



Anthroposophy worldwide

What is happening in the Anthroposophical Society

9/19

■ EDITORIAL

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Summer conference on Rudolf Steiner's Four Mystery Dramas

Standing by those in need

Given that many pursue superficial ambitions in politics and society – more money, more power, more influence over others – Claudine Nierth suggests that it is time to open the door to the inside where each of us can discover their creative potential. Practical inspirations for what this could look like could be gained in the performances of Rudolf Steiner's four mystery dramas (which were embedded in the conference Spirituality – Fear and Health). Among the more than 700 people who attended the performances a positive mood of openness certainly prevailed, of shared experience and active involvement, but also gratitude for the artistic presentation. Gioia Falk, Christian Peter and Stefan Hasler therefore decided in agreement with the Executive Council to perform the Mystery Dramas again after the new Faust at Christmas 2020 at the Goetheanum.

From the perspective of the General Anthroposophical Section, Bodo von Plato described three ubiquitous chasms that speak out of statements such as «I don't have the time», «there is nothing I can do about it» and «things are so complex I can't understand them.» Young people

from the Youth Section pointed out the need for «deceleration», for taking time and creating an inner space, including for facing and learning to accept one's own inner anxieties as a starting point for gaining new confidence for moving forward actively. Representing the Medical Section, Michaela Glöckler illustrated how pathology as well as healing occur in the dramas and how they are therefore not only dramas of illness but also of recovery.

Helping those who are alone

A practical suggestion came from the audience: the protagonists of the dramas each have their own threshold experiences which they have to deal with individually. But in each situation, however precarious, help arrives. How is it with people who stand alone at the abyss? Let us all look out for such people and stand by them, conveying strength and positivity. | Joan Sleigh, Goetheanum

Image Rudolf Steiner's The Guardian of the Threshold, Scene 8, in Ahri-man's Kingdom

Rudolf Steiner

Sensory experience in young children

Sensory experience in young children is quite different from the sensory experience of adults in that it is entirely spiritual [...] Only invisible spiritual beings associated with an «I» nature – that is spiritual beings from the human being up, but also the group souls of animals and elemental beings – make an impression on children. [...] and out of these spiritual forces, out of this immense spiritual dynamic, children form their second body from the original model. This second body grows gradually and is finally complete when the change of teeth occurs. This is the body that we build up after birth and it is the first body that is entirely our own: a physical body built out of the spiritual world.

Source Rudolf Steiner, GA 318 (Pastoral Medicine), Lecture 4, 11 September 1924 Cf. «Care 1 Colloquium», page 4, and Hans Specht, page 8.

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■ PAUSE FOR THOUGHT

*Calendar of the Soul and
Rose-Cross Meditation*

Archetypal feelings

Fostering the feeling life is part of the path of inner development. It leads to clarity, order and the forming of organs of clairvoyance. Bringing the verses in Rudolf Steiner's Anthroposophical Calendar of the Soul together with his Rose Cross Meditation can cast light on the qualities of «bliss» and «earnestness».

In his preface to the Anthroposophical Calendar of the Soul (in GA 40) Rudolf Steiner writes that the weekly verses are about self-knowledge through feeling. Feelings are at the centre of the soul and it is from them that the organs of clairvoyance are formed. For self-education we are asked to consciously produce negative feelings, such as anger and wrath, and noble feelings like reverence and gratitude.

Here is an example: «The winter will arouse in me the summer of the soul» (verse 30, tr. Ruth Pusch). Summer is meant here in relation to the soul, inwardly, while winter is external, in nature. The feelings that correspond to summer in nature are joy, devotion to nature's beauty, serenity, happiness – feelings of bliss in other words. When it is winter outside other feelings prevail: reflection on whether we are prepared for the winter, on what is essential, a sense of responsibility and other feelings of earnestness. Are there archetypes of our feelings?

In order to find an answer to this question we will contemplate the chapter on the path of inner development and the meditation in Esoteric Science (GA 13). Preparation comes first, proceeding from the plant's green juices to the red human blood. I can feel «blissful» when I imagine a plant, how it produces leaf after leaf and then opens itself without passion to the chaste rays of the sun. While we are more advanced than plants we have had to pay for our advancement by developing drives, desires, and passions. This can transform sentiment into «earnest» feeling.

Image of purified drives

Another step follows, however. We are able to evolve. We can transform the lower nature of our passions and birth them again at a higher level. With their consciously acquired purity, such chastened drives correspond to the plant's unconscious purity. The red of the blood then resembles the red of a rose blossom imbued with the pure laws of growth. My soul can transform this into a feeling of

«liberating» happiness. Now I imagine a black cross: this can be an image of obliterated lower drives and passions. Where the bars cross over, I imagine a circle of seven radiantly red rose blossoms. They are an expression of the purified and chastened drives and passions.

I stay with this image for as long as possible, not allowing it to be interrupted by any other image. I am asked to let the sensation I have acquired in the preparation «resonate along». What resonates as I meditate is therefore the feeling of «liberating happiness» that has passed through earnestness and been born out of bliss.

In this way the symbol of the rose cross becomes a sign that emerges along with the sentient experience. The effectiveness of this meditation is due to the soul's resting in this experience. It seems to me that the feeling of liberating happiness is fundamental to any meditation; all other feelings can grow from this.

The art of holding the middle

We can transfer these three archetypal feelings of the Rose Cross Meditation to the Calendar of the Soul. The journey through summer becomes a path up into the heights of the cosmos, engendering feelings of bliss. The journey through winter becomes a path into our own self and into the depths of the earth; it transforms our sentiments into feelings of earnestness. The journey through the whole year, that is, the art of holding the middle between above and below, between bliss and earnestness, becomes for us a journey with Christ who, throughout the year, can instill in us a feeling of liberating happiness. As He said Himself, «My yoke is easy and my burden is light.» (Matthew 11:30). | *Friedwart Husemann, Uplengen (DE)*



Friedwart Husemann born 1945, worked as a physician and in leading positions within the Anthroposophical Society in Munich (DE) and the German Association of Anthroposophic Physicians. He is a journalist and writer of books.



General Anthroposophical Society

Colloquia on the Constitution

As announced at the 2019 Annual General Meeting of the General Anthroposophical Society, Gerald Häfner, Justus Wittich and Michael Schmock have initiated an open process for working through and clarifying the documents and events surrounding the foundation of the Anthroposophical Society.

With a view to the centenary of the Founding of the General Anthroposophical Society in 2023/2024 the question arises as to what a future impulse for this society could look like. In addition to future perspectives, it seems also essential to look at the development of the General Anthroposophical Society up to this point in preparation for consciously tackling any obstacles that may be arising from its history and to work through these obstacles wherever that is possible. An important beginning to this process has already been made with the rehabilitation of Ita Wegman and Elisabeth Vreede at the 2018 AGM.

Openness and clarification

In addition we realize that work also needs doing regarding the controversy about the Constitution that keeps being newly ignited. Although there has been in-depth research and many attempts at clarifying the «facts» surrounding the entry of the General Anthroposophical Society into the trade register and the question of a «really existing» society have not been processed «officially» and presented in public together with the membership. In the interest of a strong future General Anthroposophical Society we see the necessity to deal with the historical foundations too in an open and enlightening way.

