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■ ANTHROPOSOPHICAL SOCIETY

*Communication: may we contact you by email? (5)*

## Changing from paper to digital

Every week we receive feedback from members regarding our question as to whether we may contact you by email. We thank all those who have got back to us so far. We would like to point out that from January 2019 Anthroposophy Worldwide will generally be delivered by email, but it will also be possible to subscribe to a paper edition.

The change from paper to email applies in particular to members who have so far received Anthroposophy Worldwide via the Anthroposophical Society in Germany.

There is no need for contacting us if you have received the fourth or fifth Letter to the Members. But please continue to write to us if that is not the case although you have an email address and agree to the Goetheanum contacting you as members via that route. This is best done by visiting [www.dasgoetheanum.com/email](http://www.dasgoetheanum.com/email) and filling in the appropriate form.

Should you experience problems with filling in the form – and only then – (you have to enter your email address a second time in the lower field), you can write to [kommunikation@goetheanum.ch](mailto:kommunikation@goetheanum.ch).

Please let us also know if you don't receive Anthroposophy Worldwide in the right language. It is at present available in German, English and Spanish.

**Email not compulsory**

Please also let us know if you don't have email and will not have it in the future. In this case please write to Goetheanum,



AWW paper, Postfach, 4143 Dornach, Switzerland. Some members wrote that they feel under pressure to use electronic communication channels. This is not the case: you will continue to receive a paper copy if you let us know that that is what you wish.

We are very much aware that there is a dark side to the digital world, but as once with printed books, we need to use the digital world consciously now and meet it with forces of cognition and morality.

Nothing will change for those who subscribe to the German weekly journal Das Goetheanum. They will continue to receive Anthroposophie Weltweit in print without having to pay extra. All those who have written in to inform us that they wish to continue to receive the paper edition, will receive Anthroposophy Worldwide in the post. We would ask them to contribute to the cost as much as they can, but no one should feel under pressure.

All other members who have informed the Goetheanum of their email addresses will receive Anthroposophy Worldwide free of charge as PDF. | *Justus Wittich (as publisher), Sebastian Jüngel (as editor)*

**Study conference on the Gospel of Luke**, 9 to 11 November 2018, Goetheanum: This study conference organized by the Humanities Section will present Luke's Gospel as a gospel of humanness: the understanding of the unification of a divine and a human being in the figure of Jesus Christ is one of Rudolf Steiner's essential contributions to the history of Christianity. Two human beings were required so that the Logos, the universal Christ spirit, could incarnate as a human being: the spiritual Jesus of the Gospel of Matthew and the profoundly human Jesus of the Gospel of Luke. | *CH*

**World Food Day events 16 October:** For the first time the foundation *Freie Gemeinschaftsbank Basel* and the Section for Agriculture at the Goetheanum offered a forum on World Food Day to call attention to food quality and food provision worldwide. Initiatives concerned with food and the avoidance of food waste presented themselves, including the Basel bakery BackwarenOutlet, Demeter Switzerland, the *Forum für zeitgemässe Ernährung* (forum for contemporary nutrition), the Basel Con-

sumers' Association, a food-sharing initiative (*Lebensmittelretten*) and Urban Agriculture Basel.

Jasmin Peschke, a nutritionist and head of nutrition within the Section for Agriculture, gave a workshop on the quality and experience of taste with practical examples and a lecture entitled «From the Apple to the Future of the Earth». | *sj*



**New benches in the Goetheanum Park:** new benches based on designs by Hansjörg Palm have been installed to the north of the Goetheanum building this summer. The benches relate to particular architectural motifs on the campus. The two groups of two benches near the Boiler House and the group of three under the cedar trees have a simple basic design and reflect elements of the nearby architecture: the benches near the Boiler

House are painted blue, the ones close to the West window are red. The benches are also an expression of the search for new forms derived from Goetheanum motifs. The installation of the group of three benches concludes the restoration of the north access to the Goetheanum. «We are pleased to be able to provide more sunny and shady seating in the grounds for visitors to withdraw to and enjoy the views,» says Jörg Mensens of the Goetheanum Garden Department. He and Paul Saur were in charge of the project. | *sj*

**Extra edition on conspiracy theories.** The extra edition of *Anthroposophy Worldwide* with forty readers' letters concerning the eight statements on conspiracy theories is still available. If you are interested in reading them, please email us on [awwextra2018V@goetheanum.ch](mailto:awwextra2018V@goetheanum.ch). You will receive an automated reply with a PDF attached. Should you experience any problems, please write to [kommunikation@goetheanum.ch](mailto:kommunikation@goetheanum.ch). Having received less than twelve requests for an English edition, we decided that there will be **no English translation.** | *sj*

*Executive Council at the Goetheanum*

## Clarification

Because of contributions and readers' letters in anthroposophical journals and many individual conversations since the Annual General Meeting, during which Paul Mackay and Bodo von Plato were not reaffirmed for a further period of seven years in office, the Council of the Anthroposophical Society in Switzerland has continually felt confronted with the accusation of having been instrumental in the AGM's outcome. We would like to point out that the Council of the Anthroposophical Society in Switzerland, whilst feeling that it was necessary to share their own views before the AGM, did not campaign in any way or mobilize people in order to influence the ballot. The Swiss Council has since then explained its actions and motifs extensively in the Swiss newsletter (*Anthroposophie* 5/2018) and a month later in *Anthroposophy Worldwide* (6/2018, p. 8f.). We agree with their statements.

The Council of the Swiss Anthroposophical Society has been doing constructive work both close to and at the Goetheanum for many years. With the events they organize they contribute in particular to the Goetheanum's spiritual substance (for instance their conferences on aspects of the Christmas Conference of 1923/1924 as well as public conferences on current issues in and around Basel). This is in keeping with the special task that falls to Switzerland as the country that hosts the Goetheanum and that is apparent again and again in the co-responsibility the Swiss Society is taking for the maintenance of the Goetheanum, in their financial support, for instance in appeals for donations or initiatives such as the annual countrywide publication *Fonds-Goetheanum*. We appreciate this greatly.

In the twice annual meetings of the Goetheanum Executive Council and the Council of the Swiss Society we discuss topical concerns and questions and occasionally also critical points. We are grateful for this exchange, for the reflection on our work from close by and the mediation, for instance in the process that led to rescinding the exclusion of Ita Wegman and Elisabeth Vreede from the Executive Council. | *The Executive Council of the General Anthroposophical Society: Justus Wittich, Joan Sleight, Constanza Kalijs and Matthias Girke*

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Goetheanum / Section for Social Sciences:  
World Goetheanum Association / Forum

## Cooperation and responsibility

The first World Goetheanum Forum, which took place at the Goetheanum from 28 to 30 September and was organized by the World Goetheanum Association, attracted 180 people from a variety of professional backgrounds who occupy positions of responsibility. This new form of sharing and cooperating on urgent tasks of our time is meant to become a yearly event.

Hardly ever before has humanity faced challenges as manifold and pressing as today. And never before was so much at stake. Climate change is no longer a dark prognosis. The recent months have illustrated the havoc it can wreak. And yet we continue to heat up, exploit and poison the earth. Religious, political and social tensions are on the rise. Democracy, civil rights and liberties are under threat, with journalists being locked up and autocratic, aggressive and nationalist streams gaining currency everywhere in the world; tremendous poverty and incredible wealth, debt and financial bubbles form an ever more hazardous and shocking contrast. The future of the earth and of humanity is at risk. Fear is spreading – and fear is always a poor guide.

### Pioneers of a future civilization

What we need is courage. Michaelic courage. Courage for a new way of thinking, for turning around, for becoming active in this world that is so widely dominated by materialism. Michael has cast the spirits of darkness onto the earth. But he is not leaving us to fight them on our own. On the contrary: he helps wherever people are taking action and are doing good. And that is increasingly the case, everywhere on the planet. Because here is another noticeable fact: more and more individuals, enterprises and institutions are working as pioneers for a future civilization, and many of them have been inspired by anthroposophy.

Yes: anthroposophy is arriving in the world, and increasingly so. It lives in people's actions. That is the other side of the relative weakness of traditional anthro-

sophical institutions. Wherever people manage to penetrate and grasp the reality in a way that is appropriate to the times and to the *zeitgeist*, a vibrant and individualized anthroposophy is becoming fertile. At the serious crossroads that humanity has arrived at we need an active anthroposophy. An anthroposophy that is not seen as an end in itself, that does not stop at contemplating and observing the world but tries, on the basis of individualized spiritual experience, to make concrete, practical and realistic contributions to a more humane world. This kind of anthroposophy is astonishingly widespread and can be found around the world, for instance – a cautious estimate – in around 40,000 companies, institutions and enterprises which were founded or co-shaped by anthroposophists, starting from the multitude of biodynamic farms, wine-growers and market gardens to manufacturing and trading companies, businesses and banks to physicians, hospitals, therapy centres, kindergartens, schools and training centres, in eurythmy, the arts, creative speech, curative education, social therapy, in business consultancies, biographic counselling, all of whom are trying, in their own field of work, to contribute to the spiritualization of the cultural, economic, political and social life.

