



Annual Report 2020/21

For the General Anthroposophical Society
and the Goetheanum as the
School of Spiritual Science

*out of courage for knowledge
through self-responsibility
to affirmation of the world*

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Editorial

2020 in retrospect

The year 2020 has posed questions for all of us worldwide. How do we want to live together, how can we shape our relationship with each other and with nature, how can we do justice to the core of human freedom? In everyday life, the challenges posed by the COVID-19 situation have repeatedly called upon our strength and trust.

We would like to thank all co-workers for their great commitment, for their willingness in this difficult time to actively enliven the Goetheanum as a place for the diverse work of the Sections, the worldwide Society in all its diversity and to make possible the continuation of this work in many unforeseen ways. The fact that so much has been made possible under the changing circumstances is due to the joint affirmation of the situation and to every individual involved.

Outlook 2021

In view of the impact of Corona, the Executive Council and the Goetheanum Leadership have decided on the following directions for our work in 2021, also with a view to the Annual General Meeting:

Courage for Knowledge – Self-Responsibility – Affirmation of the World

Courage for knowledge is needed to pierce the veil that has been placed over everything with the Corona situation. On the physical level, it is about a sober and evidence-based view of the facts. For the soul, courage for knowledge can mean walking the path to the source of human dignity within oneself, between resignation on the one hand and overestimation of one's own worth on the other. Spiritually, may the challenge be to courageously take seriously the small glimpses from beyond the threshold, which we all know in their fleetingness, and to work resolutely on a change of perspective.

Self-responsibility means three things: responsibility to myself, responsibility for my immediate social environment and my co-responsibility for the greater common good. Self-responsibility is polar to collective responsibility. If the latter is imposed by the state, the opposite, self-responsibility has to be given special attention and the question then arises – How

can a healthy social responsibility for the times arise with and out of self-responsibility?

The third theme, *affirmation of the world*, is intended to address the fact that the present calls us to seek and manifest the spirit, in and with the world. Not to flee or bury our heads in the sand, but to take the circumstances as they are and make the best out of them.

About the Annual Report

This Annual Report is the basis for the Annual General Meeting on 27 March 2021. It contains the following parts:

The Annual Report from the Executive Council takes the form of four individual reports:

One report from each Section of the School of Spiritual Science at the Goetheanum. To begin with, these reports seek to make the thoughts *courage for knowledge* real by means of examples of the core intention that is currently being worked on in that Section. Secondly, they describe one or two activities, as representative illustrations of *affirmation of the world*. These are therefore by no means complete reports of the Section's activities in 2020, which are available and retrievable from the respective Section's online platform.

The annual accounts of the General Anthroposophical Society with the usual comments and explanations.

In the centre of the report is a portrait gallery with screen shots of the Goetheanum staff. This gives a real picture of the actual working conditions of the staff during the Corona times, working reduced hours and from home.

A picture gallery runs through the entire annual report and also features the most recent *Faust* production, which was staged in summer 2020. The combination of these two photographic elements is intended to be an expression of *self-responsibility* applied in practice during the past year.

On behalf of the Goetheanum Leadership as Executive Council of the General Anthroposophical Society

Justus Wittich / Constanza Kaliks
Matthias Girke / Ueli Hurter

The General Anthroposophical Society from the perspective of the Executive Council

Justus Wittich

The Goetheanum experiences greater attention

My impression is that the Corona Year 2020 changed the consciousness of the Anthroposophical Society itself and with it, the position of anthroposophy and the Goetheanum in the world. This came about in a paradoxical duality of initiatives that could not take place and with surprising new developments.

Many things we had planned as the Executive Council and Goetheanum Leadership could not take place:

the Annual Conference with Annual General Meeting in April 2020 under the motto 'Connecting with the World in Love' with international guest speakers. Only a shortened Annual General Meeting moved to 31 October 2020 took place;

the School of Spiritual Science conference with all 19 Class Lessons at Easter, anticipated by many members around the world, which was also the occasion for the appointment of new leadership for the General Anthroposophical Section (Dr Constanza Kaliks, Claus-Peter Röh and Prof. Dr Peter Selg). A second attempt was then made in November; an international conference on the 'Dignity of the Young Child'; and the much sought-after performance of Rudolf Steiner's four *Mystery Dramas* with accompanying conference at Christmas 2020. This was then done as a workshop film online.

By contrast and resulting from determination and the fortunate circumstances of a temporary relaxation of measures that with slight restrictions many hundreds of people were able to come to the Goetheanum:

to the successful premiere of the new, nine-hour *Faust 1 & 2* in July 2020 (see the picture series in this issue, directed by Andrea Pfaehler, eurythmy by Eduardo Torres) and three further sold-out performances in July, and again immediately before the renewed ban in October;

to the jubilee event and conference prepared for over three years to mark the 100th anniversary of Anthroposophic Medicine with 800 participants on the pivotal day in September 2020 (see reports by Mathias Girke and the Medical Section).

What insights have emerged from this?

At the Goetheanum, one skill we acquired just as quickly as our guests and members was the ability to adapt flexibly to the situation at hand finding new forms and possibilities in the shortest possible time. Whether it was video conferencing, online formats, a virtual tour of the Goetheanum or a large hall divided into partitions. This was reflected in a reorganization of the Goetheanum's IT department and finances (see Treasurer's Report). The Administration Department, of which I am a member together with Rebekka Frischknecht and Stefan Hasler, had our hands full.

Just a year before, *Anthroposophy Worldwide* had switched to a monthly electronic newsletter sent out in four languages, alongside the print edition, for all member communication – just in time. This enabled rapid contact with members and interested people. Equally up to date, the editorial team of the weekly journal *Das Goetheanum* had already been active through various online channels and social media platforms for some time. Thus, for the first time in two decades during the Corona year, we were able to increase the subscription circulation with important articles and contributions. As the person responsible for this area, I am delighted with the young committed team. The Zoom meetings with country representatives made us feel closer together internationally. The conversation was almost more forceful online than in our twice-yearly meetings.