Since this topic requires particular expertise we envisage that interested members who have such expertise and have worked on this matter for a longer period of time will be personally and publicly invited to attend two colloquia, one in 2019 and one in 2020. Around ten to fifteen people who we know are active in this field will be written to in person. These plans will also be published in the membership publications – An-

throposophy Worldwide in particular – so that people we are not aware of can register their wish to attend. We would expect a group of around 20 to 25 people.

Because of the documents in question, the work will initially be done in German. The results and relevant papers (documents) will then be collated and made accessible to interested members.

Results at the 2020 AGM

The project will start in the autumn of 2019, and the results will be presented at the 2020 AGM. During that period of time we plan to hold two public colloquia:

- on 7 December 2019, 11.30 a.m. to 5.30 p.m., at the Rudolf Steiner Haus in Stuttgart (DE): clarification of the topic, chronological presentation of documents
- 22 February 2020, 11.30 a.m. to 5.30 p.m. at the Goetheanum: further chronological presentations of the documents and summary of results.

Members who are interested in taking part in the colloquia, please contact

- Michael Schmock, michaelschmock@gmail.com or Justus Wittich, vorstandssekretariat@goetheanum.ch

You will then receive an invitation to the colloquia by the end of September 2019 together with information required for the work.

Gerald Häfner, Michael Schmock and Justus Wittich will take responsibility for the project. Gerald Häfner is head of the Social Sciences Section at the Goetheanum, Michael Schmock a board member and general secretary of the General Anthroposophical Society in Germany, Justus Wittich a member of the Executive Council at the Goetheanum. Michael Schmock will coordinate the steering process. | *Justus Wittich, Goetheanum*

Image Responsible for the Colloquia on the Constitution: Justus Wittich, Gerard Häfner, Michael Schmock

Great Britain

Inner light and strength

The summer conference of the Anthroposophical Society in Great Britain from 31 to 4 August was entitled «Inner Light and Strength» and focused on spiritual renewal.

Around 70 people came together at Emerson College to share an exciting programme. Marah Evans invited us to honestly confront our soul experiences, for instance the sense of insecurity we have when we don't know something. The soul has an open attitude when it experiences itself as vulnerable, as not yet knowing. This makes it possible to penetrate to the depths of the soul and let them speak – a potential for new mystery dramas through the sympathetic experience of other biographies.

Michael Chase presented masks made for working in prisons and specific gestures on biographically significant life stages and spoke about experiencing them in planetary spheres. Richard Romsbotham illustrated spiritual exaltation and presence in his portrayal of the encounter between Andrei Bely and Rudolf Steiner.

The potential of bundled forces

The Saturn path was introduced incidentally, in open encounters. It proceeds in stages from sensory to supersensory perception. The moon path on the other hand starts inside, in the unconscious layers of the body and the will, and rises in stages up to consciousness and clear supersensible perception.

Jeremy Naydler spoke of the relationship light has with the spirit and with electricity, in the context of the G5 mobile communication system. Here, I would have appreciated to have time for meditating on our questions and impulses, because of the opportunity that such a gathering provides for «bundled» soul forces to «learn to speak to the stars».

As a small answer to the question as to what can be done, at the level of the life forces, for humanity and the environment in our time – when we are gifted as well as weakened by technology – a few people stirred and sprayed some horn manure during the «social» evening. The skies opened for us! The spiritual world and the earthly beings responded as in a blessing. | *Antje Schmidt, Jena (DE)*

Web www.anthroposophy.org.uk

*Calendar of events***Waldorf 100 & at the Goetheanum**

7 to 10 September It all begins with being human (German, English), Bund der Freien Waldorfschulen, International Conference of the Waldorf School movement and the Association of Waldorf Kindergartens, Stuttgart (DE) Web www.freie-hochschule-stuttgart.de/aktuelles/stuttgarter-kongress-2019-fuer-waldorfpaedagogen (<http://www.freie-hochschule-stuttgart.de/aktuelles/stuttgarter-kongress-2019-fuer-waldorfpaedagogen>)

12 to 15 September Human Soul! Motion and Emotion – Living Resonance. Annual Conference (Chinese, German, English, French, Japanese, Italian, Russian, Spanish), Medical Section, Goetheanum Web www.goetheanum.org/en/conferences/human-soul-motion-and-emotion-living-resonance (<http://www.goetheanum.org/tagungen/menschenseele-motion-and-emotion-living-resonance>)

19 September Anniversary Celebration 'Waldorf 100' (German, English), Berlin (DE). Live coverage on homepage Web www.waldorf-100.org/en/festival-berlin (<http://www.waldorf-100.org/festival-berlin>)

27 and 28 September World Goetheanum Forum: Inspired Collaboration and Cooperative Partnership (German, English), World Goetheanum Association and Social Sciences Section, Goetheanum. Invitation only Web www.goetheanum.org/tagungen/world-goetheanum-forum-2019 (<http://www.goetheanum.org/tagungen/world-goetheanum-forum-2019>)

18 to 20 October Das Ende des Menschen? II. Wege durch und aus dem Transhumanismus (German), Humanities Section, Goetheanum Web www.goetheanum.org/tagungen/das-ende-des-menschen-ii (<http://www.goetheanum.org/tagungen/das-ende-des-menschen-ii>)

26 to 29 October Supporting learning as the interaction of forces of body and soul. Waldorf Education and Anthroposophic Medicine (German, English), Medical Section, Goetheanum Web www.goetheanum.org/en/conferences/international-conference-on-waldorf-education-and-anthroposophic-medicine (<http://www.goetheanum.org/tagungen/internationale-tagung-waldorfpaedagogik-und-anthroposophische-medizin>)

7 November The art of Education. Empowering our children to shape their future (English), European Council for Steiner Waldorf Education, Brussels (BE) Web www.ecswe.eu/waldorf100-conference-programme (<http://www.ecswe.eu/waldorf100-conference-programme>)

*Medical Section***Professional meeting**

From 24 to 26 May, 79 medical professionals came together for the 2019 UK Medical Section Conference at the Steiner Academy Hereford and gave Anthroposophic Medicine a new impulse.

Matthias Girke, the leader of the Medical Section at the Goetheanum (CH) helped us recognize how the Raphaelic activity and beings of nature can support not only our bodily but also our soul well-being, so that our body and soul have the potential to support Michaelic spiritual insight and free initiative.

Looking at the silver lining

Doctors and therapist face great challenges in the UK. Nineteen years ago seven anthroposophic medical practices connected to the National Health Service were involved in a common research project; now in 2019 only three of these practices remain. Due to low prescribing and medicine sales as well as licensing pressures Weleda UK have reduced their list of stocked anthroposophic medicines from some 2000 to around 400 of which only around 40 are licensed and available without prescription.