### A source of fruitful impulses

These institutions have grown from a living idea but are in danger of increasingly falling victim to the gravity of conventional commercial influences, ways of thinking and bureaucratic tendencies. How can the original impulse be fostered and kept

*Sharing urgent questions: dialogue sessions on the Goetheanum Terrace*

alive? Where do new impulses come from? And new, inspiring people? Where can the people be found who will renew such enterprises and are able to lead them into the future? And those who have what it takes to found new enterprises? And where do young people who really want to make a difference in the world find the opportunities, allies and offers they need?

The World Goetheanum Forum was founded for these kinds of questions. As an offspring of the World Goetheanum Association and in cooperation with the Section for Social Sciences at the Goetheanum, it constitutes a platform for sharing ideas on how to best work (together) on the questions and tasks of our time, in contemporary, sustainable and innovative ways, as initiatives, institutions and enterprises.

### Changing ourselves and the world

The Forum will come together every year around Michaelmas. The lectures and workshops, conversations and artistic activities we offer will only form a framework into which those who attend can bring their own concerns and initiatives.

Apart from the contributions – which, this year, came from Katrin Käufer (Community Innovators Lab at the MIT, USA), Fabio Brescadin (EcoNaturaSi, IT), Peter Blom (Triedos Bank, NL), Thomas Jorberg (GLS Bank, DE), or from Ha Vinh Tho of the Eurasia Foundation, who spoke about a fascinating project in Vietnam (CH/VN) or Helmy Abouleish from Sekem (EG) – it will be the impulses and concerns of the participants that will shape the Forum in the future.

This is where young people with new ideas meet older, more experienced founders; where leaders of enterprises and institutions can, across sectors and countries, share their burning questions on management, recruiting, takeover, the overcoming of hierarchies and new forms of social life: a platform for inspiration and encounter, where cooperation can begin, will-forces be ignited and new initiatives emerge – united by the common goal of changing ourselves, our environment, our organization and the world. | *Gerald Häfner, Goetheanum*





*Joy, enthusiasms and imagination.  
The leadership team: Bart Vanmechelen,  
Sonja Zausch und Jan Göschel*

*Anthroposophic Council for Inclusive  
Social Development: International Conference*

## All about being human

The international conference for curative education and social therapy, which took place at the Goetheanum from 8 to 12 October, was entitled «SocialPlaySpace. Room for fulfilling biographies». The title referred both to conditions that are given on the outside and to those that need to be acquired inwardly for a fulfilling personal development within a given context.

**Sebastian Jüngel** The international Curative Education and Social Therapy conference always reflects the situation of this professional field. What did you experience?

**Jan Göschel | Bart Vanmechelen | Sonja Zausch** We have encountered immense joy, enthusiasm and imagination at this year's conference. We realize that our «play spaces» are becoming more and more participatory and the needs of people with disabilities are moving centre stage. We notice generally that the horizontal level keeps growing stronger. By this we mean that the «for» as a supportive attitude or gesture is making way for the «with», which is becoming more important.

### Relationship versus service

We often speak of resonance spaces today, of heart forces, sustainability ... and to a certain extent this is assuming political dimensions. We see this as necessary given the

political situation in many of the countries that we are supporting, as a way of gaining appreciation of special needs work in these countries. On the other hand, we see strong tendencies in the social systems of many countries towards an economization that is based on a transactional relationship between clients and service providers. Here, the forming of relationships is in conflict with the paradigm of services as a commodity.

These changes often come with a rhetoric that refers to the UN Convention on the Rights of Persons with Disabilities, and yet they are also often driven by considerations such as cost-saving. How to keep human and social «play spaces» open, or how to newly shape them, even in these complex social and political processes, where progress and restriction often go hand in hand, was also a theme addressed at this conference.

### Inclusive education

**Jüngel** What else is keeping the delegates of Curative Education and Social Therapy movement busy across the world?

**Göschel | Vanmechelen | Zausch** Education is an issue that continues to be topical. By education we do not only mean the vocational or academic training or the ongoing professional development of staff members, but any form of inclusive education, be it in schools, workshops or day centres. Our entire work ultimately depends on people who have the personal, professional and social competences that are necessary in order to do this work and to keep developing and shaping it. This is as true for the established and relatively prosperous institutions and organizations in Central and Northern Europe as for pioneering movements in Southeast Asia or Africa. While the starting situations differ, and sometimes also the specific knowledge and skills needed in order to work effectively in these diverse contexts, there is a common core that has to do with the ability to form relationships consciously and judiciously. It is therefore true to say that even people who may be «naturally gifted» sooner or later have to undergo an intentional training process that has to go on as long as they have responsibility in this field of work. Creating the forms and finding and distributing the resources needed for this is among the central tasks of the international network that is united under the umbrella of the Anthroposophic Council for Inclusive Social Development (formerly called the Curative Education and Social Therapy Council).

### Accessible language and literature

**Jüngel** How is it with anthroposophy in these institutions today?

**Göschel | Vanmechelen | Zausch** It seems that the institutions are often caught in a balancing act. While there are colleagues – maybe this is something specific to curative education – who willingly seek to connect with the esoteric side of anthroposophy, there are many younger people, particularly if you go further away from Central Europe, who feel attracted to our centres at an emotional level but need

to develop the courage to open up to their underlying foundations. On the other hand there are pioneering individuals in culturally very different contexts who are deeply connected with anthroposophy (often combined with other spiritual traditions that they newly grasp through anthroposophy), while institutions in some long-established contexts are struggling to find anthroposophically oriented people who are qualified to take on leading positions.

This is also a question of education, or can at least be seen as such, and in this respect – as anywhere else – we need to find an accessible language and literature in many languages. As the leadership team we see this as one of our tasks, which we are taking very seriously and which will be reflected on our new multilingual website (currently available in German and English). In addition we are making every effort to strengthen the work on inner questions within the School of Spiritual Science for our sphere of work and to create new access to the School by offering open Class meetings.

**Jüngel** What are the impulses and motivations that live in the institutions at present?

**Göschel | Vanmechelen | Zausch** In addition to the above, we need to become more conscious of and really foster the qualities that are unique to us. This is an impulse we picked up from the many young people at the conference! Daniel McKanan described this well in his lecture: we can share beauty; we can bring together topics that people shy away from, such as disability and farming, and show their future potential. This makes it possible for us to work against the tendency to treat aspects such as the earth, labour or human relationships as commodities. These things can by nature never become commodities without harming the social organism.

Our colleagues with special needs are indispensable co-workers and co-creators of prototypes of a humane society. If we take up this mission, we will be able, as a movement, to inspire people and to develop new visions together.

### Art makes us approachable

**Jüngel** You thought that art was important for your first conference as a leadership team, and you included the artists Johanna Lamprecht, Riho Peter-Iwamatsu, Jakob Bergsma, Jens Bodo Meier and a vocal ensemble into the conference structure. What

have artistic processes got to do with the work in your institutions?

**Göschel | Vanmechelen | Zausch** There are many answers to this question. The shortest is «Everything!» We can also say: «Art makes us approachable – and that is what we need and wish for!» Or we could – as Jan Göschel did in his lecture – speak of Friedrich Schiller's Letters on the Aesthetic Education of Humanity and of what it means that, in 1861, Heinrich Marianus Deinhardt – in parallel to his fundamental work in which he coined the term *Heilpädagogik* (curative education) – worked on an appraisal of Schiller's letters that was later highly praised by Rudolf Steiner. In other words: the concept of curative education evolved before Rudolf Steiner, in direct association with the question as to how Schiller's ideas on the role of art in education and society could be put into practice. There is material for some PhD dissertations here!

### Education – wellbeing – community

**Jüngel** What is special about your topics?

**Göschel | Vanmechelen | Zausch** The questions of people with special needs are always questions that concern everyone and that should not only be discussed by experts in the field. We are lucky in that our work is all about being human and that we are always involved in the interplay between self-development and socio-political developments. That is something we can be grateful for.

**Jüngel** Why did the Curative Education and Social Therapy Council become the «Anthroposophic Council for Inclusive Social Development»?

**Göschel | Vanmechelen | Zausch** The internationalization of our field was one important aspect. But apart from the language, it was also an attempt to do justice to the global diversity of professions and job descriptions in our interdisciplinary field of work.

«Inclusive Social Development» sums up our main shared intention. But we find the other three concepts in our new logo also particularly relevant: Education, Wellbeing, Community. They make clear what we are about!

The three leaders of the Anthroposophic Council for Inclusive Social Development have answered the questions together, in accordance with their team approach.

Website: [inclusivesocial.org](http://inclusivesocial.org)



The collection has arrived: head librarian Maxime Le Roux and Jan Göschel

### Special Needs Education Library

## Easier to access

In October the 7000 or so volumes of the Anthroposophic Council for Inclusive Social Development's specialist library became part of the Goetheanum Library.