Still in its early stages, the Goetheanum is gradually developing a new role in the world. An occasion for this became apparent in spring 2019, when an invitation was extended to the Goetheanum for the global climate conference planned to take place in Santiago, Chile in December 2019, asking whether anthroposophy could make a contribution at this summit of governments and NGOs. What substantial contribution could the Goetheanum as a School of Spiritual Science have made there? Aspects have been explored here and there in the individual Sections and there



Faust I / Garden / Faust and Gretchen

are a few indications in Rudolf Steiner's work. Also, the steadily growing biodynamic farming movement – including the small farmers' movement in India – is a concrete and convincing counter-proposal for the development of a climate-friendly agriculture. In short, a completely new kind of enquiry and possible tasks for the School of Spiritual Science and the Anthroposophical Society has arisen as a result of various individual constellations. Can we make a modest contribution to this dramatically progressive problem of civilization from the cognitive approaches of anthroposophy and practical experience? Due to political unrest in the country, the climate conference was first relocated from Chile to Madrid and then cancelled.

A new role for the Goetheanum?

Then the SARS-CoV-2 virus arrived on the scene as a new phenomenon - against which there was initially no treatment or strategy other than the restriction of people's normal lives coupled with the acceptance in the reduction of basic rights. Governments were essentially trying to bridge a period until the arrival of feverishly anticipated vaccines. Soon

anthroposophical doctors and clinics were on the frontline of care for COVID-19 patients and the contributions and events of the Medical Section and the medical profession were in extraordinary demand. An article by Georg Soldner in the weekly journal *Das Goetheanum* reached more than 200,000 clicks online. In general, many people sought guidance in Goetheanum publications, in buying biodynamically produced products or for advice on strengthening the immune system. Existential questions were suddenly a topic of conversation and people and institutions sought dialogue.

Thus, in May 2020, a thematic book from the School of Spiritual Science was published for the first time: *Perspectives and Initiatives in the Times of Coronavirus* ['] with viewpoints from the various sections that drew attention to important holistic and spiritual aspects of the virus and its social consequences. Around 4,000 copies of this book and other titles from anthroposophical circles have found their readers.

As an unexpected consequence of this new attention and activity was that some media channels, especially

* English title available from Rudolf Steiner Press, UK. (German title: „Perspektiven und Initiativen zur Coronazeit“.)

in Germany, suddenly identified 'anthroposophists' (or 'anthroposophical esotericists', as a sociological study by the University of Basel expressed it) in the protest movement against Corona measures that seemed disproportionate to them in autumn 2020. All at once, the spook of an unsavoury right-wing protest movement of Corona deniers, anti-vaccinationists, 'Reichsbürger', esotericists and anthroposophists arose, contrived and spread by main stream media from a left-wing corner. In just a few months, a kind of 'spectre' of public opinion arose that was almost impossible to penetrate with differentiated publications, statements and a letter to an editor of a newspaper. Immediately winds of possible public 'prohibition of thought' could be felt, so strong was the initial black and white thinking in society as a

whole. This is when we initiated a painstaking and tough action in order to help dialogue, understanding and clarity achieve a breakthrough.

Nevertheless, in my view, a different relationship of anthroposophy to the world began in the Corona year 2020 – spiritual questions of understanding and holistic connections have a relevance in the current world problems and in turn also pose questions. The School of Spiritual Science is a place for consciousness of this coming into being. Thus, more and more people who independently shape their professional tasks and everyday life in their own locality are active all over the world and feel inwardly connected to the School of Spiritual Science.

Constanza Kaliks

The active acknowledgement of the other

The year 2020 required us to rethink many things. The social situation worldwide has not only brought new challenges, but has also made existing ones more visible and intensified them, as if in a magnifying glass. We are more existentially challenged to distinguish the important from the unimportant, to leave the familiar and to make the essential possible.

The question of a Michaelic Attitude has become more vital. Attention to the human being and to the world in a loving affirmation is not a given - we are called upon to seek it and to shape it.

The mission of the School of Spiritual Science - the search for a knowledge of the 'coming into being' – appears in ever more urgent forms with regard to the questions of the present time. The task is to find a relationship to the spiritual that finds the reasons for existence in the face of the challenges posed by the world, be it the child to be educated, the farm to be developed, health and vital forces in the pandemic or the understanding of the astronomical conjunction. Beyond the relationship of togetherness, there is a third element – the other, the world – that allows cognition to become an event that constitutes reality.

The Anthroposophical Society can create this space, enabling this to happen. By affirming this search for knowledge, by recognising it, this search for knowledge can contribute to the challenges and questions of our times. Its diversity and its foundation built on

individual strengths are an expression of its cosmopolitan nature. These qualities of a societal being have shown themselves to be a challenge worldwide this year. The active recognition of the other was just as existentially needed as the comprehension of nature's needs. In many places of the world, togetherness has not just been a possible addition to everyday life - it has become the very basis of existence.

Humility was also called upon: humility before reality, which may not immediately be fully comprehensible in its complexity; humility before the events of destiny, before tasks that have to be performed in new and unfamiliar forms. A large field of practice.

How can we learn to live the reciprocity that constitutes being human: oneself with others, within the confrontation of one's own challenges and goals in the face of this contemporary world, and with the earth, the third element, which is also facing the same realities? This has unmistakably become the all-pervading question. No matter what, today we are in a position to know at all times that our connectedness serves the other, serves the earth and serves the dignity of the human being. It is given to all of us to commit ourselves to this - and everyone is called upon to do so.