Contrasting with this were reports on a multiplicity of training initiatives and courses including the Anthroposophic Psychotherapy Training, a burgeoning Mental Health Seminar, a new training for School Healthcare Practitioners, a Rhythmical Einreibung Training, a new Anthropology interdisciplinary training, the Medical Section supporting the British Training in Anthroposophic Medicine to become available for doctors world-wide; a Eurythmy Therapy Training recently starting a new cycle, Tobias School of Art and Therapy with its recognised Transpersonal Arts in Therapy Training.

Another task of the Conference was to find a new Coordinator for the Medical Section in the UK. The decision was made to find a group of representatives of the various health care professions to form a circle like IKAM to recommend a new coordinator.

In addition two of the doctors undertook to organize regular meetings of the Anthroposophic Medical Association. | *Michael Evans, Stroud (GB)*

Next conference 22 to 24 May 2020

Web www.anthroposophicmedicine.org.uk

*Medical Section***Colloquium on Care 1**

From 21 to 23 June around 100 participants shared their experiences of the Medical Section's Care 1 area: Pregnancy, Birth and Early Childhood.

The problems that parents and (unborn and born) children are facing in pregnancy, birth and early childhood are growing: caesareans that are unnecessary from a medical point of view and have long-term effects, an increasing number of premature births; rising early media consumption; the increasing institutionalization of young children's lives; increased incidence of sleeping problems (with falling asleep and sleeping through the night), conspicuous behaviours and developmental disorders. The Medical Section and the Education Section at the Goetheanum have therefore invited physicians, early years educators, nursing professionals and therapists from thirteen countries to come to the Goetheanum in order to discuss concepts regarding the needs in this first phase of life.

Conscious parenting

What is important is the attitude with which parents receive their children and offer them safety, attachment, care, nurturing and room to unfold. This contributes to cutting down on stress, creates space for the educational tasks and promotes self-development in the children. Early years and social educators as well as paediatricians can help when parents or children experience fears or feel overwhelmed.

Building a relationship with children, partners or co-parents, and with oneself, and integrating a job and childcare into the family life are also big challenges. This requires that parents see themselves as conscious shapers of their child's environment and that they don't get distracted from their inner relationship with their child.

Birth is not an illness – mother and child are highly adaptable, a process in which an experienced midwife has an important part to play. Eurythmy therapy can prepare the mother with specific gestures for the birthing mood; painting therapy can help with nausea and premature or late contractions.

The results will be published on the Anthromedics platform | *Claudia Grah-Wittich, Frankfurt (DE), Georg Soldner, Goetheanum (CH)*

Web www.anthromedics.org Conference on early childhood, birth and pregnancy «I feel safe when you see me», 10 to 13 June 2020



Education Section

1/4 Waldorf 100

Almost 400 people attended the Asian Chinese Speaking Waldorf Teachers Conference which took place near Taichung (TW) at the end of April.

I stared at the numbers on the conference T-shirt in confusion: 1/4 Waldorf 100. Then it dawned on me: Waldorf Education this year celebrates its centenary but it's the 25th year of Waldorf education in Taiwan and 25 is a quarter of 100. Nearly all schools in Taiwan had teachers here, and a great many of the schools in Mainland China also.

Ben Cherry spoke about how to identify with sentient soul, intellectual soul and consciousness soul and, gaining self-knowledge, thereby gaining the ability to work more consciously in our teaching work, and in life in general.

Nana Göbel pointed to the Waldorf history and the Waldorf education growth impulse from 1919 to 1989. This is 70 years – a human lifetime. It is to 2059 that we might look (another human lifetime) for the third phase's beginning. Over-arching everything was the reminder that the Waldorf School impulse is meant as a life- and world-changing impulse and needs individuals who see the necessity of it!

Claus-Peter, co-leader of the Education Section at the Goetheanum, pointed out how the Class 6 and 7 student finds him/herself in a new relationship with their body and with the world. Christof Wiechert told us a fairy tale from China in order to emphasize the importance of archetypal images in our storytelling, and of recognizing the seven virtues of Waldorf Education: the need for imagination, having a *sense for truth (or authenticity)*, *responsibility of soul*, *initiative*, *loyalty* and a *good mood*. | Based on a report by Noel Dallow, Taichung (TW), made available by *Pacifica Journal*.

Image Goethe's Faust: HaiSiann Waldorf School in Taichung



Education Section

Waldorf 100

From 5 to 11 May the conference *Deepening the Understanding of the Foundations of Waldorf Education* took place in Bangkok (TH). 200 people attended it.

«*Consciousness breathes. It breathes between the past and the future, between memory and will, between the concept and the imagination of life, nature and the world around us.*» With these profound thoughts from Rudolf Steiner's First Teachers' Course (GA 293, published as *The Foundations of Human Experience or The Study of Man*) Claus-Peter Roh, co-leader of Education Section at the Goetheanum, opened the Waldorf Conference in Bangkok. And a beautiful blackboard drawing emerged illustrating the secret of Waldorf teachers: understanding the importance of feeling as the bridge between the polarities of thinking and will in the developing child.

The beginnings of the first Waldorf School were described by Christof Wiechert, the former leader of the Education Section, who pointed out that Rudolf Steiner did not have a preconceived or fixed conceptual framework for the school but worked weekly with the teachers to develop the school, shaping the curriculum together with them.

The conference lecturers emphasized that the core pedagogical ideas of Waldorf education are still relevant. Steiner's original vision is actually just beginning to be fully realized. Technology, the worldwide web, virtual reality, AI and cyber-consciousness do not have anything to offer to redefine childhood and human development. It is Waldorf education and the Waldorf school movement that can guide and protect the young adult from this world by learning to think for themselves, helping them to become «stronger, brighter, deeper» and hopefully preparing them for the challenges that lie ahead. | Based on a report by John Chalmers, Bangkok (TH), made available by *Pacifica Journal*

Image Waldorf students working on a school project



Education Section

First Teachers Course

The international centenary conference on Rudolf Steiner's First Teachers Course of 1919, which has just been republished, took place at the Goetheanum from 6 to 14 July and was attended by over 350 participants.

Jon McAlice held up the big book, "900 pages of wisdom. And you read and you read, and it still remains just a book. What do we need to do so it begins to speak to us?" In his lecture he exhorted the listeners to allow the contents of this course to come alive.

The conference was truly international, with many of the work groups and conversations in languages other than German. Each of the 14 lectures, held by acknowledged experts in their fields, was followed by a workshop for deepening and exploring its themes.

Beyond the study of the content a central theme was again and again the attitude of the teacher who encounters the children with two essential questions, "What do you bring with you?" in order to accept them as individuals, and "What is your path?" in order to support them on their way with love and respect. Waldorf Education, this is one of the central messages of the *First Teachers Course*, supports the developing human being on their journey from physical instinct to spiritual decisiveness, allowing them to become as free as possible from outer coercion as well as from bodily needs. It requires professionals who get enthused by their subjects, work out of selfless love for the children and see their tasks as art and themselves as artists.

