but also for that of his brother.

After the war all family members, as by a miracle, came together again unharmed and went to the Netherlands where Hellmuth had to catch up with the education he had missed.

Economics, army, anthroposophy

Hellmuth studied economics in Amsterdam and, not knowing what to do next, joined the army. He said later that he knew everything that was needed there anyway – probably not from his present life. He had great people skills and was soon promoted to the rank of lieutenant. At a New Year's ball

he met his first wife with whom he would have three children.

His wife's brother introduced him to anthroposophy. In 1958 he met the paediatrician Bernard Lievegoed and took on a leading position in the Dutch Institute for Education (NPI).

Hellmuth ten Siethoff was a consultant for big enterprises and state institutions on various continents, working in organisational development, which for him meant developing a social organism whilst awakening the individuality. He also gave countless courses on biography work, conflict resolution, three-foldness and anthropology. For many people his courses were a source of self-knowledge where they discovered creative ways of working together. His guiding impulse was the human being as the end of all efforts and never as a means to an end.

His loving, open-minded but structured approach was eye-opening. As a consultant he did not provide concepts but asked questions that made it possible for others to look at an enterprise or also at their own life with new eyes.

Working with Götz Werner

Whether he worked for Shell, the Swiss authorities, whether in Dubai, Pakistan or São Paulo, he always followed the insights gained from anthroposophical spiritual science. «As above, so below» was his motto. He saw cooperation and biography as a reflection of spiritual hierarchies and spiritual laws of evolution.

What was most fulfilling for him was his 18-year collaboration with the entrepreneur Götz Werner in the German drugstore chain dm. Werner, he thought, «understood everything immediately – and acted accordingly». They spoke the same language.

There, Hellmuth ten Siethoff could contribute to a change in thinking that made a real difference and that, thanks to Götz Werner, was tangible throughout the enterprise, for staff, clients and suppliers.

Switzerland – Zimbabwe – France - Switzerland

Hellmuth met his second wife, Erika, in 1970 and the couple moved to Switzerland. In 1995 they bought a house in Zimbabwe and lived there before moving to Provence (FR).

Back in Switzerland he gradually developed dementia. Without lamenting and with deep inner peace he allowed the outside world to fade away and looked towards the transition to a future life, to living in the spiritual world to which he felt very close.

Hellmuth ten Siethoff died on 4 August, at the age of 89, at Rütthubelbad, a nursing home near Bern (CH), where he treated the many people he met with the same loving kindness that had distinguished him since his childhood. | *Enno Schmidt, Basel (CH), Bernard Hucher, Basel (CH)/Pau (FR)*

We have been informed that the following 92 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.