A cosmopolitan society

The Goetheanum, closed to the public for many weeks this year, had to restructure many things. It was necessary to continually seize afresh opportunities for collaboration under the given conditions, actively creating openings so that mutual perception and cognisance of each other remained alive in all co-workers at the Goetheanum. This requires attention and the will to address different needs and perspectives. In the area of human resources for which I was jointly responsible, these processes revealed both their formal and existential elements.

This question was acute everywhere: How does the Goetheanum communicate in such a way that it can be up-to-date without becoming alien to itself? Within the different sections and also with regard to the members of the Society, new relationships were able to develop. People now experienced the Goetheanum, which for many is more often spatially very distant, as being more accessible, despite not being in physical space at that moment. These positive experiences are also an expression of the cosmopolitan character of the Anthroposophical Society and movement. The reality of the Anthroposophical Society embracing the world is a concern that can be further developed, intensified and expanded and to which the Executive Council would like to pay special attention.

The lectures and talks were possible last year mainly through technical media, in which the question of the reality of human connectedness – in destiny, in fields of work, and also in its challenges due to the pandemic – was a recurring theme. The work in the Youth Section (see separate report) and in collaboration with Claus-Peter Röh and Peter Selg in the General Anthroposophical Section (see separate report) form fields of work that complement each other fruitfully. Here too, the pandemic called for new approaches, and new things have emerged. For example, an online course was developed in the area of study and further training. People from all continents were able to deepen their engagement with anthroposophy in association with the Goetheanum for 28 days throughout February. In a very short time the project received positive feedback and numerous registrations.

In spring 2020, I received information that will lead to a change in our responsibilities. From 2022, Phillip Reubke and I will be jointly responsible for the work of the Pedagogical Section and the Leadership of the Youth Section will be renewed.

Declaration of the Executive Council For Diversity and Against Discrimination

The Anthroposophical Society is a cosmopolitan society. It is founded on a contemporary association of individuals. Membership is open to everyone, irrespective of gender, culture, religion or ethnicity.

Anthroposophy, founded by Rudolf Steiner, seeks to understand the human being as a bodily, soul and spiritual being. It sees itself as a spiritual science, addressing individual freedom and self-determination, which recognises and respects the other person in his or her being without reservation. The perception of each person in his or her bodily, soul and spiritual individuality leads to an experience of self and the other as emergent beings.

The Executive Council of the General Anthroposophical Society is actively engaged in the plurality of the Society. It distances itself from any kind of discrimination and promotes social structures that have as their central concern the recognition of the dignity of human beings and the earth.

The Goetheanum as a School of Spiritual Science is committed to unfolding cultural diversity, languages and approaches to individualizing and living anthroposophy in diverse ways. For the Goetheanum, humanity manifests itself in the perception of this diversity, in its recognition and in ever-renewed affirmation of the world.

In its worldwide institutions such as schools and training centres, social and curative education centres, biodynamic farms, art training centres, clinics, amongst others, the anthroposophical movement brings to life its intention of creating forms of living that protect and promote the integrity of each individual in their respective culture and social conditions. It strives to create ways of living that correspond to the diversity of people and cultures.

*Matthias Girke, Ueli Hurter, Constanza Kaliks,
Joan Sleight and Justus Wittich*

Executive Council of the General Anthroposophical Society*

* <https://goetheanum.co/en/news/human-orientation-of-the-anthroposophical-society>

Questions of exclusion and discrimination, especially the question of racism, accompanied the work at the Goetheanum as in the society as a whole, worldwide and throughout the year, as well as, the dialogue with regard to the climate question and the pandemic, with its extensive social consequences. Position statements have been asked of us, worldwide.

In digital meetings with country representatives and general secretaries of the Anthroposophical National Societies these questions were also a central theme. The commonality of the problems, the diversity of

their forms of expression throughout the world and the different languages used to discuss them were very evident.

At the Goetheanum, we also worked on a position statement that would make clear our position on issues of discrimination. We stand for a society that recognises, affirms and seeks to promote the dignity of every human being in their uniqueness and diversity, all of which characterizes every human being. The text was published on our website in July 2020.

Matthias Girke

100 Years of Anthroposophic Medicine

The past year brought high points and challenges. In the forefront of my Section and the Executive Council's work was the 100th anniversary of Anthroposophic Medicine, not only as a celebration of the Medical Section and the worldwide anthroposophical medical facilities and activities, but also as a major event for the anthroposophical movement and society as a whole. The week-long celebration at the Goetheanum brought together about 800 people, although many interested people from European and non-European countries were unable to come.

An initiative preparatory group of younger people, who organized and developed this conference together with the Section Leadership and helped it succeed through intensive work, networked the 'Celebration of Anthroposophic Medicine', including around 60 regional conferences, some of which took place via video conferencing. We were able to experience the depth, the consistency and the carrying power with which people of the younger generation prepared this conference for over more than three years and shaped it into a global celebration of Anthroposophic Medicine in such a difficult world situation as was the case in 2020. This year the 'birthdays' of anthroposophical clinics, anthroposophical pharmacy and eurythmy therapy will follow. In 2021, these will shape the Medical Section's annual conference.

A great challenge currently is the organization of major anniversaries and celebrations of the anthroposophical movement as a whole. They form an arc spanning from the 100th anniversary of the Christmas Conference in 2023/24 through to September

2024, which was so decisive as Rudolf Steiner's last creative period, to the 100th anniversary of his death on 30 March 2025. How do we shape these events so that they do not just remain a part of traditional life, but actively reach into the future?

New impulses are accomplished through people and through what they carry into their earthly lives. It is therefore important to us, as the Executive Council, to actively involve the younger generation in this work, as they will also biographically carry anthroposophy from the first 100-year cycle into the new one.