Up to now the *First Teachers Course*, which was given by Steiner before the opening of the original Waldorf School, has always been published in three parts: *Study of Man* (republished later as *Foundations of Human Experience, Practical Advice to Teachers and Discussions with Teachers*). The new edition has arranged all these lectures in their original chronological order and adds previously excluded material such as the contributions of the course participants. It has just been newly translated into English and will appear in this form as soon as the publication costs have been covered. Please contact the Section if you are able to help. | Sven Saar, Gloucester (UK)

Image Will activity: blackboard drawing from the conference

Social Sciences Section

Folkestone Festival

In late June, the 19th Annual Meeting of the Economics Conference of the Goetheanum, part of the Social Sciences section, took place in Folkestone (GB) as part of a series of events to mark the consequences of reparations after the First World War.

Folkestone has deep history with the immediate aftermath of World War 1 and its 'twin', the Treaty of Versailles, that carved the world up along false lines, setting the stage for the chaos that has reigned ever since. Folkestone has deep links to these events, having been the point of departure for millions of soldiers to a war audible if not quite visible across the Channel, and the venue for the subsequent reparations discussions at nearby Port Lympne.

In a performance of a short play, «An Improbable Conversation», Maynard Keynes hosted a meeting between Woodrow Wilson and Rudolf Steiner. Wilson read out his 14 Points, to each of which Steiner gave a Riposte, being one of his 14 economics lectures distilled to the exact word count of Wilson's Points.

The Economics Conference meeting itself was based in the Grand Hotel, a quirky venue made famous by the residency there of Edward VII's court. We deliberated on many topics, including the discovery by 'Folkestone hero', William Harvey, of the circulation of the blood and the potential analogy this provides for understanding the circulation of capital.

Hoping for a second chance

After the meeting, Christopher Houghton Budd gave a public talk on forgiveness and the reconciliation of the English and German folk souls. This was followed by a second talk on the idea of a European Confederation as an antidote to Folkestone's Brexitism and xenophobia.

The final event was the signing of a contract for an installation of 12 light posts (The Ring of Light) as part of next year's Triennial and in an area that could in due course become a new town plaza.

All of these events seemed to give credence to the idea that there could be, indeed is, a Second Chance for the World, if even a few people were to seize the present moment, if only at first by marking it. | *Christopher Houghton Budd, Folkestone (GB)*

Web www.economics.goetheanum.org/dissemination/topic-reports

Performing Arts and other Sections

Art trainings merging

Three artistic training programmes – a eurythmy training, a speech training and a painting school – have merged in St Petersburg (RU). Some of the students come from some distance away, this year even from China. A eurythmy therapy training is also in the same building.

Artistic speakers can learn from eurythmy and eurythmists can learn from artistic speaking. Around three years ago a eurythmy and a speech course merged in St Petersburg. Since these two arts come together on stage anyway it makes sense that they already enhance and experience each other during training.

Separate arts united

The students meet each other and observe and participate in each others' graduation programmes. Untrained speakers will of course not speak for inexperienced eurythmists because that would be quite detrimental for both sides. But a guided speech choir can learn much about – can even 'learn to see' – a more dynamic and modulated way of speaking when working with eurythmists who are practising a group form. Since the power of speech arises from the limbs, frequent good eurythmy teaching can support the student speakers. And learning to speak in a way that facilitates the incarnation of meaning will also help the eurythmists to articulate the formative spirit in 'dance'. The arts stand united, particularly because they experience each other as separate and united, just as life, soul, and spirit do within the human being.

A training in painting therapy has also been connected with this work for the last ten years. In an attempt to deepen the artistic experience, the therapeutic aspect has now been put on halt in order to first focus on developing the required painting skills, even if that means a drop in student numbers. What is important is the will for, and trust in, true art, and in the transformative power of archetypal artistic activity. Those in charge are united in this decision in favour of the spirit.

In recent years, former students have worked on Rudolf Steiner's mystery drama The Portal of Initiation and have made an impression with the result of their work in 2018, during the meeting of Mystery Drama initiatives at the Goetheanum. One member of the Hungarian group said, «Like most people here, we do primarily theatre. With you, one can sense the will to bring a mystery to the stage.»

But not only the arts come together in this climate of creativity within the Society of Anthroposophical Arts. There is now also a training for eurythmy therapy which started last year under the direction of Margrit Hitsch. This training has sent out a call that went around the world and

now almost 50 students from Switzerland, Germany, Italy, America and various Russian cities travel regularly to St Petersburg: it seems that more than half the globe is participating in this training.

This April the first students from China have been admitted to the St Petersburg eurythmy training. There is a strong connection with China anyway because the director of the eurythmy training, Ruth Barkhoff-Keil, lives with her husband in Beijing when she is not teaching in St. Petersburg.

Based on tradition

Far from frilly Western ambitions, the work in St Petersburg is firmly rooted in tradition, as the artistic life in Russia generally is. Names such as Bolshoi and Mariinsky exemplify this. This could be interesting to students from West and East. Maybe the next course will unite the Indo-European languages German, English and Russian with the vibrant linguistic forces of the Far East?

Plans are afoot for another art festival in St Petersburg at Easter 2020. The graduation performances of the eurythmists and creative speech artists will form part of the programme. And not only friends from near and far will be warmly welcomed but above all future students too. | *Martin Barkhoff, Beijing (CN)*

Eurythmy training «Andrei Bely», director: Ruth Barkhoff-Keil; Olga Rozanova, Nikolai Migunov (teachers), rozanovaov@mail.ru, ruthbarkhoff@gmx.de

Speech training «Marie Steiner-von Sievers», director: Karin Hege; Veronika Shustova, Nina Samochina (teachers), karinhege@bluewin.ch, shustova.veronika@gmail.com

Painting course «Maximilian Voloshin», director: Ludmilla Gudelaitis; Martin Gull, Rita Eckhard (teachers), ra2754@yandex.ru

Eurythmy Therapy training «Trude Tetter» St Petersburg, director: Margrit Hitsch; Carola Adam-Roettig, Beat Nopper, Margarita Denisova, Olga Rozanova (faculty members), rozanovaov@mail.ru

■ FORUM



Visual Art Section

Two exhibitions

In the autumn the Visual Art Section will hold both an exhibition of Georgian artists and a sales exhibition at the Goetheanum. Marianne Schubert travelled 3605 kilometres by car to pick up the art work of the Georgian artist Irakli Parjiani (1950–1991) and take them from a private estate in Finland to the Goetheanum. Of the nine artists who will exhibit around 60 works at the «**Contemporary Art from Tblisi/Georgia**» exhibition from 28 September to 1 December he is the only one who is no longer alive. «The anthroposophically inspired artists work, among other things, on biblical motifs,» says Marianne Schubert. Some of them are very well known in Georgia. Works by Irakli Parjiani can for instance be seen in the Art Museum in Tblisi.

For Marianne Schubert as head of the Visual Art Section at the Goetheanum it is important to make the diversity of expressive means and motifs visible that one finds in the anthroposophically inspired arts. She points out that «Everyone can gain impulses from this for themselves, by being astounded at all that arises from the source of anthroposophy.» The artists are grateful if they find buyers for the work. The exhibition is supported by the Georgian Embassy in Switzerland and will open with a vernissage on 18 September at 6 p.m. at the Goetheanum.