The collection on special needs education and social therapy includes almost all anthroposophical books available on the topic in the German language, plus journals, grey literature and publications in other languages. Integrating the collection into the Goetheanum Library means that it will not only be available for research projects and individual studies but also publically accessible via the Swiss Basel-Bern electronic library catalogue.

### Expanding the diversity

Jan Göschel, a member of the leadership team of the Anthroposophic Council for Inclusive Social Development, says, «I am so pleased that this collection, which was put together by Rüdiger Grimm with the help of Gabriele Scholtes, will now be professionally maintained and developed thanks to the cooperation between the Goetheanum Library and the Council, a step that will support research and interesting projects».

Integrating the specialist library is one of several steps that aim at promoting and presenting the international and interdisciplinary diversity of anthroposophical curative education and social therapy as a professional field. Other steps are the renaming of the Curative Education and Social Therapy Council as Anthroposophic Council for Inclusive Social Development and a newly designed website. | *Sebastian Jüngel*

Natural Science Section: Evolving Science

## Evolving Science

The conference *Evolving Science*, held from 3 to 7 October at the Goetheanum, dealt with the relationship between the sensory world and the spirit in the idea, through symbolizing and on the way to the threshold (*Anthroposophy Worldwide* 10/2018). The conference content was enhanced by using World Café sessions as a social technique.

Compared to medicine and education, natural science is further removed from the experience of spirit. It is no wonder that natural science was the initiator of materialism. On the other hand, natural science is best suited to the direct experience of spirit, because every sense experience relies on intuition – it allows each of us to train our sense of truth (evidence). In *The Boundaries of Natural Science* (GA 322) Rudolf Steiner recommended that we should «absorb» perceptions in a non-conceptual way in order to transform them into symbols. This would allow natural scientists, too, to attain spirit-experience. The gathering, to which around 60 people came, referred to this recommendation in three steps: pathways to the spirit in nature in the idea, through symbolizing and on the way to the threshold.

### Modified archetype

For the first step Matthias Rang (CH) described the colour circle from three different perspectives: the colour circle can arise from the colours of after-images in the eye, from the rainbow colours (refraction) and from the colours that emerge through deflection. The colour circles that appear in each case are similar but not identical, because the individual colours are slightly different each time.

Is the colour circle as an archetype behind these different phenomena only a common archetype because that is how we want to see it? Matthias Rang does not think so. The archetype, he says, is modified in the various phenomena. That is not unusual but actually confirms the archetype, which must not be seen as static.

Rang concluded with an interesting thought: because mathematics had proven so useful for natural science, we need to ask whether we find mathematics in nature because this helps us, in other words, do we read it into nature and therefore find a mathematical order in nature, as many seem to think, or is it as Rudolf Steiner suggested, that our consciousness works in such a way that the unity of the world splits

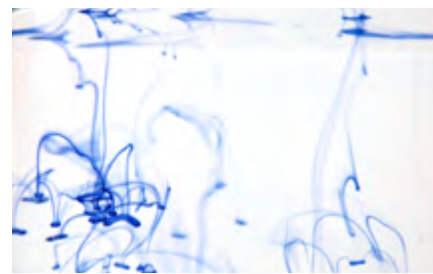
into mathematics and nature. The question was: What does an idea feel like?

### Are concepts preliminary stages of perception?

On the day devoted to symbolizing we got stuck in the preliminary stage: is the non-conceptual absorbing of a perception – demanded by Rudolf Steiner as a prerequisite to symbolizing – at all possible? Ordinary consciousness only really knows two states: either it grasps the world with the concepts it has available or it asks questions. We cannot perceive something for which we have no concepts.

Torsten Arncken (CH) brought along two kinds of lemon balm leaves, asking us to take in their fragrance and paint a picture out of the mood arising from each. Since none of us had specific olfactory knowledge, this experience came close to perceiving something for which we had no adequate concepts. And yet by transferring our perception into a colour mood, images emerged that could serve as a basis for discussion. I cannot say whether these images were suitable, reliable symbols, because Rudolf Steiner said such symbols needed to be fully transparent. (Discussion would be needed here as to whether such symbols are tools of knowledge that lead to insights or whether they are a kind of «gym equipment» for training the soul to become more sensitive and conscious of moods inspired in it.)

One way of preparing for this kind of training is to dwell on the boundaries of knowledge. This enduring and observing of one's own incapacity strengthens the soul and sensitizes it for spirit presence. Martin Basfeld (DE) illustrated this using the example of Franz Brentano, who was unable to cross this boundary during his lifetime and remained therefore unable to find a bridge between empiricism and deep religious feeling. According to Rudolf Steiner, Brentano's inner destiny therefore became an image of the outer destiny of the Anthroposophical Society after World War I (and possibly still today).



Water research group: streaming patterns generated by a drop falling into water

### Free from personal interferences

On the third day we focused on the person gaining knowledge and his or her path to the sensory boundaries (threshold of the spiritual world). Since, in suprasensible experience, the seekers of knowledge become (co-)creators of their experience, intimate self-knowledge is needed to free the inner gaze from any of the personal interferences that the untrained every-day person in us carries around and tends to project onto our inner experiences. Johannes Kühl (CH) sensitively described this path with all its obstacles. One felt one was attending a Class lesson, although he used words from the Foundation Stone Meditation. Kees Veenman (NL) crossed this threshold in his contribution, speaking of the moral experiences which arise when we fully devote ourselves to individual colours.

The World Café was one of the highlights. After a recall of the previous day, groups of four conference members met to discuss a particular question, such as *Why do you meditate?* or *Why don't you meditate?*, as the case may be. Each group member had four minutes. It was surprising that, although some felt that the question was asked in the wrong way, a spontaneous, intensive and intimate conversation was possible. Since the groups changed after twenty minutes – each of us was able to look for a different table with new partners three times on each of the days – one got to know half of the participants more closely which meant that the work grew more intense as the conference went on.

I would like to end with a *bon mot* Michael Jakobi (DE) came up with in one of the discussions: there is positive as well as negative superstition: while positive superstition perceives spirits that aren't there, negative superstition denies the spirits that are. | *Andreas Heertsch, Arlesheim (DE)*



*Visual Art Section***Exhibition and auction**

In an exhibition and art auction, the Visual Art Section at the Goetheanum will present works by anthroposophically inspired artists. Viewers will have the chance to buy original pieces, with part of the proceeds being used to support the Section.

The works of anthroposophically inspired artists are very diverse when it comes to imagery and expression. Marianne Schubert, head of the Visual Art Section in Dornach, would like to cast a light on this diversity. «The pictures, sculptures and small selection of jewellery don't have a uniform style. We see very individual ways of expression, but they all have one thing in common: they try to express spiritual aspects with artistic means.» The exhibition will include 250 works, none of them more than three years old and produced by 120 contemporary artists from sixteen countries.

**Sale and auction**

Those who don't only want to look at art but would like to see it in their home will have the opportunity to buy the pieces in the exhibition. In addition, there will be an auctioning of works by renowned artists such as Günter Meier, Roberto Hoffmann, David Nash, Hans Jenny, Elisabeth Oling-Jellinek, Johannes Jäckli, Emil Schweigler, Gerhard Wendland, Alo Altripp, Hans Hermann, Gerald Wagner and others.

**Proceeds to support the Visual Art Section**

Proceeds from the sale and the auction will partly go to the artists or owners, but the Visual Art Section also hopes to be able to use part of the income to fund some of its research.

The exhibition and art auction will provide an overview of the anthroposophically inspired artistic work. The exhibition will be embedded in a programme of activities, such as guided tours, a lecture, an art auction and a panel discussion on the question «Is there such a thing as anthroposophical art?» | *Sebastian Jüngel*



*Art for art: curator Marianne Schubert and auctioneer Andrej Schindler*



*Two works of art to be auctioned: Emil Schweigler (detail) and David Nash (detail)*

**Exhibition** with the possibility to buy works of art: 7 – 9 December, Goetheanum, *Schreinerei*, [www.goetheanum.org/veranstaltungen/ausstellungen](http://www.goetheanum.org/veranstaltungen/ausstellungen)

**Catalogue** (from 15 November): [www.sbk.goetheanum.org](http://www.sbk.goetheanum.org)

*General Anthroposophical Section***Hovering Grail**

From 17 to 19 August the School of Spiritual Science Group in Celle (DE) studied esoteric aspects of the Grail on the basis of the mantras of the eleventh and seventeenth Class Lessons.

The Celle study group invited Klaus J. Bracker to work with them on the topic of «Sun and Moon: the Hovering of the Grail». Bracker spoke of this Class work with Jörgen Smit in the Youth Section from 1986 to 1989 and pointed out that Jörgen Smit had readily answered his question regarding the Second and Third Class and what they could look like. He said he had studied the question intensively, in particular the stages of the «old esotericism» (up until 1914), above all the Anthroposophical Leading Thoughts and the Michael Letters (GA 26).