In the Executive Council, we are working on four major themes. One of these is particularly connected with my work in the Executive Council and relates to 'Making Rudolf Steiner and Anthroposophy Visible' and thus especially to the 100-year anniversary of his death. In the meantime, a group of younger people has formed for this purpose, people wanting to work on these future impulses in close collaboration with the Executive Council, the Goetheanum Leadership and the circle of national representatives. What would like to come into being after three times 33 years of anthroposophical endeavour? What impulses are to be brought into this? We very much hope that through collaboration, mutual stimulation and cross-fertilization, sustainable undertakings for future development will emerge.

Social tension

The work of the Executive Council has been challenged by the pandemic-related restrictions. We see a worrying tendency towards division, which is not

only evident in society as a whole, but also within the anthroposophical movement. People have made numerous autonomous assessments of the corona pandemic, in part also collectively, without entering into necessary dialogue. The tendency towards division in many countries, with a widening gap between rich and poor, is also evident in our society with varying degrees of corona-related concerns. It fills me with concern that so far there has been little exchange and dialogue between differing perspectives, and that individual opinions, detached from the overall context, have entered the public arena. This has led to a lot of attacks on anthroposophy and Rudolf Steiner, for which we as the Anthroposophical Society and the School of Spiritual Science have to now take a stand.

As Medical Section and Goetheanum Leadership, we have tried to provide a great deal of information, made statements, given lectures and issued publications, much of which stems from discursive concerted work.

Specialized contexts working groups

A central focus of our work in the Executive Council is the development of the Anthroposophical Society. How can it become a strong co-creator in the challenges of the present, part of the solution and not the problem, as we are currently and repeatedly accused of in main stream media, and how can it be supported and fructified by the work of the Sections? In my view, its healthy development will also depend on whether the Sections make beneficial contributions to the developments in society.

The Anthroposophical Society should support the School of Spiritual Science, and conversely it needs its impulses for the Society's development. The work of the Sections is often seen through their global

institutions and activities, but their connection with the Anthroposophical Society remains unnoticed. It is therefore crucial that the Sections stimulate topic-specific working relationships in the Anthroposophical Society as working groups in specialized contexts. When these groups, which are unique and work together for a limited period, address current topics and as such become visible to the public, the Anthroposophical Society gains relevancy.

In the recent past, for example, the Medical Section established a specialized working group on Palliative Medicine in the Anthroposophical Society. It comprises of participants from various professions who are concerned with the care and treatment of palliative patients. The results of their work are published on the Medical Section portal and are thus accessible worldwide in German and English (soon in Spanish). The working group for instance also organizes webinars on COVID-19 or on the topic of assisted suicide.

In a similar way, anthroposophical oncologists and anthroposophical healing/therapeutic practitioners have joined together to form specialist groups in the Anthroposophical Society. Should this also be achieved in other fields, the branches and their essential cultivation of anthroposophy will be enhanced by this specialist work, which thereby further streams into current social life.

We, the Executive Council, have created the formal conditions for these groups to establish themselves and we have also described the existing regulations (available from the Membership Secretariat). Now we need the impetus of people to form these topic-specific specialized working groups and thus to place themselves in the stream of the Section's work.

Ueli Hurter

New, but yet familiar with the work

My participation in the Executive Council since March 2020 became legally effective through confirmation by the members at the Annual General Meeting on 31 October 2020. My first question was, 'What is the task profile of the Executive Council?' The kind of all-encompassing responsibility of the Executive Council for all matters and areas of the Goetheanum, which was experienced and expected

for decades, has been replaced in recent years by a much more differentiated structure.

Organizational groups have been formed to deal with several functions/tasks. The Executive Council is represented, without being identical, and collaborates with: the Goetheanum Leadership, the Administration Leadership, the Leadership of the General

Anthroposophical Section and the Leadership of the Affairs of the First Class.

In the Executive Council's profile sharpened by these organizational structures, I see above all, three core tasks for the Executive Council: the care and development of membership, the long-term safeguarding of the Goetheanum building with its campus, and the legal and financial sponsorship of the School of Spiritual Science.

The Annual General Meeting of the Anthroposophical Society always requires a certain amount of willpower on the part of the Executive Council. This is increasingly true in the current time period, as was the case with the Annual General Meeting planned for spring 2020, which had to be postponed to 31 October 2020. By that time, however, strict restrictions had set in again, resulting in a meeting in five rooms of 30 members at the Goetheanum with a parallel livestream broadcast to the world.

The coming Annual General Meeting on 27 March 2021 has been decided and convened and we will see in what form it can be held. However, the associated meeting of the General Secretaries and National Representatives as representatives of the society worldwide cannot take place at this time due to travel restrictions and quarantine obligations. Special care must now be taken to ensure that the legal and financial sides as well as the human side of the General Anthroposophical Society do not drift too far apart.

In New Zealand, Australia, India, Russia and Sweden there have been changes in the offices of General Secretary or National Representative. Under the working title 'Development of Membership', a three-year project has been launched as part of the Executive Council's work. Johannes Kronenberg, currently working in the Youth Section, has been recruited as project leader with a 50% mandate. The three-year project is intended to demonstrate the possibilities and ways in which membership of the General Anthroposophical Society can be renewed and strengthened.

Securing life at the Goetheanum

As with any building, the Goetheanum can have too much or too little activity. During the reporting period, the building and campus were completely shut down for months. This is because as a public building, albeit privately owned, the Goetheanum is fully subject to the relevant COVID-19 regulations of the Canton of Solothurn and Switzerland. However, no place or building can live or survive in the long term

without its sustaining activities. With this in mind, the Executive Council encourages and supports all initiatives of the Sections, the stage and the various departments to maintain the diverse life at the Goetheanum or to continue it in another form.