| The Membership Office at the Goetheanum

Nesta Davies Gilwern (GB), 16 August 2015
Veronika Lemmer Berlin (DE), 7 March 2016
Liliane Cavelier Nice (FR), 11 April 2016
Ursula Krantz Munich (DE), 19 October 2016
Siegfried Fichtinger Linz (AT), 2 October 2016
Doris Schumacher Riehen (CH), 16 December 2016
Henrike Tempelaars Breda (NL), 6 January 2017
Brunhilde Kirpes Offenburg (DE), 9 January 2017
Herr G.J. Kraamwinkel Zutphen (NL), 12 January 2017
Willem Vervloet Amersfoort (NL), 12 January 2017
Michael Stafford Fair Oaks/CA (US), 16 January 2017
Henri Mehlin Schiltigheim (FR), 17 January 2017
Anneliese Kracht Frankfurt a.M. (DE), 29 January 2017
Roelof Veltkamp The Hague (NL), 30 January 2017
Margot Vink Ede (NL), 4 February 2017
Ingeborg Ahrendt Ahrensburg (DE), 5 February 2017
Maria-Elisabeth Förster Mannheim (DE), 20 Feb 2017
Ilse Schröder Frankfurt a.M. (DE), 5 March 2017
Christa Hörster Elmshorn (DE), 8 March 2017
Mrs E.M. Müller Zeist (NL), 12 March 2017
Alexander Stamm Königsbrunn (DE), 16 March 2017
Christel Scheuerl Radevormwald (DE), 17 March 2017
Dorothea Hidber Limache (CL), 9 April 2017
Frau B.C.G. Gleistein Zeist (NL), 19 April 2017
Anne Dobbs Keighley (GB), 26 April 2017
Johannes Frank Hamburg (DE), 4 May 2017
Gerhard Schneider Katzweiler (DE), 5 May 2017
Aplonia de Goederen Zutphen (NL), 8 May 2017
Dörte Themann Ahrensburg (DE), 17 May 2017
Pierre Stocker Zurich (CH), 20 May 2017
Robert Winterstein Munich (DE), 25 May 2017
Ida Scheuierman Capelle a/d IJssel (NL), 26 May 2017
Marianne Luedeking Miami/FL (US), 27 May 2017
Joseph Steinmetz Petange (LU), 2 June 2017
Hans-Joachim Ebel Neu Darchau (DE), 3 June 2017
Claudine Derungs Dietikon (CH), 4 June 2017
Dieter Knellessen Dettenhausen (DE), 5 June 2017
Erika de Vries Kirchzarten (DE), 6 June 2017
Hildegard Müller Vienna (AT), 8 June 2017
Ilse Demarest Saint-Baudelle (FR), 9 June 2017
Conrad Maynzer London (GB), 9 June 2017
Wiltrud Clausen Munich (DE), 14 June 2017
Dirk-Jan de Geer Amsterdam (NL), 14 June 2017
Eve Grothe Marburg (DE), 14 June 2017
Katharina Matte Bolligen (CH), 14 June 2017
Ibrahim Abouleish El Horreya-Heliopolis Cairo (EG), 15 June 2017
Rolande Jouanjan Fouesnant (FR), 15 June 2017

Michael Koch Ilmenau (DE), 15 June 2017
Irmgard Tornow Berlin (DE), 16 June 2017
Peggy Harris Napier (NZ), 18 June 2017
Lore Bell Neustadt (DE), 19 June 2017
Liane Kern Göppingen (DE), 20 June 2017
Gisela Schneidewin Wuppertal (DE), 20 June 2017
Joan Showell Totnes (GB), 20 June 2017
Helmut Simak Klagenfurt (AT), 20 June 2017
Graham Downer Vrede (ZA), 23 June 2017
Erika Schaper Stuttgart (DE), 25 June 2017
Rolf Rein Ludwigsburg (DE), 26 June 2017
Elsbeth Bühler Stuttgart (DE), 27 June 2017
Ernst Hügli Wiler b. Seedorf (CH), 28 June 2017
Martti Kinnunen Oettern (DE), 28 June 2017
Max Zimmermann Hombrechtikon (CH), 28 June 2017
Rotraut-Irmela Koch Bleckede (DE), 29 June 2017
Gudrunne Wolff Arlesheim (CH), 29 June 2017
Rosemarie Stracke Niefern-Öschelbronn (DE), 1 June 2017
Volker Bergengrün Bad Liebenzell (DE), 2 July 2017
Michèle Grihault St Menoux (FR), 4 July 2017
Otto Baertschi Weiningen (CH), 8 July 2017
Margaret Garner Sandringham (AU), 8 July 2017
Louissette Capus Compiègne (FR), 9 July 2017
Antje Ghaznavi Thornhill (CA), 9 July 2017
Ernst Schneider Basel (CH), 9 July 2017
Giselheid Schmidt Heiligenberg (DE), 11 July 2017
Walter Leopold Ottersberg (DE), 11 July 2017
Anna Loos Frankfurt (DE), 13 July 2017
Peter Bollen Titirangi (NZ), 14 July 2017
Jean Ledrolle Reims (FR), 14 July 2017
Gerd-Joachim Fabian Stuttgart (DE), 17 July 2017
Surrey Levenberg Johannesburg (ZA), 20 July 2017
Charles Barrington Dunedin (NZ), 21 July 2017
Margot Blasberg Schwanau (DE), 22 July 2017
Friederike Küstermann Dortmund (DE), 24 July 2017
Michiko Koyasu Kanagawa-ken (JP), July 2017
Agata Nardelli Markham (CA), 1 August 2017
Margaret Colquhoun Longformacus (GB), 3 August 2017
Hellmuth ten Siethoff Urtenen-Schönbühl (CH), 4 August 2017
Marlise Stöckli Derendingen (CH), 5 August 2017
Pirjo Lahti Imatra (FI), 7 August 2017
Irene Glatz Stuttgart (DE), 9 August 2017
Maria Fonseca Tonbridge (GB), 9 August 2017
Jutta Gädke-Timm Arlesheim (CH), 11 August 2017
Evelyn Martin Ipswich (GB), in 2017

From 13 June to 14 August 2017 the Society welcomed 171 new members. 295 are no longer registered as members (resignations, lost, and corrections by country Societies).