This provided the foundation for introducing the seminar theme with the help of the exercise «Light streams upwards – weight bears downwards». The group approached this exercise through eurythmy. With regard to the exercise itself Klaus J. Bracker pointed out that it was not originally a eurythmy exercise but that it traced back to an early nineteenth century occult context (cf. Rudolf Steiner's lecture of 12 January 1924, GA 233a). The exercise, which was carried out repeatedly, provided the structure to which the participants could relate the manifold aspects connected with the «hovering Grail». They were able to experience gradual stages of carrying themselves within themselves, which are also important with regard to the «nothingness», the abyss or the threshold to the spiritual world.

**Heart, light and weight**

The participants noticed Klaus J. Bracker's rather microcosmic approach. As a eurythmist and eurythmy therapist he established relationships to the Mysteries of the Blood, the mysteries of the human heart – a domain that could be individually explored, particularly on the basis of the Light and Weight exercise mentioned earlier. In order to complement the eleventh and seventeenth Class Lessons, Klaus J. Bracker introduced motifs of the fifth Class Lesson to the conversation. More information on the topic can be found in his book on Grail initiation, anthroposophical esotericism and the future revelation of Jesus (*Grals-Initiation. Anthroposophische Esoterik und die künftige Jesus Offenbarung*). Looking back on the meeting some people expressed the wish to study the significance of the Grail for the School of Spiritual Science's path of knowledge in more detail. | *Klaus J. Bracker, Tostedt (DE)*

*Anthroposophical Society in  
Great Britain (ASINGB)*

**Conference on  
The Foundation  
Stone Meditation**

The Essence of Being Human

1–2 December 2018  
at Rudolf Steiner House, London

with Auke van der Meij  
Shaina Stoehr (eurythmy)  
Sibylle Eichstaedt (speech/recitation)  
Marjatta van Boeschoten  
Conference Fee: £35/20

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higher self • Exploring the threefold-  
ness of being • The three thresholds  
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exploration of the human being  
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logical study of the Representative of  
Humanity • Eurythmy and speech

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■ SCHOOL OF SPIRITUAL SCIENCE



*Section for the Performing Arts:  
SPIELRAUM – an open space initiative*

**Devoted to  
the drama impulse**

The Goetheanum has a new drama ini-  
tiative called SPIELRAUM (open space).  
The independent ensemble made its first  
appearance on 21 October in the Goethe-  
anum's *Holzhaus*. The nine actors and  
three eurythmists presented extracts of  
a possible future programme. What is  
special about their approach is that they  
include the audience.

The twelve performers are committed to the  
speech and drama impulse at the Goethe-  
anum and keen to bring it to life – actively  
and in close contact with the audience. This  
approach was apparent at their first per-  
formance when audience members sat in  
two parallel rows facing each other, with an  
open space in between and a stage to the  
left and one to the right. The programme in-  
cluded poetry recitations, story-telling, the  
presentation of scenes from Aristophanes'  
comedy *The Frogs* (also a play about direct-  
ing), from Molière's comedy *The Learned  
Women* and from Yasmina Reza's play *Art*.

Whenever the actors changed stage, the  
audience members adjusted their seating  
accordingly. The programme was important  
beyond giving an insight into the artistic  
tools of the twelve ensemble members. It  
covered aspects that reached from the ele-  
mentary world to human incarnation, from  
getting stuck in the seeming logic of causal  
thinking to the nature and value of art.



*SPIELRAUM opening with music and eurythmy  
and the SPIELRAUM initiators after the opening*

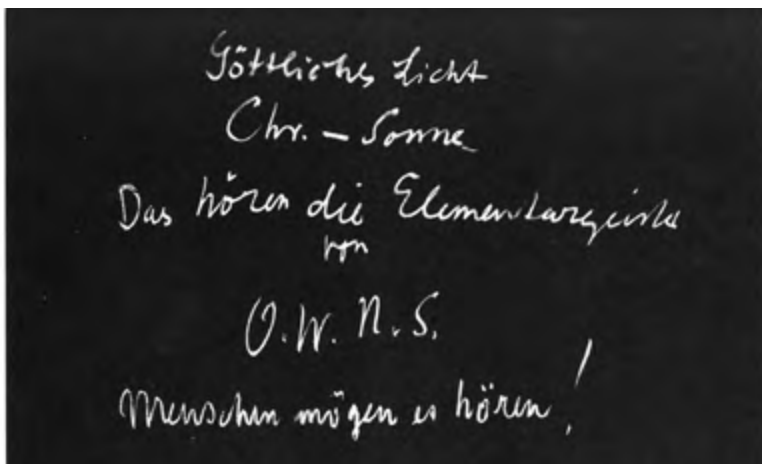
**Unconditional cultural income**

For the initiators of SPIELRAUM, art plays  
the most important role in the struggle  
about what it means to be human – about  
maintaining and unfolding one's human-  
ity. SPIELRAUM is an experiment. «That the  
arts as an economic form have to support  
themselves is erroneous thinking,» says  
Isabelle Fortagne. «We need to create a  
form for an unconditional cultural income». What she means is that everyone should  
be able to participate in cultural life and  
that one should be able to live as an artist.  
So, is the audience, are the patrons of the  
arts and foundations willing to not only  
let SPIELRAUM know what their wishes are,  
but also to support their implementation  
financially?

The initiators asked the audience to note  
down on paper what their wishes were,  
both from and for the SPIELRAUM ensemble.  
These notes were then pinned up for all to  
read. For now, and until Christmas, there  
will be a SPIELRAUM presentation every  
Tuesday night (and on other occasions). In  
accordance with their concept, SPIELRAUM  
are asking for donations rather than an  
admission fee.

SPIELRAUM works independently and out  
of its own initiative, taking also financial  
responsibility, but uses the Goetheanum's  
infrastructure and cooperates with the Sec-  
tions and the Goetheanum Stage. | *Sebas-  
tian Jüngel*





*Light Divine (Rudolf Steiner: GA 260) Light Divine / Christ-Sun / This is heard by the spirits of the elements / in / E. W. N. S. / May human beings hear it!*

that reveals itself in the soul as thoughts and can develop into free will impulses.

As a third stage we find, in the second part of the third verse, a kind of echo of the first part's inner movement. We experience, as from the other side, how the «Spirit's world thoughts» need light, even yearn for light, in cosmic being.

The fourth verse is also the fourth stage and adds an entirely different level of reality when it speaks of «the turning point of time». We enter history, where the Mystery of Golgotha occurred in Christ's death and resurrection. We experience in this verse directly, in a picture, how the spirit-light of the world descends onto the earth and lights up the darkness of night. This is not an outer but an inner process, because the light is ignited in human souls. The cosmic spirit light of the world has entered the human soul – with the fifth stage a new day dawns as a possibility.

This becomes reality as we come to the sixth and seventh stages. They are intimately connected and specify how the light can be received within the human soul. Warmth as the quality of shepherds, light as the quality of kings. Both qualities are united in us and complement each other when we meet as individuals, as «I» and You. The octave, the eighth stage, is therefore a turning point towards the We – to us as a community. Here, a request is sent from the human soul to the Divine Light and the Christ Sun, to «warm our hearts» and «enlighten our heads» so that we can do good in the world.

### Birth of the Sun

Once we have experienced this transformative process of the light through the various stages, we will understand that Rudolf Steiner, with regard to the Divine Light and Christ Sun in the Monday rhythm, speaks of «radiant suns» which are heard from East, West, North, South. Light and word have become one, or: the light becomes word and the word can be heard. The Sun is born. We feel that we no longer move in the familiar surroundings of our perceptible world; rather we are called upon to rise up, to take part in a cosmic-elementary event for which we take responsibility. | *Christiane Haid, Foundation Stone Initiative Group*

2018–19 Annual Motif: The sixth rhythm of the Foundation Stone Meditation

## Mirroring of macrocosm and microcosm

The sixth rhythm of the Foundation Stone Meditation combines motifs from the second part of the fourth verse with the conclusion of the macrocosmic passages from the first three verses. The inner gesture of this «constellation», as it arises from the whole of the Meditation, can be experienced as a mirroring of cosmic and earthly aspects.

As with the Sunday rhythm, the tripartite principle appears transformed in the sixth rhythm. It constitutes the precondition for the cross that emerges in this rhythm. The inner gesture and movement of the first two lines have a clear vertical orientation (visible also in the writing on the blackboard). It radiates out from the top down, pouring itself, in the following line, into the horizontal movement of the cosmic-earthly expanses, before contracting itself again in the next two lines. The last line («May human beings hear it») embraces both directions: the horizontal and the vertical. In this rhythm they form the cross that is reflected in the cardinal directions.

### The cosmos inside

In the «Light Divine» we find a resonance of the Father world of creation from the Foundation Stone Meditation's first verse. In this light, which is given to us, we are held safely. The «Christ Sun» takes us from cosmic expanses into the earthly-human realm, which was transformed when Christ incarnated as a human being. The cosmos as Sun has entered inside.