The closure ordered by the authorities should have resulted in adequate loss-of-earnings compensation. We submitted the relevant paperwork in accordance with the COVID-19 Cultural Ordinance on time in July 2020. There have been repeated contacts with the canton at various levels in recent months. The Solothurn cantonal councillor, Dr Reto Ankli, even visited the Goetheanum. The shock was all the greater when shortly before Christmas, we were informed by letter of the complete rejection of our application. The reason is that according to the definition of the ordinance, the Goetheanum is not considered an exclusively cultural enterprise. In our own presentation in recent years, we have portrayed the Goetheanum more as the School of Spiritual Science. As far as the canton is concerned however, nor can we be properly identified as a university.[*]

We are confronted with the situation that we first have to establish stable relations with the canton, which is actually going well. At the same time, we notice that we do not fit into any of the official compensation schemes and have therefore not yet received any loss-of-income compensation. The bridges built so far between the Goetheanum and the authorities and political bodies are insufficient. The Executive Council and the Goetheanum Leadership are currently doing some catching up and building up. In concrete terms, we are now putting a great deal of work and energy into examining the possibilities for applying for the Hardship Ordinance with respect to the Goetheanum. Without access to state compensation for the imposed closures, the Goetheanum is financially endangered in its ongoing operations.

Responsibility for the School of Spiritual Science

The Signature of Our Time[""] is the name we gave a series of video lectures from the members of the Goetheanum Leadership between 12 October and 21 December 2020, each given in the Schreinerei. This initiative to make ourselves clearly heard worldwide by video, at a time when no one knows for sure what will happen next, is both a novelty and a risk. The cracks in society, which have appeared as a result of

* Freien Hochschule für Geisteswissenschaft. In English it is called the School of Spiritual Science. In German – Hochschule means university.

** Signature of Our Time – presentations available at: <https://goetheanum.co/en/signature-of-the-present-times>



Faust II / Act 2 / Rocky Coves in the Aegean Sea

the tensions of the pandemic and the corresponding governmental measures, have called on the Goetheanum for contributions to dialogue, or so we felt. But what can we contribute in a situation where a society is shaken to the core of its very foundations?

It is not about answers, but about contributions that can perhaps be helpful for individuals, for groups and institutions to gain a freer perspective of their situation in their respective localities, a more comprehensive ability to judge, or even to develop the ability to act in the situation. As the moderator of these evenings, I spoke introductory words of this kind week after week to the audience present as well as to the video audience. Soon the second wave of infections rolled in more powerfully. So the on-site audience had to be restricted until finally events were banned altogether. On the other hand, the videos were viewed increasingly often. This too is a novelty for the Goetheanum, making this leap into a digital presence with all the questions that go along with it. This requires a new way of expression, vocabulary, inference, images, and so on that can also fully hold

its own before a modern public. By the end of February 2021, the videos had received a total of more than 85,000 views.

After the last lecture of the series given by Matthias Girke on 21 December, the evening of the great Jupiter and Saturn conjunction – unfortunately not visible in Dornach – five Goetheanum Leadership members sat in the empty carpenter's workshop (Schreinerei) envisaging the next series of contributions.

The Goetheanum is confronting the 'questions of our time'. Through the book published in May 2020, the video lecture series in autumn 2020 (which will also be published as a book at the end of March 2021) and the planned projects for 2021, development steps are underway for which we would have needed several years under normal circumstances. In its function, the Executive Council is fully behind this commitment of the Section Leaders and very much supports this development right up to its need for administrative and operational resources.



II. Goetheanum - School of Spiritual Science with their fields of work (Sections)

For this Annual Report, the Section Leaders of the eleven sections were asked to limit themselves to two points from their diverse fields of activity. First, a current core theme will be presented. It is representative of many others that are current in the Section's work and is intended to show by way of illustration how research is being conducted in the field from a spiritual scientific point of view, courageous and innovative approaches to current events.

Second, an event or project should be singled out to give an insight into the life of the individual section fields of activity. If you are interested, you can also request the separate annual reports from most of the sections. You can also view the contributions made available online.

Field of work: BECOMING HUMAN

General Anthroposophical Section

Anthroposophy in current events

The first year of this new collaboration was characterized by the reciprocity between the challenges of current events and the inner impulses and objectives of the General Anthroposophical Section.

In the spring of 2020, human and societal upheavals of the first lockdown led to challenging questions for anthroposophy. As insecurities and fears spread in the wake of social distancing and isolation, finding ways to overcome these through our own strengths, through our own spiritual and soul impulses became the guiding quest. Thus, in the book published by the School of Spiritual Science, *Perspectives and Initiatives in the Times of Coronavirus*^{*}, a path of practice was developed that leads, by means of a gradual coordinated training of attentiveness, to approaches for initiative resourcefulness and thereby to a growing inner freedom.

The question of how qualities of human freedom can be shaped and experienced from within anthroposophy, given current events, was also the focus of the Michaelmas Conference 2020. In close collaboration between the Executive Council, the Swiss National Society and the General Anthroposophical Section, two themes were interwoven. On the one hand, after many years of work, the publication of the book *Im Spannungsfeld von Weltenkräften*^{**} ('The field of tension between the forces in the world') by Mirela Faldey and David Hornemann v. Laer on the origins of the 'Representative of Humanity' was celebrated, and on the other, Rudolf Steiner's lectures on the *Gospel of Knowledge*, also known as *The Fifth Gospel*, were brought into relationship with this. In the field of tension between these two themes, the discussion about the strength of the 'free human middle realm' came to the fore. With direct reference to current events, this struggle for today's development of consciousness in the Michael Age was reflected upon in the contributions that were later published.^{***}

As anthroposophy and the work of Rudolf Steiner had increasingly come under critical gaze in public media during the build-up to the second lockdown at the end of 2020, it was important to counter, in a substantiated way, accusations that had been made. Thus, in his contribution on 16 November 2020, Dr Peter Selg took a stand on a statement in the newspaper article – "Building bridges to the radical right"? – during which he provided clear answers and spoke about *Anthroposophy during National Socialism*^{****}. His lecture was recorded on video, as were other contributions from the Sections in a series of lectures under the title *The Signature of Our Time*^{*****}, which can be accessed via the website^{*****}. Further information on this topic can be found in the German publication *Rudolf Steiner, die Anthroposophie und der Rassismus-Vorwurf. Gesellschaft und Medizin im totalitären Zeitalter*^{*****}. Therefore, Peter Selg's letter in response to *Die Zeit* newspaper is provided for our English speaking members^{*****}.