There will be another sales exhibition this year, from 28 November to 1 December, with works by contemporary artists from the area around Basel, where three countries meet (CH, DE, FR). This exhibition, too, will illustrate the wealth and range of artistic activity. Income from the art sales will be shared equally between the artists and the Section. At the time of going to press 200 pictures and sculptures had been submitted by 70 artists. | *Sebastian Jüngel*

Web sbk.goetheanum.org
Image One of 60: painting by Ketil Matabeli (detail)



Goetheanum Studies

Alumni meeting

From 1 to 5 July the first Goetheanum Studies alumni meeting took place at the Goetheanum. The gathering took the form of a study week on the consciousness soul.

When we study we create a space that allows us to acquire new skills. We also form a community with our co-students. After that, life goes on. But how? Edda Nehmiz, the coordinator of the Goetheanum Studies, fulfilled a long-held wish and organized an alumni meeting with the help of former students.

The organizers found it important to start off with real relationships. Using the available data base (from 1999) they contacted around 400 people by email. 65 of them came: from Mexico, Argentina, Brazil, Finland, Denmark, the Netherlands, France, Germany, Switzerland, Austria, China, Japan and the Philippines. The faculty – Constanza Kaliks, Edda Nehmiz, Bodo von Plato, Robin Schmidt, Virginia Sease and Joan Sleight – provided both a concrete study opportunity and the possibility for the alumni to share with each other how the impulses from their studies had affected their professional life.

During the meeting Edda Nehmiz felt that «Everything came back. We know each other without necessarily knowing each other personally.» Everyone hopes that the circle will grow and the request goes out to other alumni to get in touch. The plan at the moment is to hold such meetings every three years or so, not least in order to support the forming of a living network.

The first donations have arrived in the Alumni Fund, which will primarily serve to help with the tuition fees of future students. | *Sebastian Jüngel*

Contact Edda Nehmiz, alumni.studium@goetheanum.org
Image Studying, sharing, networking: alumni

Goetheanum Studies

Forum for trainers

The Goetheanum Studies department has been extended by a faculty for Professional Development which, starting in 2020, will offer a course on Teaching Anthroposophy Today.

In October 2017 the Goetheanum asked representatives of anthroposophical further education centres what they were missing. Their reply: professional development opportunities in adult education. As a result a course in management was then founded called the Goetheanum Leadership School, and in future a Teaching Anthroposophy Today course will provide those working in adult education with a forum for sharing experiences (27 to 30 May 2020; 19 to 22. May 2021). One hopes that as an outcome of this course an international network can be formed because, whether it is in eurythmy, agriculture, medicine, or education, «these professional groups are in the process of improving and updating their adult education courses and this is what we would like to support,» says Florian Osswald who is a faculty member.

Collegial further education

Among the skills conveyed in this course, the conscious shaping of the relationship between trainer and trainee through dialogue is one that will be given priority. «The asymmetry between those who know and those who learn is only gradual today and dependent on the individual situation,» is what Constanza Kaliks has observed. It is moreover necessary today to bring some balance into the relationship between the current state of adult education and people's individual approach to anthroposophy. Robin Schmidt thinks that «Anthroposophy finds itself in a different context now from when it was first founded; and over and above that, the traditions and needs in the countries where anthroposophy grew initially cannot be transferred to other countries.»

If the course Teaching Anthroposophy Today will include the question of karma one will have to ask: how can one speak about destiny in a way that does not discriminate anyone? Because the concept of «development» can be understood as disparaging, in the sense of an existing deficit. Another question is how Goetheanism and Rudolf Steiner's Christology can be addressed. As a collegial professional development situation, the course creates space for mutual perception and the sharing of best practice. | *Sebastian Jüngel*

Faculty members Jean-Michel Florin, Matthias Girke, Constanza Kaliks, Stefan Langhammer, Edda Nehmiz, Florian Osswald and Robin Schmidt

Contact Edda Nehmiz, studium@goetheanum.org

■ ANTHROPOSOLOGY WORLDWIDE



Germany

Language-Art cards

Over the last four years more than 300 language-art cards have been created at Marie Steiner Press, mostly in German but some also in English.

The language-art cards bring the interplay of science, art and spiritual worlds to life in a new way and direct us to the sources of speech. Speech is something we need to take hold of and practise. Selected text extracts by Rudolf and Marie Steiner remind us of the formative power that lies in imagination and in words, and therefore of our esoteric, universally human future.

Some of the cards are concerned with the (sometimes arousing) power of poems that are in danger of fading away, for instance the cards 'Christian Morgenstern!', 'The Cathedral', 'Proteus' and 'A Dream'; others illustrate the inner power of colours and light, or reflect conversations with the dead.

The Christmas cards are exquisite in terms of motifs and depths of content, for instance 'Christmas. An esoteric contemplation'. «For the sublime power that seeks to enter [our time] can only be served when people develop creativity within their soul,» Rudolf Steiner said on 24 December 1917 (GA 180).

With all the diversity and wealth of inspired artistic creations by Christa Slezak-Schindler and Otto Philipp Sponsel-Slezak, one motif shines out in particular: that of striving to become wordsmiths of our existence and in doing so accelerate the «activation of the powers of (self-)healing and (self-)education in a refreshingly beautiful manner.» The fire in the publishing-forge is burning bright. Some English cards are also available. | *Dagmar Brauer, Dornach (CH)*

Web www.haus-der-sprache.org (www.haus-der-sprache.org/)

Image Inspirations for wordsmiths: images and words

Switzerland and Australia

Hans Specht

During her research into Rudolf Steiner's youth Martina Maria Sam discovered that the young Hans Specht was the first child to offer Rudolf Steiner the opportunity to study the first seven-year period.

In the autumn of 2018 I continued to work on my biography of Rudolf Steiner's youth. The first volume of this book, *Rudolf Steiner. Kindheit und Jugend* (childhood and youth) goes up to the year 1884, the second volume will cover the years 1884 up until 1890. When I looked in more depth into the history of the Specht family in preparation for the second volume I realized how important a role not only Otto Specht but also his cousin Hans Specht played in Rudolf Steiner's life.

A «cheeky» boy

Hans Specht (1885–1953) was born a few months into Rudolf Steiner's occupation as tutor in the Specht household. He was the first and only child whose development Rudolf Steiner was able to observe almost daily from birth until his sixth year. Many of his insights into child development in the first seven-year period are owed to his observations of little «Hans!». The foundations of the second and, later, third seven-year period he was able to study with Hans' cousins Richard (13), Otto (11), Arthur (9) and Ernst (6).

Hans was a somewhat indolent, «cheeky» boy. Rudolf Steiner liked him very much and mentioned him in his lecture to the future Waldorf teachers on 29 August 1919. The small glass of red wine prescribed by a physician for Hans because of a constitutional weakness led to his later nervousness as an adult (GA 116, lecture of 22 December 1909) – a consequence that has also been observed in other children.