Christ's human incarnation has opened up a new foundation for our existence and, in turning to him, we can therefore rise to our higher being. The Christ Sun needs to be born anew in us again and again. This is a transformative process that has taken place and continues to take place, so that the

elementary spirits of the East, West, North, South can hear the radiant Sun.

If we consider the light motif in the whole of the Foundation Stone Meditation, we notice that it appears eight times altogether. The first seven times can be experienced as stages of a development that approaches the octave in the eighth stage, in the Monday rhythm.

### Stages of light becoming effective

This development starts in the second verse which begins with the «Christ Will encircling us». The light spirits of the second hierarchy are invoked: «Spirits of Light: Let from the East be enkindled, What through the West takes form». They are also present at the beginning of human evolution on Saturn. They are the spirits of wisdom, of form and of movement. In the forces of fire and form they are drawn towards each other from East and West, so as to unfold their influence in the souls of those who come together through the grace-bestowing Christ will. We detect a strong horizontal movement here.

In the third verse the light approaches us in a second stage, from the «stillness of thought». We are now within the human soul, which engenders this stillness through the practice of Spirit Beholding so that God's eternal aims can light up there. God's eternal aims bestow on the soul «the light of cosmic being». Again, we can sense the choric harmony of the three qualities of wisdom, form and movement

*Brazil and Peru: working with the 2018/2019 Annual Motif*

## The power of the content

In *Anthroposophy Worldwide* 3/2018, Bodo von Plato wrote on behalf of the Annual Motif Work Group in order to call on readers to report on their attempts and experiences in dealing with the Foundation Stone Meditation. These reports complement the series on the rhythms of the Foundation Stone Meditation presented by the Foundation Stone Initiative Group.

*Brazil: Conversation with members*

## The will is what counts, not the worldview

In Brazil, some of us members have thought about which basic thoughts in the second verse of the Foundation Stone Meditation are relevant to us here and palpable for us as a motif. These are above all «the beat of heart and lung», «rhythm», «encircling us», «truly feel» and «Christ». The elementary beings, for instance, are not included.

### Building human communities

Looking at it from what we experience in our life and work, this part of the Foundation Stone Meditation is mostly about the building of human communities leading from Spirit Recalling to Spirit Awareness to Spirit Beholding. Based on the processing or getting to know of the past, we then move on to current questions. This step consists in experiencing and feeling the present together, in contributing to shaping it, and consequently, thanks to the anthroposophical treasures, in being open and active for what wants to stream into us from the future.

By human communities we don't only mean anthroposophists (members and non-members of the anthroposophical movement) but in particular people from other streams: Mani, Plato, Aristotle, Buddhists, Theosophists, Catholics, so-called atheists, scientists, «proletarians», and all those who might represent a one-sided Christianity – in other words all those who are united in one worry or concern: the concern about the earth and humanity, about childhood; those who are inwardly moved to do good. Also those who lose themselves in the media, consumerism, drugs and so on. A Mahayana ship we could say!

We would like to understand and feel people's needs, sometimes even suffer with them. We would like to contribute to «saving» the human soul – for this life or

maybe «only» for the next. All these people are – consciously, half-consciously or unconsciously – looking for light and warmth.

Light and warmth can radiate out as conscious love from a core group of people who have this awareness. This love is always fed by the needs of the world. This means that there is a mutual learning process in both directions: a breathing from the periphery to the centre and from the centre to the periphery – a beat of heart and lung. Difficult? Less difficult than you think if one recognizes the essence of this breathing between the periphery and the centre – as something essential rather than as one aspect among many. For each of us is involved in professional contexts, in study groups, living communities, where people from diverse streams live, learn and work. In every school, enterprise, medical practice or anthroposophical movement there is the possibility, or more than that, the urgent need, to make time, to discuss a question, together with others, all together, rather than having it presented by a speaker.

Of course, one person can give an impulse, initiate a topic that moves people (such as death, the media, the nature of work, looking back over the year, something biographical, challenges of the twenty-first century, the connection between heaven and earth, Whitsun, the mission of my country and much more) and combine it with art (a picture observation, a tale, a poem, expressing a thought with different materials), in a regular rhythm: depending on a group's circumstances once a month, twice yearly, once a week – but always rhythmically.

### Connecting with the needs of the time

Within the context of a school, a social institution, the Anthroposophical Society, a branch, hospital or farm it could look like this:

- Organizing an integrative day with all staff members, from the cleaners to the academics, based on a particular theme that everyone has experience with and makes an active contribution to.



*Monte Azul: meeting on the topic of «Steiner»*

- Showing, from one's anthroposophical perspective, an interest in people of other streams, inviting or visiting them, doing something together that allows each to learn from the other and widen his or her horizon. This is about connecting with the needs of our time, from which we are not only all suffering, but which many are trying to alleviate. The will is what counts, not the worldview!

### Founding movements and making a difference

- Founding movements, institutions and such like, which are united by a common theme and bring different streams together (examples: the Alliance for Childhood, Eliant or the integrative medical movement).

- Developing creative ideas in order to understand what moves people below the age of 40, so that they can feel accepted. This needs us to listen, to be a big ear, to receive others warmly, to share this question with people from different contexts who think similarly, Nichiren Buddhists for instance.

- Non-violent communication is one example of how one can learn to «truly feel», for instance with people who promote a culture of peace.

- We can explore the Christ impulse in other ethnic cultures, for instance by organizing a symposium on the question «Where do we find seeds of the Christ impulse in Islam, Buddhism and indigenous cultures?»

- We can work on the social threefolding idea in a way that allows us to discover in different scientific or other contexts how fraternity becomes a reality in the economic life: by working together! We need to take on the needs in the world, create financial possibilities and «humanize» the monetary system. | *Ute Craemer, São Paulo (BR)*

Peru: Lima branch

## Experiencing the Foundation Stone Meditation as a being

In our branch the content of the Foundation Stone Meditation is building bridges in a way that a translation cannot. The Spanish language is replete with sentient soul – and the Spanish spoken in Peru (Castellano, a sophisticated, old form of Spanish) is very resonant. But translating anthroposophy with its many new word creations can be a challenge: a few words in Spanish have to render what is expressed in many words in German and give back to the anthroposophical terminology what is lost in translation. For instance: «Practise Spirit Awareness». «Practise» and «spirit» are no problem, but «awareness» is [*Besinnen* in the original German]. There are words that express something similar, but none of them would translate back into German as *Besinnen*.

In our work in Lima we have made an extraordinary discovery: as long as the words are not entirely wrong – which can happen of course – and the translator comes as close as possible to the actual meaning of a word, the translation becomes suddenly less central. The content unfolds its power, it begins to carry, and we experience how the spirit finds its way and begins to emerge. In our branch we experience this in particular with the Foundation Stone Meditation and the Anthroposophical Soul Calendar.

### Sound, rhythm, quality

I think there are three steps that we should consider when we work with a translation:

At first it is not the translation that challenges us, but the verse itself. We must get to know and love it like a being. Once we are familiar with it, we begin to deepen the work that gives each of us the possibility to move individually from contemplation to meditation. At this point – if the translator has come as close as possible to the basic meaning of a word – subtleties and «better» translations are no longer relevant. The content has assumed spiritual form and shines out through itself. And if one has some knowledge of the other language, one even notices that that language, too, can become secondary.

Based on these experiences I would like to invite everyone to work on the Foundation Stone Meditation by first getting to know the sound, the rhythm and – why not – the linguistic qualities of this «verse of all verses». When I hear something and continue to repeat it, I arrive at the picture just described.

In a second step we can, for instance, move on to Rudolf Steiner's «foundation stone laying» and experience the Meditation's spiritual rhythm. We can then even experience how missing words express themselves. That is so amazing about this work: that one can really experience the verse as a being.

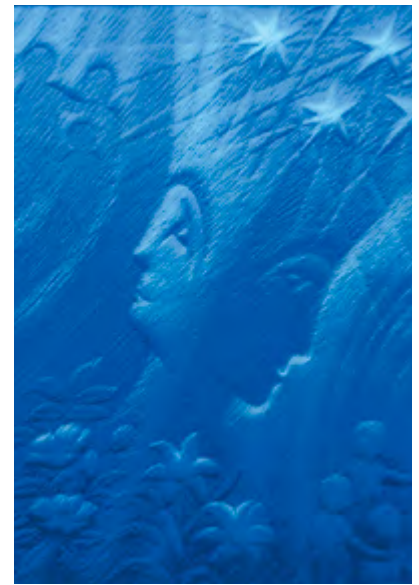
### Give questions time to ripen

In a third step – and only then – we can deepen the contents and ask questions. If we started with this step, the intellect would probably interfere to such an extent that the essence would be lost. This is certainly a great danger in our rushed and solution-oriented time, where we tend to consult the internet rather than ponder on possible solutions. We have lost the ability to give questions the time to ripen.