In addition, events were held by the General Anthroposophical Section that placed the development of the Anthroposophical Society and movement into an intensive relationship with regard to our current challenges, in particular, bringing the history of the Goetheanum of 100 years ago (and its opening with the first course, known as the *Hochschulkurs*, which reached out to university students; as well as the vicious attacks taking place now and at that time),. The oral presentations were also elaborated in writing and published in German.^{*****}

**** Video: Peter Selg, *Anthroposophy During National Socialism*
<https://goetheanum.co/en/news/anthroposophy-during-national-socialism-peter-selg>

***** *The Signature of Our Time* series: <https://goetheanum.co/en/signature-of-the-present-times>

***** Goetheanum website: www.goetheanum.org

***** Peter Selg: *Rudolf Steiner, die Anthroposophie und der Rassismus-Vorwurf. Gesellschaft und Medizin im totalitären Zeitalter*, Arlesheim 2020. (in German only)

***** Peter Selg: Response to an article published in *Die Zeit* which included a variety of accusations against anthroposophy. His response can be found at <https://goetheanum.co/en/news/peter-selg-letter-to-the-editor-of-die-zeit>

***** Peter Selg: *Der Untergang des Abendlands? Rudolf Steiners Auseinandersetzung mit Oswald Spengler*, Dornach und Arlesheim 2020; ders.: *Die Eröffnung des Goetheanum und die Diffamierung der Anthroposophie*, Dornach und Arlesheim 2021; ders.: *Die Zukunft Ahrimans und das „Erwachen der Seelen“*. Zur Geistesgegenwart der Mysteriendramen, Dornach 2021.

* Claus-Peter Röh 'Creating Spaces of Inner Freedom – Training Approaches in Times of Uncertainty and Fear'. In: Ueli Hurter, Justus Wittich (Editors), *Perspectives and Initiatives in the Times of Coronavirus*, Rudolf Steiner Press, UK.

** Mirela Faldey, David Hornemann v. Laer (Ed.): *Im Spannungsfeld von Weltenkräften*, Dornach 2020. (German only)
<https://goetheanum.co/en/news/menschheitsrepraesentant>

*** Constanza Kaliks, Claus-Peter Röh, Peter Selg: *Die Gestalt des Menschheitsrepräsentanten und das Evangelium der Erkenntnis*, German book published Dornach 2020.



Faust I / Night / Faust

The First Class of the School of Spiritual Science

The work in the First Class of the School of Spiritual Science in 2020 was strongly influenced by the question of inner and outer community building: Twice, at Easter and again in November 2020, we were leading towards 'The 19 Class Lessons' meeting at the Goetheanum with many registered participants, when the news came that this meeting would have to be cancelled for a second time due to new pandemic regulations. This led to a deep impulse for many affected members to strengthen community building more intensively than ever, specifically in the quality of inner work and connectedness with other members of the First Class. It was reported from countries all over the world that during the lockdowns, there was an increase in the number of members who were spiritually connected with each other through inner work on the Mantras during the time of the First Class lessons. The date for 'The 19 Class Lessons' meeting is now planned for Holy Week from 11 to 16 April 2022.

Whenever it was possible to have meetings and conversations with First Class members and Class Holders, the questions about the publication of the Class Lessons led to deep conversations about the living prerequisites of the School of Spiritual Science and its First Class: in which forms would it be possible, on the one hand, for responsibility to be built and forms of working developed to deepen the inner work of the Class Lessons in the Michael School and on the other hand, to form spaces for conversation in which interested people can enter into discussions about the essence of the School of Spiritual Science?

Study and Further Training and Education

The paths of study and further education form a foundation of anthroposophy in building up individual engagement with questions of knowledge and experience. In the summer of 2020 the 'Anthroposophy' full-time study course at the Goetheanum was concluded. Despite increasingly unfavourable travel conditions, the trimester 'Metamorphosis' followed in autumn with 26 students from 16 countries. Here, the aim of the collaboration between the General Anthroposophical Section and the Natural Science Section was to study and bring into practice the living transformation of the emergent human being through the different methods and approaches to knowledge.

In view of the fact that the Goetheanum was closed, a decision was made to offer a course on Anthroposophy online for the first time: '28 Days of Anthroposophy' throughout February, with synchronous and asynchronous events - a study of Rudolf Steiner's *The Threshold of the Spiritual World* in English, German, Spanish and Portuguese with painting, eurythmy and short lectures. 65 participants from 31 countries accepted the invitation to be connected in this way with the Goetheanum in the study of Anthroposophy.

Bringing together different perspectives is also the focus for 2021. 'Human dignity' will be the core theme of the General Anthroposophical Section. Thus, from 7 to 11 July 2021, intercultural encounters of participants from Romance language speakers will take place in the conference 'Alma Humana'. The Michaelmas Conference from 1 to 3 October 2021 will also focus on the theme of 'human dignity'.

Constanza Kaliks, Claus-Peter Röh, Peter Selg

Youth Section – Section for the Spiritual Striving of the Youth

Courage to trust

‘Courage to Trust’ is the title of the portrait of the Youth Section’s work published in January 2021 - a detailed, illustrated report of the work over the last two years.*

During the 2019 pupils’ conference, it was clear to the young people who were responsible for this conference that today courage is necessary! Courage to go one’s own way, courage to stand up for what one is looking for! Courage, an inner place to be found ever anew. It was the year of the great climate demonstrations – globally, the youth made the following issues their cause: the future of all life, the living and shared habitable world, the life and plight of the earth itself as it calls upon us to urgently respond.