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■ FEATURE



Medical Section: «Living Warmth» Conference

Connecting with the warmth forces

The Medical Section will embark on a new series of annual conferences on the topic of «warmth». The cosmos has evolved out of warmth and our innermost individuality lives and weaves in the warmth of our body – when we have a fever our temperature is raised while in cancer patients the thermoregulation is out of balance.

Today's main health-related challenges have to do with warmth: warmth is the decisive factor at birth and throughout early childhood. Infectious diseases are often accompanied by fever. The countless traumatized people we meet today are also in need of warmth. Cancer continues to be among the most frequent illnesses of our time requiring therapeutic stimulation of the warmth organization. And finally, warmth is also essential in end of life support. The quality and therapeutic effect of warmth clearly plays an important part throughout life.

Warmth in medicine

At the same time we continue to be faced with the limitations of therapy: antibiotic treatment of infections has become one of the main causes of resistance to antibiotics and therefore their growing ineffectiveness. Despite all the progress being made, cancer therapies still come up against unresolved problems. The same is true for the medical and ethical issues arising around birth and death.

This is why the Medical Section has chosen to give particular attention to the essence and therapeutic significance of warmth. We know, after all, about the positive health effects of the anthroposophical approach to pregnancy, birth, early childhood and to living with disabilities; there is evidence of the positive effect of restricting the use of antibiotics, and studies have revealed the effectiveness of mistletoe as

part of an integrative oncological therapy.

Warmth in the social sphere

This year, we also celebrate the centenary of Rudolf Steiner's publication on the threefold social organism and of Ita Wegman's first use of mistletoe in the medical practice. Threefoldness is the key to understanding cancer as well as the medicine used to treat it. Threefoldness therefore not only facilitates an understanding of the human being; it is also the source of therapeutic forces. Regaining health consists in the harmonization of our own, individual threefoldness.

Rudolf Steiner's wooden sculpture depicts the Christ being, the representative of humanity, between the extremes of hardening ahrimanic and loosening luciferic forces, and is therefore the archetype of all healing measures.

At present we witness that this threefoldness is under threat, in individuals as well as in the social organism. The re-emergence of nationalist tendencies obfuscates the ideals of liberty, equality and fraternity. These ideals need healing forces for the salvation of humankind and for the overcoming of the growing coldness. Rudolf Steiner described anthroposophy as a science of the spirit that can only thrive on the soil of brotherliness. Anthroposophy contributes to the humanization of the social life so that the light and warmth of the Christ Sun can be effective, health-bringing forces.

As humanity today we are responsible

*Interprofessional study of warmth
(2017 IPMT Australia)*

for the earth's warmth. Anthroposophy can inspire ways of relating responsibly to the earth's warming atmosphere, to the light and to the Sun. As human beings we are as responsible for the warmth of the earth (climate change) as for our relationships, for world peace.

Perspectives of therapy

From external applications to mistletoe therapy, Anthroposophic Medicine offers a wealth of treatments for imbalances of the warmth organism. The Medical Section's five care areas* will be at the centre of this year's Medical Section Conference, where they will be studied interprofessionally under the heading of «Living Warmth».

We would like all therapists to join us in working on these topics and contribute their individual experiences from their countries. We will look at the effect warmth has on body, soul and mind from the point of view of the various therapeutic professions and will also focus on this theme in our Class work.

For the evening before the last conference day we are planning a joyful and stimulating gathering on the Goetheanum terrace. | *Matthias Girke and Georg Soldner, Goetheanum*

Annual Conference
goetheanum.org/8568.html

- * 1 Pregnancy, birth, childhood, living with disability
- 2 Fever, acute infections, avoidance of antibiotic illness
- 3 Anxiety, sleep disorders, depression
- 4 Cancer
- 5 Pain treatment, end of life care