The Foundation Stone Meditation provides a content and places a real being before us, but it also teaches us to regain the spiritual breathing we have lost. Paradoxically, we need precisely this spiritual breathing in order to find access to the Foundation Stone Meditation. If we proceed cautiously we can acquire this breathing and at the same time deepen our work step by step.

It is also interesting for anyone, by the way, to listen to the Foundation Stone Meditation in the original German. Something of the being of this Meditation will take hold of the listeners – if they have gained some familiarity with it in their own language.

I doubt that we can ever even come close to fully grasping the Foundation Stone Meditation in our branches. This is a life-long task, a karmic task, which may well require several incarnations. But if we can transform the Foundation Stone Meditation from a «verse» into a motif of our life's work, and if the branch members meditate it out of their own free will, then we will have found a way that brings us closer to the being of Anthroposophy and to knowing our own «I» and therefore ourselves.  
| *Thomas Spittler, Lima (PE)*



«Listening to our Time,  
Speaking to the Stars»

### EMERSON COLLEGE ALUMNI GATHERING 2019

7 to 11 August 2019

If you have ever studied or worked at Emerson College, you are warmly invited to four days of sharing, celebration, artistic work and collaborative enquiry into the questions:

These present times challenge our image of what it means to be human. What are they asking of us and of the worldwide community connected with Emerson College? How can we deepen our insights into the forces of destiny that brought us to Emerson, which have led and will lead us forward?

How can we develop ways of living, learning and working together that enable us to meet the future with hope and trust?

There will be an inspiring programme developed collaboratively with a wide range of contributions by alumni including artistic sessions and presentations on the theme, performances of many kinds and the sharing of Emerson-inspired initiatives. There will be open space for social (re-) connecting, dialogue groups practicing observation and awakening to destiny, nature walks, practical work and the opportunity to hear about and contribute to the future picture of the College.

For more **information** please visit [www.emerson.org.uk/events](http://www.emerson.org.uk/events) or email our Event Coordinator Linda Churnside: [linda.churnside@emerson.org.uk](mailto:linda.churnside@emerson.org.uk)

**Image** «Looking Back & Forward» carved glass triptych by Jonathan Soper



## ■ ANTROPOSOLOGY WORLDWIDE

USA: Storms of Silence project

## Cancelled for now

The Storms of Silence eurythmy tour has been cancelled for the time being. The producers, Lemniscate Arts, are waiting for funding and looking for new artistic directors.

In Anthroposophy Worldwide 4/2018 Eleni Prelorntzos and Marke Levene wrote about a eurythmy programme, Storms of Silence, which was going to go on tour from November. On 29 July, the artistic directors – Carina Schmid, Benedikt Zweifel, Barbara Mraz and Mikko Jairi – withdrew from the project, because, as they declared on 6 August, of «the disastrous financial situation three weeks before rehearsals were due to begin».

The three-week rehearsal period pre-booked in Järna (SE) for 13 August to 1 September was used instead by Carina Schmid, Benedikt Zweifel, Barbara Mraz and Mikko Jairi for joint eurythmy work. Financially this was made possible by Anders Kumlander and the Vidar Foundation. In addition, the former artistic directors made sure that each ensemble member received support to tide them over.

### Securing funding first

Marke Levene, the project's initiator and producer, informed the artistic directors at the end of July that the project was not yet fully financed. He offered to find new sources of funding and reported that part of the funding required had been promised. The team of artistic directors felt that it was too late for this seeing that rehearsals were due to start two and a half weeks later.

Lemniscate Arts wrote to the ensemble members on 31 July expressing their regret about the difficulties this had caused for each of them. The tour would be rescheduled but not until full funding was secured. The producers also explained that they had been promised «enough resources» but that the money was not available to them yet. «Based on information received from the sponsors we expect the original funding to be available soon». Lemniscate Arts is therefore basically prepared to go ahead with the project, although it is not yet clear who the new artistic directors will be. | *Sebastian Jüngel*

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



Germany: Performance of scenes from Faust parts 1 and 2

Dame Care and the aged Faust: rehearsal in Badenweiler

## Faust evening

On 5 October the LiteraTheater Badenweiler (DE) and the Arlesheim Light Eurythmy Ensemble (CH) presented the premiere of their programme «You draw near again, wavering forms», in which Goethe himself introduces, and acts in, a selection of scenes from Faust 1 and 2.

Faust was the work that occupied Goethe throughout his entire life. He himself said that Faust could only be understood in two hundred years' time and before his death he sealed the second part of the tragedy as his legacy.

The two hundred years are drawing to a close and so Goethe has decided to contribute to a better understanding of this work. Martin Lunz as Goethe presents, explains and recites from Faust parts 1 and 2.

### Goethe explains his Faust

Goethe is pacing the room, explaining the origin of his Faust tragedy. As he begins to recite the dedication, the curtain opens and the «wavering forms», presented by members of the eurythmy ensemble, appear in mist and fog, soon to be transformed into the «heavenly hosts» of the Prologue in Heaven. Goethe alternately quotes Mephistopheles and God and presents the scholar's tragedy by enacting Faust himself as well as speaking the words of the Earth Spirit and the angelic chorus.

A summary then follows of Gretchen's tragic destiny before the audience is released into the interval with the question «How will the tragedy continue after these shocking events?»

The second part is also narrated. In the first scene, Goethe is inspired by impressions of nature he absorbed on his second Swiss journey in 1797. The eurythmy culminates in the Ariel scene, in which the healing aspect is emphasized by the piano music composed by Jan Stuten. The inner dialogue in the scene with Dame Care in Act 5 is presented by eurythmists wearing masks.

### Varying states of consciousness

Extracts from the Ascension to Heaven scene are introduced as describing varying states of consciousness in diverse persons and regions as well as mobile states of nature. The words spoken by the Chorus Mysticus – «The eternal feminine draws us onward» – refer to the higher consciousness presented in mystic tradition as the feminine principle that draws the soul to higher spheres.

The Faust project as it is now is a beginning, with further scenes being planned for the future. In its present form the project can accommodate and explain individual scenes, particularly from the second part of the tragedy which is difficult to understand, and present them in schools, for instance. | *Martin Lunz, Badenweiler (DE)*

## ■ FORUM

### Reply to Johannes Falk on the location of the Group Sculpture, *Anthroposophy Worldwide* 7-8/2018

Dear Mr Falk, in your article you refer to the Easter Imagination of 7 October 1923 (GA 229). If one studies this lecture as carefully as you have studied Ernst Aisenpreis' handwriting, one can hardly arrive at the conclusion you come to at the end of your article. If I understand you rightly you are saying that by drafting a play on «Raphael and the healing human being», to be performed in front of the Sculpture in a Goetheanum building, Rudolf Steiner intended something that would have been possible if the first building had not burned down rather than the placing of the Sculpture on the stage of a new building. In my view your interpretation is out of the question. This passage needs to be understood in the context of the intentions Rudolf Steiner pursued in the autumn of 1923: the preparation of the Christmas Conference and the new foundation of the School of Spiritual Science. In this context, the Easter Imagination with the images mentioned aims at the foundation of the Medical Section.

For this, Rudolf Steiner gave a meditation soon after which relates precisely to the content of the play he drafted on 7 October 1923. It was meant to serve a faculty of seven physicians, the Section group which he formed with Ita Wegman, for deepening their work. This meditation continues to be practised by the «Raphael Group» within the Medical Section.

The Easter Imagination of 7 October 1923 therefore contains important, clear statements on how Rudolf Steiner

wanted to deal with the Sculpture as the work of the Goetheanum continued to develop. It depends on us today whether and how we wish to respond to this. | *Armin Husemann, Ostfildern (DE)*

### To the «specialized work groups» mentioned in *Anthroposophy Worldwide* 10/2018, page 5

The question as to «[...] whether particular working contexts can be seen as specialized work groups so that they can see themselves as part of the Society» – as the authors of the article in question put it – is worth pursuing in more detail, even for seemingly uninvolved members. If we take Rudolf Steiner's intentions as our starting point, anyone who «recognizes that the existence of an institution such as the Goetheanum in Dornach as a School of Spiritual Science is justified» can become a member of the Society simply by applying for membership.

### Appropriate conditions

According to the statutes, they can then «form a specialized or local working group with other members». It is stated explicitly that «each work group draws up its own statutes, which must not contradict those of the General Anthroposophical Society». These are conditions that are, in my view, still appropriate now if the Society is to grow in a healthy way. They consist in nothing more than the mutual recognition of a living diversity. The (reciprocal) recognition by the Goetheanum will then become apparent, in making contact or in develop-

ing the cooperation further.

It is not immediately apparent, however, what it is about this recognition that would be questionable. It rather sounds confusing when the question asked is: can or can't an initiative be acknowledged – rather than: why not? Strictly speaking, the former suggests that one has to examine what it is that speaks in favour ... If this question arises at all it is because of a concrete application, and this, per se, meets the only condition mentioned above, i.e. that the person in question recognizes the justification of the School of Spiritual Science. In my view, there is consequently nothing at all that would speak against an initiative in relation to the Anthroposophical Society!