When, at the beginning of 2020, staff members of the Youth Section and the Waldorf School Student Council of Germany asked themselves what the theme could be and which students would like for the conference at Easter 2021, it was once again a resounding ‘Trust’! A few weeks after this decision, the corona pandemic hit world society. The social climate intensified in many areas: unemployment and growing poverty where deprivation already existed in normal everyday life, the uprising against long-term discrimination - and then the polarization that the pandemic brought into everyday life.

As if anticipating something, the theme took shape right there - without trust, the climate on earth among people will either become icy or inflammable. The power to make humane conditions possible has to be intentioned. Trust is not an additional quality for human interaction: It is the substance in which human beings thrive.

In the many conversations within the Section’s research project, it resounded again and again: the ‘other’ as the indispensable being and trust as the soil in which life together can flourish.

That young people know this testifies to the reality of their connection to the world; and it is the task of this Section of the School of Spiritual Science to listen and pay close attention to this. Courage to trust in that which is already germinating - in every human being!



Faust I / In Front of the City Gate / People

Two illustrations from the events and work in 2020

‘Bound to Earth - Freedom, Responsibility and Destiny in Times of the Climate Crisis’ was the theme of the conference that took place in February 2020, just as the first reports were coming through from China and soon after from various other countries that a new virus was spreading and presenting us with yet another common challenge.

Is human presence disrupting the earth? Is humanity superfluous even harmful, should we withdraw, make ourselves inconspicuous? How can the presence of humanity become a sustainer of the earth, just as it is unquestionably the earth that sustains humanity?

Of more than 200 young people from many countries and cultures with the most diverse perspectives, the following concerns arose: our interconnectedness with the earth, the mutual interdependence of earth and human beings, the earth that sustains and enables us, nature which we are eradicating and

* Portrait of the Youth Section 2019 – 2021
https://www.youthsection.org/wp-content/uploads/2020/12/tlb_web_.Portrait_YouthSection-2019-2021_compressed.pdf



Faust I / In Front of the City Gate / People

destroying. Equally as present at this conference was the search for sustainable solutions.

The vantage points for looking at these questions were manifold. The freedom, the dependence, common destiny and the fact that no simple answer can be given is no reason not to take on the responsibility with courage from wherever each one of us is. And should courage fade, the common reflection on the needs of the earth can be a source for renewing courage.

‘(Re)Search in Times of COVID-19’^[*] was the theme that the Youth Section’s research project undertook from April 2020 onwards, in addition to the work already underway. Monthly meetings were held using digital media. In many places, this was the only way to interact with other young people in the very strict lockdown conditions.

The aim was to question the present time, to think about the future and to aspire towards it together. At each meeting, the focus was on a specific question posed to all participants, which was formulated by one of the participants. This question accompanied everyone through four weeks. Thoughts and discoveries could be exchanged digitally at any time and during the meeting with anyone and everyone. Their own experience of having lived with the question was reflected upon.

Beyond the physical separateness, this provided the opportunity to experience connectedness as something substantially real, as an ever-new and renewing reality that human beings are able to create.

Constanza Kaliks

* <https://www.youthsection.org/latest-post/research-in-times-of-covid-19/>

Field of work: BECOMING HUMAN in Healing

Medical Section

A comprehensive picture of the pandemic and COVID-19 disease

2020 brought with it the challenges of the COVID-19 pandemic. The Medical Section worked on a comprehensive approach to knowledge of this pandemic, combining significant suggestions from Rudolf Steiner's lecture of 7 April 1920 from *Spiritual Science and Medicine* (GA 312) with a wealth of contemporary scientific publications, and medical and nursing experiences with COVID-19 patients. Intersectional collaboration has also been important, for example with the Section for Mathematics and Astronomy and in the retreats of the Goetheanum Leadership.

Thesis-like, this insight can be summarized as follows:

The pandemic was feared by infectious disease specialists several years in advance in all its detail. It was created by human activity.

The outbreak is a consequence of humanity's treatment of the animal kingdom, which can no longer be continued in this way and is an expression of the interaction between mechanistic natural science, which ignores the animal soul and the essence of life, and maximizes economic benefit at the expense of the earth's natural biodiversity. COVID-19 is an expression of an ecological crisis and calls for a new life science and a sustainable, associative-networked economy, as it is being developed at the School of Spiritual Science.

Rudolf Steiner's statements on cosmology on the significance of solar activity in relation to viral pandemics has been impressively confirmed with COVID-19 regarding the timing of the outbreak. The pandemic occurred during a 200-year *solar minimum* activity connected to a conjunction of the upper-solar planets Mars, Jupiter and Saturn, as was precisely described by Rudolf Steiner on 7 April 1920. This connection is supported by current virological work, which also predicted a possible pandemic outbreak due to weak solar activity and correspondingly strong cosmic

radiation. COVID-19 thus proves that humanity needs to be much more aware of the connection between the earth's living phenomena and its cosmic environment.

The Medical Section played a decisive role in developing a stage-appropriate, integrative therapeutic approach to COVID-19 with anthroposophical remedies and external applications as early as March 2020, which has been continuously optimized. From a preventative point of view, all aspects - from vaccination to nutrition to the importance of meditative practice - were publicly presented in spoken and written form. Worldwide, many COVID-19 patients were successfully treated with an anthroposophic medical approach.

The Medical Section has been intensively involved in the very challenging task of presenting an accurate, globally comprehensive picture of COVID-19 disease from an anthroposophical perspective to the public.