Imagine my frustration at not being able to find out more about Hans' later destiny, apart from the fact that he emigrated to Sydney in 1939. But by a lucky coincidence, I met the Australian curative teacher Peter Rathjen in the Rudolf Steiner Archives in Dornach (CH) in October 2018, whom I asked for help with finding out more about Hans Specht's life in Australia. Peter revealed astonishing information that allowed me to trace Hans' biography, two times 33 years after his death.

Emigrating to Australia

According to Rudolf Steiner Hans Specht was a mediocre pupil. Later he worked for many years as assistant manager in the European Central Bank in Vienna. Although he had left the Jewish faith in 1920, he lost his position in the bank



in 1939 because of his Jewish background. The family therefore emigrated in the same year via London (GB) and Sri Lanka to Sydney (AU), where they changed their names and Hans and Maria Specht became John Peter Spence and Mary Ann Spence.

Since he did not find a position in a bank Hans Specht worked for a few years in the office of the Modern Hand-Weaving Company. On weekends he undertook boating and fishing trips for relaxation. During the early years of World War II the family was suspected of harbouring Nazi sympathies – letters and telegrams were intercepted and the family was interrogated and investigated at least four times.

Hans Specht's destiny as an emigrant reflects the tragic history of the twentieth century. | *Martina Maria Sam, Dornach, (CH)*

Images The young Hans Specht
Hans Specht as an adult, Rudolf Steiner Archives

■ FORUM



Mindful Eating

Can something as mundane as nutrition have anything to do with inner development? Eating is after all a bodily need, hunger even a drive that needs to be satisfied. It does not look as if we had any choice in the matter.

But is this true? Do we really have no choice? We make decisions daily regarding our personal diet. What drives us when we choose the kind of food we eat?

It is not easy to gain insight into who or what inspires us to healthy eating. Could it be the adverts we see for beautyfood that nourishes skin and hair? Or for the 12 foods that make us fit and clever? For brainfood, superfoods, intermittent fasting, low carb diets? Are we being seduced, and if so, who is the seducer?

Every magazine we pick up is full of expert advice, guidelines and recipes. As independent individuals we value the moment of freedom, however, and our own creative power out of which we put together our daily menus. And this is – or can become – a question of consciousness.

No freedom at the cost of others

We no longer need to follow traditional eating habits today or eat what we are used to from home. In many – but unfortunately far from all – regions of the earth we have even become independent of crop

failures which means we can decide what we eat every day.

It is even important that we use our own judgment in keeping with our own values. But that is not all that is required for inner development, because freedom must not be gained at the cost of others. As long as other people suffer due to my actions there will be no progress.

First of all we need to understand what is going on. What kind of animal farming are we agreeing with if we eat a steak every day, for instance, or if we greedily buy the cheapest food possible? We are saying 'yes' to nitrate-laden drinking water, to emissions that are harmful for the environment, the expansion of soya plantations that requires the chopping down of the Brazilian rainforest.

The biography of my food

I am conscious of what I eat, how this food has been produced and whether the farmer has enough to live on. An image arises in me of the biography of my food. This means I have a choice as to how I will act, for the true path to freedom for me as the shaper of my own life is based on the triad of knowing, judging and acting.

My living healthily will then be a side-effect of my conscious eating. For my actions will be directed towards a healthy future for the soil, the plants, the animals, and the earth with the human beings who live and work on it. | *Jasmin Peschke, Goetheanum*

Jasmin Peschke is an ecotrophologist and head of the nutrition department in the Section for Agriculture. The thoughts she shares here formed the basis of her talk at the summer conference «Spirituality - Fear and Health» at the Goetheanum. **Web** www.sektion-landwirtschaft.org/en/thematic-areas/nutrition-department

On the Goetheanum Forum (Anthroposophy Worldwide 3/2019)

The Goetheanum Forum has been up and running since April 2019. It was originally set up as a consultation platform regarding the future of the General Anthroposophical Section. Today the forum has two domains: one for members of the Anthroposophical Society and one for members of the School of Spiritual Science. Each of them is only accessible to the respective members.

115 people have registered so far, 100 of them are Class members. Ten per cent have posted contributions, but only three people have posted more than four contributions to discussions. Thirty per cent have only registered but not visited the Forum since.

Although topics such as expectations regarding Executive Council members and the future of the General Anthroposophical Section have been discussed at a high level, this intensive involvement of only a few individuals gives rise to the question whether there are enough other possibilities to give feedback to the Goetheanum.

It is also possible that the unusual format (internet forum) holds people back (the average age of participants is over 60). It could also be that the topics and how they are dealt with are not provocative enough to inspire readers to contributions.

All motions of the 2019 Annual General Meeting were made accessible on the Forum, but only the one submitted by Moritz Christoph led to a discussion. Other topics were: What do we expect of Executive Council members? How can it be guaranteed that the Executive Council can act as a board of initiative? What happens if members don't agree with the direction taken by the Executive Council? Is the AGM able to make an appropriate spiritual-scientific exchange possible? What form would an arbitration board have to take?

Further issues mentioned include: basic aspects regarding branch and group leaders, the

relationship between the Anthroposophical Society and the School of Spiritual Science, the question whether the Goetheanum journal meets the expectations of the members, the photos taken at the Goetheanum and published by the online magazine «Garage», as well as topics regarding the School of Spiritual Science: tasks of the General Anthroposophical Section and its research methods, questions regarding representation and how to deal with the blue membership card. | *Andreas Heertsch, Arlesheim (CH)*

Web forum.goetheanum.org

To Uwe Werner's contribution «Why General Anthroposophical Society in Anthroposophy Worldwide 6/2019»

In response to Uwe Werner's contribution «Why General Anthroposophical Society» published in *Anthroposophy Worldwide* 6/2019 Thomas Heck has sent in an article entitled «Not General Anthroposophical Society after all!» The article cannot be reproduced here because of its length which, in the view of the author, cannot be reduced. It will, however, appear in *Ein Nachrichtenblatt* 17/2019 and an email copy can be requested from the author at thomas@lohmannaheck.de | *Sebastian Jünger*

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January 1929 • 24 June 2019

Peter Bridgmont

In the early hours of 24 June Peter Bridgmont crossed the threshold to the spiritual world. He and his wife used to teach speech and drama at the Chrysalis Theatre Acting School in London.

Peter Bridgmont was born in Great Britain in January 1929 and attended the Wynstones Steiner School in Gloucester. He studied acting at the Guildhall School of Music and Drama in London (GB) and began his career as an actor and artist in the West End, where he collaborated with Richard Attenborough on the production of the play *The Mousetrap*. At the Boundaries Theatre, whose director at the time was Joan Littlewoods, he met his later wife Barbara. Both did speech and theatre studies at the «London School of Speech Formation and Dramatic Art». They had three children: Richard, Andrew and Nicolas.

Persistent and charismatic

Peter Bridgmont was persistent, enthusiastic and charismatic, with an entrepreneurial spirit and a brilliant sense of humour. His ingenuity, great artistic talent and practical understanding of the transformative power of the dramatic art and of the living spoken word led to his wife and him building up their own initiative on the basis of Rudolf Steiner's anthroposophy and his ideas on artistic speech. They also included in their work the avant-garde impulses of the British stage designer Gordon Craig and of the dancer Rudolf Laban.