### The dynamic of specialized working groups

One should not forget that all these considerations apply in principle to both forms of anthroposophical work groups in equal measure: to the local groups (the classical «branches») as well as to the theme-based groups (modern: «teams»). What would be special about the latter kind of group, apart from the fact that that form is hardly known? Maybe that they are less static and consequently appear to be «fundamental» (in a constructive sense)? But the dynamic of specialized, topic-based work contexts can also unfold in institutions ... Could it be that they are still «fresh» and therefore more flexible? But this always depends above all on the initiative of those involved ...

In brief: due to the re-discovery of the «specialized work group», the possibility to «see oneself as part of the Society» (Goetheanum Lead-

ership) should become much more attractive again for those interested in the working contexts of the School of Spiritual Science. For existing local groups this could be a strong impulse to participate in developing an appropriate, welcoming culture for the world's freest society!

### Self-knowledge and self-reflection

In conclusion: seasoned members might ask themselves whether the insecurity felt with regard to such «specialized groups» could possibly reflect an essential feature in this Society's history, i.e. a lack of dispassionate objectivity with regard to the reception of Rudolf Steiner's spiritual science in general and possibly an overeager acceptance of the definition of what is anthroposophical in particular? And over and above that an almost unchallenged representation of the Society by the established and/or exclusively traditional local groups known as «branches»?

One wishes the Society the crucial self-knowledge and critical self-reflection that will be essential for its future, internally as well as with regard to its effect on the outside world. | *Felix Scheuerl, presently a member of the local group in Hagen (DE)*

### To Christine Engels' contribution on rehabilitation in *Anthroposophy Worldwide* 7-8/2008

In its statement on the rehabilitation initiative and the rescinding of the resolutions of 1935 during the 2018 AGM the Albert Steffen Foundation puts forward factual and mor-

## ■ FORUM

al objections and reservations that are mostly not justified.

They say, for instance, that in the initiative's brochure «Albert Steffen, as the then first chairman [...] was the main target of the criticism» and that it had been suggested that «Albert Steffen and Guenther Wachsmuth acted under the influence of demonic counterforces». The passages quoted from the brochure are, however, not directly related to the exclusions of 1935. The allusion to the influence of the adversary forces refers to the entire Society, ourselves included, and was not at all meant as a reference to Albert Steffen and Guenther Wachsmuth.

### Clarification also sought outside the Foundation

Although the author admits that one cannot really judge the events that led to the exclusion of Ita Wegman and Elisabeth Vreede («our present incompetence», «there hasn't been any one in the Foundation who is sufficiently versed in the events of 1935»), she refers in her statement to the way rehabilitation is sought as «doubtful» and calls the «relevance of the entire process» into question.

Furthermore, she writes that they did not wish to comment publically because they were «not willing to spread any superficial or even one-sided opinions, and because every quote by Steffen that would free him from any accusations would almost certainly be answered by another quote that would prove the opposite.» That someone who is unable to judge refuses to comment is understandable and sensible. But do they really think at the Albert Steffen Foundation that there is no

impartial will for clarification on this issue outside their foundation and that people really only wait to respond to exonerating statements with incriminating ones?

### Exploring of sources

The one-sidedness of the situation is apparent also in that the Steffen Foundation has never contributed actively to a reappraisal of the Society's history. On the one hand they question the objectivity of documentations and publications, some of which have been available for decades (particularly J. Emanuel Zeylman's *Who was Ita Wegman? A Documentation*, 3 volumes, Mercury Press 2005) while they, on the other hand, don't grant access, or sufficient access, to the material, especially the diary notes, held by the Steffen Foundation, for the purpose of research and reappraisal. It is also clear that, within the current Albert Steffen biography project, it will take years before the relevant excerpts from Albert Steffen's diaries will be made available for the processing of the Society's history.

For a detailed account of the aspects discussed here and other aspects of the statement issued by the Steffen Foundation visit [www.gv-2018.com/steffenstiftungund-1935](http://www.gv-2018.com/steffenstiftungund-1935). | *Thomas Heck, Dornach (CH)*

## ■ ANTROPOSOPHICAL SOCIETY

12 July 1937 –  
28 September 2018

## Karl Kaltenbach

Karl August Kaltenbach was born in Esslingen, Germany on 12 July 1937. He was educated at the Steiner School in Basel, Switzerland, where Rudolf Grosse was his teacher. Karl was trained early in life as a market gardener, an artist, and a curative educator and lecturer and writer.

In 1962 he emigrated to Australia with his wife Hannelor and in 1965 they founded «Warrah» – a network of Anthroposophical residential homes, with workshops, a biodynamic farm and a school, to cater for the special needs of people with intellectual disabilities.

In 1982 Karl received the Order of Australia Medal from the Australian Government for his work for people in need of special care. In 1993 he was conferred an honoris causa Doctorate from the Vatican's Collegium Sancti Spiritus for his many writings on anthroposophy, Steiner Education and philosophy. He also wrote about curative education, social therapy and art.

Karl eventually retired from Warrah in 1996, for health reasons.

### Committed to the Society and School of Spiritual Science

From 1982 to 2000 Karl served as General Secretary of the Anthroposophical Society in Australia and was also the Co-ordinator of the Australian Class Holders of the School of Spiritual Science at the Goetheanum. In 2003, with the support of «The Trust for Anthroposophy» he began to conduct seminars to support Class Holders in their tasks. This work with the Anthroposophical Society and the School was



always at the centre of his life.

Karl was a Renaissance man, with many talents, and his special gifts included biodynamic farming, Curative Education and Social Therapy, the arts, philosophy, and a deep personal penetration into the esoteric spirituality of the Michael School.

### An accomplished painter

Karl was an accomplished painter, holding exhibitions in Switzerland and in London before he migrated to Australia, and continuing to paint and exhibit in Australia throughout his life. He was very active in the promotion, within Australia, of the Section for Visual Arts at the School of Spiritual Science, always generously supporting the work of others.

Karl left a wife and lifelong colleague, Hannelor, and three sons, Gilchrist, Ionas and Rilke, as well as six grandchildren.

Those of us who have known and loved Karl, and worked with him in his various fields of endeavour, now thank him for his countless contributions, seen and unseen. Karl touched many people around the world, always seeking Christ in the etheric and, with his ideals, inspiring all who met him. | *Patrick McDonald, Leura (AU)*





14 November 1939 –  
6 April 2018

## Pam Martin

Pam Martin was born on 14 November 1939, the second of four children to Albert and Mavis Ward. She attended Strathcona Baptist School in Canterbury, Victoria (Australia), and was regarded as an all-rounder in both sport and academic learning. Outside of school Pam flourished as a Girl Guide.

At sixteen she was baptized, and later became involved in the Baptist Church youth group, where she met her future partner Paul Martin. Together their search for spiritual insight was enlivened when they found the work of the twentieth century mystics which included George Gurdjieff, Jiddu Krishnamurti and Rudolf Steiner.

### European influence

After marrying in 1963 and qualifying as teachers, Pam and Paul set off to Germany where they spent three years studying anthroposophy, including completing the Waldorf Teacher Training Seminar in Stuttgart in 1964. Living in Europe had a profound influence on Pam and informed all aspects of her later life including child rearing and her work in anthroposophy. She embraced European culture wholeheartedly and loved languages, music and the performing arts. She was proficient in

French and German and had a great love of all things Russian.

Upon their return to Australia, Pam and Paul continued their work with their friends and colleagues, who were all members of the Anthroposophical Michael Group (established in 1932). Together they sowed the first seeds of what became the Melbourne Rudolf Steiner School, the first Steiner school in Victoria and the third in Australia. Pam very actively supported the school as a parent and later as an early childhood teacher for a year, but the main focus of the last decades of her life was in supporting the Steiner Teacher

Training at The Michael Centre in Warranwood, Melbourne. In this her energy and enthusiasm was felt everywhere, from helping to organize festivals and events, to attending meetings and study groups, to caring for the international students and looking after the anthroposophical library. She was also an active member of the Vic branch of the Anthroposophical Society.

Pam crossed the threshold on Russian orthodox Good Friday. Pam's funeral and vigil were held at her spiritual home of the Michael Centre. A steady stream of people came and went, gathering in the beauti-

ful space to read to her and sit in quiet contemplation.

An overarching theme of Pam's life was her dedication and service to others, undertaken with warmth, humility and an abiding interest in others. Pam was a living repository of the early history of anthroposophy in Australia. She was also a devoted mother and grandmother, and was always present and loving and hugely interested in the lives of her children and grandchildren. | *Based on notes provided by Pam's sister Janet Tucker, her children Rachel, Gabrielle, Teresa, Greg and Michael, and her friends.*

**We have been informed that the following 66 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | The Membership Office at the Goetheanum**

**Friedolf Smits** Bethlehem/PA (USA), 17 January 2017  
**Lois Dasher Chism** Pakersburg/WV (USA), 21 March 2017  
**Karla Rieper** Kronshagen (DE), 6 December 2017  
**Klaus Janssen** Essen (DE), in 2017  
**Jan Larsson** Norrköping (SE), 24 January 2018  
**Eileen Simon** Kings Langley (GB), January 2018  
**Thomas Ljungquist** Umeå (SE), 2 February 2018  
**Staffan Lindén** Vikbolandet (SE), 3 February 2018  
**Cécile Roy** Hedemora (SE), 28 February 2018  
**Ingrid Liebendörfer** Järna (SE), 3 March 2018  
**Klaus Dröge** Streithausen (DE), 30 March 2018  
**Pam Martin** Croydon (AU), 6 April 2018  
**Dick Nord** Huddinge (SE), 12 April 2018  
**Carter Nelson** Bristol (GB), 13 May 2018  
**Lennart Sand** Åhus (SE), 14 May 2018  
**Marianne Öhman** Järna (SE), 19 May 2018  
**Gerti de Fracchia** Villa Adelina (AR), 29 May 2018  
**Agathe Ritter** Järna (SE), 2 June 2018  
**Eleonore Kettler** Wuppertal (DE), 20 June 2018  
**Stanley Evans** Cleveland/TN (USA), 2 July 2018  
**Rita Wessius** Stockholm (SE), 9 July 2018  
**Rosemarie Rao** Ghent/NY (USA), 10 July 2018  
**Didier Fléchaire** Colmar (FR), 17 July 2018  
**Waldemar Schönleber** Mühlacker (DE), 18 July 2018  
**Claus Mannsfeld** Hamburg (DE), 19 July 2018  
**Ingrid Matthaei** Krefeld (DE), 22 July 2018  
**Barbara Schünzel** Ottersberg (DE), 26 July 2018  
**Amalia Altobelli** Buenos Aires (AR), 27 July 2018  
**Waldfriede Lohmann** Schopfheim (DE), 30 July 2018  
**Ulrich Fülling** Dortmund (DE), 11 August 2018  
**Joop Albracht** Eindhoven (NL), 19 August 2018  
**Hildegard Kruse** Duisburg (DE), 22 August 2018  
**Marie-Christiane Poncé** Carla-Bayle (FR), 25 Aug 2018

**Romana Hottinger** Zwingen (CH), 27 August 2018  
**Hanna Schwarz** Leoben / Steiermark (AT), 30 Aug 2018  
**Tineke Bodde Bouman** Zeist (NL), 31 August 2018  
**Liane Elsen** Schopfheim (DE), 4 September 2018  
**Lisa Stäheli** Basel (CH), 5 September 2018  
**Willy Nüesch** Hombrechtikon (CH), 6 September 2018  
**Christiane Cernicek** Vienna (AT), 8 September 2018  
**Ingrid Tiegler** Hamburg (DE), 8 September 2018  
**Wolfgang Ederleh** Kirchberg (DE), 11 September 2018  
**Hans-Egon Müller** Bad Saarow (DE), 11 September 2018  
**Jorge Schulte** Don Torcuato (AR), 11 September 2018  
**Marianne Littel** Richterswil (CH), 12 September 2018  
**Brigitte Guthörl** Mannheim (DE), 13 September 2018  
**Sibylle Kern** Buchenbach (DE), 14 September 2018  
**Darko Sačić** Leipzig (DE), 16 September 2018  
**Geraldine Cole** Northshore City (NZ), 17 September 2018  
**Pierre Vogt** Leysin (CH), 17 September 2018  
**Annette Armstrong** Forest Row (GB), 18 September 2018  
**Heidi Hari** Ittigen (CH), 18 September 2018  
**Barbara Knorr** Arlesheim (CH), 18 September 2018  
**Janneke Rosenbrand** Wognum (NL), 19 September 2018  
**Erich Blask** Munich (DE), 20 September 2018  
**Ingeborg Christoff** Timisoara (RO), 20 September 2018  
**Johanna van Uden** Nuland (NL), 20 September 2018  
**Thomas Schnyder** Zollikon (CH), 22 September 2018  
**Irene Ryan** Ås (NO), 24 September 2018  
**Ernestine Weis** Frankfurt am Main (DE), 24 Sep 2018  
**Elisabeth Grube** Stuttgart (DE), 26 September 2018  
**Karl Kaltenbac** Queanbeyan (AU), 28 September 2018  
**Hildegard Merle** Dortmund (DE), 29 September 2018  
**Paul Schütz** Wien (AT), 30 September 2018  
**Angelia Schellhase** Dortmund (DE), 3 October 2018  
**Angela Ecke** Munich (DE), 14 October 2018

**In September 2018 the Membership Office at the Goetheanum registered 84 new members. Between 11 September and 15 October 2018, 102 people left the Society.**

## ■ FEATURE

*Friedrich von Hayek and Rudolf Steiner*

## The forgotten thesis of the three political levels

In 2010 Arthur Edwards passed on to me an invitation from the Mont Pelerin Society to write a paper on Friedrich von Hayek, Winston Churchill and Rudolf Steiner. In August 2018 it was published as *Triple Governance: Hayek's Lost Thesis* in the book *A Collaborative Biography by Friedrich von Hayek* (Palgrave Macmillan 2018).

Maybe it is of interest to know that Winston Churchill once advocated a separate economic parliament. But in my paper I focussed on Friedrich von Hayek and Rudolf Steiner. Friedrich von Hayek is a 'hero' of the neo-liberal community; dig deeper, however, and things may not be as they seem. In 1947 Hayek was among the founders of the Mont Pelerin Society, a (continuing) group of economists who seek to ground social life on neo-liberal principles. However, they underestimate that the liberal reference leads back to Aristotle, who famously wrote that «the liberal man is the one who knows how to give the right amount of money to the right person in the right way at the right time».

***My challenge was to explain Hayek's lost thesis [...] the idea of distinguishing cultural governance from economic governance. Not bad for someone who went on to champion free markets.***

### Cultural and economic governance

My challenge was to explain Hayek's lost thesis – the basis of a paper he did not keep a copy of and which was never published, but which had to do with the idea of distinguishing cultural governance from economic governance. Not bad for someone who went on to champion free markets.

Both Hayek and Steiner shared an Austro-Hungarian upbringing, they both knew of the potential of distinguishing between, not only cultural and economic governance, but rights governance also. From this experience grew Steiner's threefold social

conception, derived from the (unfulfilled because thwarted) possibility for such a solution to Austro-Hungary's problems, which Steiner then made generic, as it were, in his book, *Die Kernpunkte der sozialen Frage* in 1919. So what? one might think. By inventing Hayek's thesis, my aim was to ask if there might not be a second chance; if the neo-liberal worldview could not yet give way to a threefold understanding of society.

### From double to triple governance

Quixotic dreaming? Maybe. But karma is such that I have found myself in close proximity with key figures in the neo-liberal world, but who know me through my advocacy of Steiner's economic ideas. In candid moments, they do not claim that neo-liberalism is the end of the road, but only «the best yet». By that they mean «better than disproven Marxism».

Put the clock back to 1914, however – before, that is, Lenin had entered upon the world stage – and the notion of double governance would have been known in Vienna which was the cultural capital of Europe in those days. It would not have been a great leap to pass from double to triple governance; indeed, the latter is implicit in the former. But the war and revolution intervened, so neo-liberalism found itself confronted by the Left.

An altogether different situation arises when it has to interface with associative economics. Then, such key concepts as principal-agency theory (that the markets need regulation) is readily seen as tacit recognition of the rights life contextualising economic activity. Tacit because the fact remains that the threefold nature of social life is there. Just as one cannot conceive of cultural governance distinct from economic governance without rights governance being implied also, so one cannot conceive of regulation contextualising markets except that to do so presupposes a cultural act.

That being so, one need not make the threefold argument, but can point instead to the differences in vocabulary between

the two approaches. One cannot be naïve, of course: Words reveal the soul that utters them. But the neo-liberal enterprise knows it has a challenge before it. Once it had become the only game in town, any untoward social circumstance would be its children, not those of socialists or failed markets. So if the thinking of Hayek the hero can be shown to have led into triple governance, why not that of his replicators?

***Just as one cannot conceive of cultural governance distinct from economic governance without rights governance being implied also, so one cannot conceive of regulation contextualising markets except that to do so presupposes a cultural act.***

### Overcoming egoism

It is now 100 years since Steiner said in December 1919 that responsibility for world affairs passed to the Anglo-American peoples (GA194, lecture of 15 December 1919). It is surely not for nothing that at precisely this moment neo-liberalism is at its zenith. But what then follows? What would Aristotle himself say today? How would he review the liberalism of which he is the author? How otherwise than through the medium of associative economics?

Our movement would do well not to link Steiner's economics to the Left, therefore, yet not to the Right either. Better to ask: What will make markets associative? For that was also Steiner's question. He never thought in terms of *no* markets; only about how to overcome the egoism that has infected what in its essence is a highly social, not to mention spiritual institution. | *Christopher Houghton Budd, Folkestone (GB)*