Peter and Barbara Bridgmont taught speech to actors of the Shakespeare Globe Theatre Company in London and its director, Mark Rylance (who won an Oscar in 2017 for *The Bridge of Spies*).

Peter Bridgmont was acclaimed internationally for his stage work and his numerous audio recordings on anthroposophical and artistic themes as well as the seminars he gave at the Goetheanum, across



Europe and in the USA.

His legacy is reflected in his books *«Liberation of the Actor»*, which was translated into several languages, *«The Spear Thrower»* and *«Liberation of Acting»* as well as in the many grateful memories of his numerous students all over the world.

Spanish connection

Peter Bridgmont supported *«La Crisálida»*, the first creative speech studio in Spain which was founded by his students, the actors and speech artists Luz Altamira and Álvaro Ramos, and Pilar Altamira, an actor, lecturer, writer and member of the Anthroposophical Society in Spain. The Studio also served as a venue for the seminars and lectures Peter Bridgmont held regularly between 1997 and 2003. | *Luz Altamira,*

actor and speech artist, Madrid (ES)
13 July 1925 • 30 June 2019

Alex Podolinsky

Alex Sergei de Podolinsky was dynamic, vibrantly creative, artistic and actively perceptive. He was born in Baden-Baden (DE), his father was of Ukrainian noble descent, his mother was German. Alex had several siblings and a twin sister, Alika. Because of the Nazi threat the twins were sent to boarding school in Britain. In 1938 they were at the Goetheanum where they were taught by anthroposophists and attended the eurythmy rehearsals and performances directed by Marie Steiner. During a visit to relatives in Freiburg (DE) in 1939 they were detained in Germany. There they attended the Salem boarding school near Lake Constance. During World War II Alex Podolinsky was forced to serve in the German army. After the war he studied, among other things, philosophy in Freiburg (DE), probably under Martin Heidegger.

Land of the sun

As a very young child Alex had a dream of a land with a giant sun. Later, he befriended a boy from Australia at boarding school in Britain and realized that he wanted to be in a land of the sun. In 1949, not least because of the past Nazi terrors, Alex Podolinsky emigrated with his wife Kathrin to Australia, where they had seven children.

He initially worked in a home for immigrants there, and was then increasingly involved in the founding and building of Waldorf Schools in both Australia and New Zealand. He also designed private homes. For him, acoustics were the soul of a building. He loved music, was an accomplished flute player and already played concerts at a young age.

The answer he found to the question regarding the future, which he had asked himself in 1946, was the «procreation of life». He became a farmer who developed the Australian approach to biodynamic farming, an approach that was suited to



the continent's vast expanses of farmland. Around 1960 he founded the Biodynamic Association of Australia and the Biodynamic Research Institute.

He visited the biodynamic farmers in Australia and also promoted the biodynamic method in South Africa and Europe. His strong sense of commitment was carried by his great will power. When the Australia Broadcasting Corporation broadcast a piece on Alex Podolinsky he was said to have sent hand-written answers to the feedback received after the programme.

Genius and fighter

Probably because it was so important to him that things were done right, Alex could come across as imposing and this could cause social tensions. Ueli Hurter, one of the leaders of the Section for Agriculture at the Goetheanum, wrote in a letter to Alex' family and friends, «He was a genius and a fighter. His insight into the life of the soil and of plants and his commitment to the preparations went deep and was inspired by an inner fire.» The website of the Biodynamic Research Institute in Australia (demeter.org.au) (<http://demeter.org.au/>) quotes Alex von Podolinsky as saying, «In biodynamics we are builders of health – not healers of sickness.» | *Compiled from various sources by Sebastian Jüngel*

Germany/Japan

Appeal in support of Yoichi Usami

Yoichi Usami is a musician, composer and eurythmist from Japan. In cooperation with the Quo Vadis Impresariat in Vienna (AT), Friederike Schinagl of the Kunstplanbau Association (DE), invited Usami to attend the art symposium *Long Night of Religions* in Berlin (DE) (held under the motto «Water of Life») and perform on 15 June 2019 in the St Matthew's Church. The main focus of the performance was on Anthroposophy and Eurythmy.

When Yoichi Usami began rehearsing in St Matthew's Church on 12 June, he unexpectedly collapsed at the altar. He had emergency surgery in the same night in Berlin's Charité Hospital. A large aneurysm was found in his head and it seems almost miraculous that he has survived. Yoichi Usami has been paralyzed on one side ever since. On 12 July he returned to Japan where he is now in rehabilitation.

The treatment in Germany comes to 50,000 Euros. The Japanese health insurance will pay, if anything, only 70 per cent of that. Donations are also sought for covering his complementary treatment with acupuncture, Hauschka massage and eurythmy therapy. The treatment in the first six months is particularly important.

Yoichi Usami was born in Fukuoka, Japan, in 1953. He studied marine biology and worked in fish farming for ten years. During that time he also improvised on piano and flute for various dancers. In 1991 Yoichi Usami began to work as a eurythmist in various stage groups. He taught eurythmy at the Musikseminar in Hamburg (DE) and at Alpha eurythmy school in Yokohama (JP) and was professor of art at the Sojo University in Kumamoto (JP).

In recent years he performed at the Goetheanum and in 2019 in Stuttgart (DE). | *Friederike Schinagl, Berlin (DE)*

Contact Friederike Schinagl, kunstplanbau@web.de, Ernst Reepmaker, reepmaker@quovadis-impresariat.eu

Details for donations www.info3-verlag.de/blog/ein-japanischer-kuenstler-in-not-wir-bitten-um-ihre-hilfe (<http://www.info3-verlag.de/blog/ein-japanischer-kuenstler-in-not-wir-bitten-um-ihre-hilfe>)

We have been informed that the following 74 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | Membership Office at the Goetheanum

Ulla Leena Mörsky Espoo (FI) 6 September 2017
Herbert Wenzel Bochum (DE) December 2017
Emil Sigrist Pfungen (CH) 1 January 2019
Margarethe Day Walkringen (CH) 25 January 2019
Jean-Marc Jeannin Saligny (FR) 9 March 2019
Waltraut Brühl Hamburg (DE) 10 March 2019
Brigitte Beutler Überlingen (DE) 31 March 2019
Horst Bayer Daisendorf (DE) March 2019
Edur Karlsson Stigtomta (SE) 6 April 2019
Sara Kodde Zeist (NL) 9 April 2019
Herr J. Mielen The Hague (NL) 12 April 2019
Ernst Rüttimann Dornach (CH) 14 April 2019
Frank Mensink Epe (NL) 17 April 2019
Alexander Smit Amsterdam (NL) 19 April 2019
Monica Mees The Hague (NL) 29 April 2019
Preben Ernstsén Århus C (DK) 30 April 2019
Gabriele Olschwang Bad Liebenzell (DE) 8 May 2019
Adolf Poppe Järna (SE) 12 May 2019
John Cavendish Brigg (GB) 15 May 2019
Clara Geiger Järna (SE) 15 May 2019
Heinz Messerli Dornach (CH) 20 May 2019
Helga Dörries Munich (DE) 24 May 2019
Anna-Elisabeth Sindesen
 Skanderborg (DK) 25 May 2019
Monika Klipstein Achberg (DE) 30 May 2019
Stefania Reichert Würzburg (DE) 30 May 2019
Ursula Failenschmid Zeist (NL) 31 May 2019
Edda Kolbe Ehlscheid (DE) 3 June 2019
Hans Oswald Kreuzlingen (CH) 5 June 2019
Irina von Wirén Niefern-Öschelbronn (DE)
 5 June 2019
Christine Wallmüller Marburg (DE) 7 June 2019
Ursula Küster Niefern-Öschelbronn (DE)
 8 June 2019
Don Brakebill Rockford/TN (US) 9 June 2019
Willem Sotthewes Zutphen (NL) 11 June 2019
Reinhard Brandt Marburg (DE) 14 June 2019
Guy Perrard Bad Homburg (DE) 15 June 2019
Michael Dahrendorf Gross Umstadt (DE)
 18 June 2019

Ann-Britt Lernefors Norrköping (SE) 19 June 2019
Ina Starke Echzell (DE) 19 June 2019
Bettie Edwards Totnes (GB) 21 June 2019
Gudrun Grawitz Frankenthal (DE) 22 June 2019
Derk Klein Bramel Vorden (NL) 22 June 2019
Alexander Dreier Belchertown/MA (US)
 23 June 2019
Nelly Gernaat Bryanston (ZA) 24 June 2019
Anna Mrzsek Dornach (CH) 27 June 2019
Margaret Colville Pitlochry (GB) 29 June 2019
Ingeborg Rausch Basel (CH) 29 June 2019
Hermann Weber Reutlingen (DE) 29 June 2019
Jean-Pierre Bideau Leymen (FR) 30 June 2019
Alex Podolinsky Powelltown (AU) 30 June 2019
Christa Hagemann Stuttgart (DE) 1 July 2019
Hildegard Mothes Niefern-Öschelbronn (DE)
 3 July 2019
Anneliese Schnüll Barntrup (DE) 3 July 2019
Elfriede Eisenbeiss Pucking (AT) 7 July 2019
Lotte Wilke Göppingen (DE) 7 July 2019
Walter Hugentobler Amriswil (CH) 8 July 2019
Gerda Lehner Nuremberg (DE) 8 July 2019
Renate Lewis Hanover (DE) 8 July 2019
Renate Schönborn Munich (DE) 9 July 2019
Nelly Wiederkehr Dietikon (CH) 11 July 2019
Gertrud David Dornach (CH) 13 July 2019
Margaritha Niklaus Reinach (CH) 13 July 2019
Joan Almon College Park/MD (US) 14 July 2019
Renate Raubald Niefern-Öschelbronn (DE)
 16 July 2019
Gunhild Rackwitz Borchten (DE) 17 July 2019
Margaretha Wegerif Johannesburg (ZA)
 19 July 2019
Helena Saloma Schmauss Munich (DE) 20 July 2019
Dietmar Herold Mainz (DE) 21 July 2019
Johannes Gass Arlesheim (CH) 22 July 2019
Irene Milatz Borchten (DE) 22 July 2019
Liselotte Rehberg Bad Pyrmont (DE) 26 July 2019
Irene Riches Bremen (DE) 26 July 2019
Kurt Thommen Basel (CH) 29 July 2019
Uwe Strehlau Fleckeby (DE) 6 August 2019
Margaretha Longatti Weinfeldten (CH) in 2019
The Membership Office registered 162 new members in June and July 2019. 44 left the Society between 15 June and 9 August 2019.

■ FEATURE

*Goetheanum Fund*

Supporting anthroposophy without being a member

The Goetheanum Fund – an initiative of the Anthroposophical Society in Switzerland – has become an important tool in support of anthroposophical research as well as a movement that has grown beyond the boundaries of the Anthroposophical Society.

Many people value and use anthroposophical products such as Demeter food, cosmetics and medicines and the services provided by hospitals, Waldorf Schools, curative education and social therapy centres, etc. But often they know little about their underlying quality or the long years of research invested in them. The Goetheanum Fund aims to make these «fruits» of anthroposophy widely known and accessible in order to support their development.

Challenges of our time

Over the years a number of eight-page long magazines have been published on a variety of topics: the purpose of cow horns, a humane medicine, developmental stages in education, supporting independence, a dignified end of life, the sources of art, economic solidarity, bees and their relationship to us, responsible seed production, healthy child development, the illusion of unlimited growth, mistletoe and cancer, and biodynamic preparations. The forthcoming autumn edition will focus on «climate change». The authors are practitioners, scientists, personalities of the public life and artists,

all of whom are determined to stand up to the challenges of our time.

Several hundred thousand copies of these magazines have been distributed as supplements in a number of German, Swiss and French weekend or Sunday papers (NZZ am Sonntag, Sonntagszeitung, Schweiz am Sonntag, Schweiz am Wochenende, Le Temps). Thirteen such large-scale campaigns have been undertaken so far, each including an appeal to support anthroposophical research and development in the relevant field.

For the benefit of associations and Sections

As a result of these campaigns, many small donations – 60 Swiss Francs on average – come together and 1.2 million Swiss Francs have been raised over the last ten years (after deduction of printing and advertising costs). The donations come largely from the public realm, from a strong and growing movement of around 5000 supporters on the margins of the Anthroposophical Society in Switzerland, which has 3500 members (only one in eight donors is a member). All these people support the fruits of

anthroposophy year after year. The money goes directly into research; there are no administrative fees. With any funds raised by the Anthroposophical Society in Switzerland, which has charitable status and is exempt from tax, it is not the board that decides on its further use but the professional associations in the country in question and the relevant Sections of the School of Spiritual Science.

When a campaign comes to an end, they can access the funds raised in accordance with their needs and initiatives by simply sending a form to the Anthroposophical Society which only holds the money. The system is highly effective and works without committees or elaborate allocation procedures.

A concept worth adopting

The idea of an initiative such as the Fonds Goetheanum (Goetheanum Fund), which is based on the recognition of the fruits of anthroposophy by the broader public, is not new. It is one of the three financial components proposed by Rudolf Steiner at the foundation of the Anthroposophical Society during the Christmas Conference of 1923/1924: in short, this is about giving those who don't wish to become members of the Anthroposophical Society the chance to support the anthroposophical cause in order to make sure that the fruitful work that they appreciate can continue. What the Goetheanum Fund has achieved in Switzerland can be replicated in other countries. The Anthroposophical Societies in those countries can show their commitment to the Goetheanum impulse both by supporting research and development locally and by supporting the activities that arise from the Goetheanum in Dornach in general (CH). Then the idea of a global Anthroposophical Society as a confederation of country societies representing the universal Goetheanum impulse together can become reality. | *Marc Desaulles, general secretary of the Anthroposophical Society in Switzerland*

Web www.fondsgoetheanum.ch/en/home

Image Promoting anthroposophical research and development: Marc Desaulles, initiator of the Goetheanum Fund