100th Anniversary of Anthroposophic Medicine

The start of the centenary of Anthroposophic Medicine (AM) was marked by our research conference with 200 participants. The content of the project, supported by Rudolf Steiner's *First Course for Doctors*, led to a series of publications, for which Prof. Dr Peter Heusser and Prof. Dr Peter Selg were responsible. The conference was devoted to working on a scientific commentary and current contextualization of Rudolf Steiner's first four lectures on the founding of Anthroposophic Medicine, including the cardiovascular system, nervous system and its close relationship to the development of the digestive tract and microbiome. Speakers included Prof. Dr Branko Furst, Dr Armin Husemann, Prof. Dr Friedrich Edelhäuser, Prof. Dr Peter Heusser, Prof. Dr Peter Selg, Dr Matthias Girke, Prof. Dr Harald Matthes, Markus Sommer, Knut Humbroich, Dr Friedwart Husemann and Georg Soldner.

After three and a half years in preparation by an international group of 20 section co-workers aged between 25 and 40, together with the Medical Section team, and despite Covid-19, our international conference



Faust II / A Laboratory / Mephistopheles, Homunculus, Wagner

with 800 participants celebrated the centenary of Anthroposophic Medicine, 'Crossing Bridges - Being Human', which took place without incident at the Goetheanum for a week in September 2020. In the context of the centenary celebrations, regional celebratory conferences were held almost simultaneously worldwide, partly online, in around 60 countries and networked with the international conference at the Goetheanum. The joint awareness of the

anthroposophical medical movement became the guiding star of each conference and the individual initiatives in all of the countries worldwide was considerably strengthened.

Matthias Girke, Georg Soldner

Field of work: BECOMING HUMAN with Nature

Natural Sciences Section

Be the change that you wish to see in the world!
(Mahatma Gandhi)

‘When you are weak, you are strong!’ Behavioural scientist Jane Goodall uses this Bible verse as a meditation in situations in which she faces obstacles and sometimes hostility. Courage is not needed in times of strength, but rather in times of weakness, when ideals and intentions are in danger of being lost.

Something of this character pervaded our autumn conference – ‘The Climate Needs Us to Change’. It already began when the Section’s staff together with friends of the Section planned the event despite the uncertainties with regard to feasibility and number of participants. They laid out a path that would begin with the earth and cosmos and end with the human being.

At the beginning of the conference, a picture was drawn of the earth and the atmosphere, which in the long periods right up to the time of industrialization were characterized by extremes, but which always moved within living boundaries, in which neither icy cold nor heat could bring life processes to a standstill. Yes, it even seemed as if the earth’s fluctuations enabled all its living beings to develop, leading to a dynamically stable diversity at the end of which man could embody himself. Courage to live, that is what these times could exemplify.

The descriptions were impressive, leading - geologically speaking – in fractions of a second from the frightening disruptions in temperature to the CO₂ concentration of the atmosphere that we are confronted with today. The fact that we do not have to remain victims of these processes, but on the contrary are able to turn them around, was demonstrated most impressively with examples. These included presentations by companies where a change in thinking is taking place that is not only looking for sustainable and resource-saving production methods. They are also question how profits or pension fund money can be invested in such a way that they do not further destroy the environment, and how employees can be convinced to follow the ideals of their company in their private consumer behaviours. Courage in



Faust I / The Witches’ Kitchen / Faust, Witch, Meercats

entrepreneurial action and in one’s own behaviour is needed here.

The last part was an examination of our state of consciousness. It takes courage not to continually minimize personal responsibility. No car journey is short enough, no purchase too insignificant, not to notice that the massive consequences for the climate and the earth arise from the billions of small conveniences. It also takes courage to say goodbye to familiar images. For example, the image of the earth, which is often held in children’s hands, as a blue-green globe is only a partial truth. The invisible part, the atmosphere is part of it, which like the skin of a living being separates the earth from the cosmos, but also connects the earth to it. In our personal spiritual work, this image, in contrast to the insight into our dealings with the earth, can lead to pain and a summoning. However, only when we succeed in not only recognizing the consequences of our actions, but also in taking action streaming from these realizations, do we become the change that changes the world.

Johannes Wirz and Matthias Rang

Section for Mathematics and Astronomy

The Great Conjunction 2020 and the Development of Freedom

At the solstice on 21 December 2020, being the winter solstice 2020 in the northern hemisphere and the summer solstice 2020 in the southern hemisphere, the brightly shining planet Jupiter and the planet Saturn that appears as a warm light met again at a distance of only one fifth of the diameter of the full moon. This so-called Great Conjunction of the two upper-solar planets Jupiter and Saturn only takes place every 20 years or so, and this year, it was particularly characterized by the fact that it fell exactly on 21 December and took place against the background of the transition from the zodiac constellations of Sagittarius to Capricorn.

In the northern hemisphere, 21 December is the shortest day and the longest night. Up to 21 December, the length of the day decreases and after 21 December it increases again. In a sense, the old solar year comes to a close on 21 December. The winter solstice marks the changing point and after 21 December the new solar year begins. The Great Conjunction 2020 therefore also coincided with the moment of change from the zodiac constellation Sagittarius to the zodiac constellation Capricorn. Spatially, Jupiter and Saturn met on 21 December against the backdrop of this transition zone from the zodiac constellation Sagittarius to the zodiac constellation Capricorn. What happened in time also became a spatial phenomenon. That is what is special about this Great Conjunction.

What then might this particular constellation indicate? If we add the third upper-solar planet Mars

and its encounters with Jupiter and Saturn, the Great Conjunction 2020 is augmented by the conjunctions of Mars with Jupiter and with Saturn before 21 December 2020:

20 March 2020: conjunction of Mars and Jupiter,

31 March 2020: conjunction of Mars and Saturn.

And again by the conjunctions of Mars and Saturn and Mars and Jupiter after 21 December 2020:

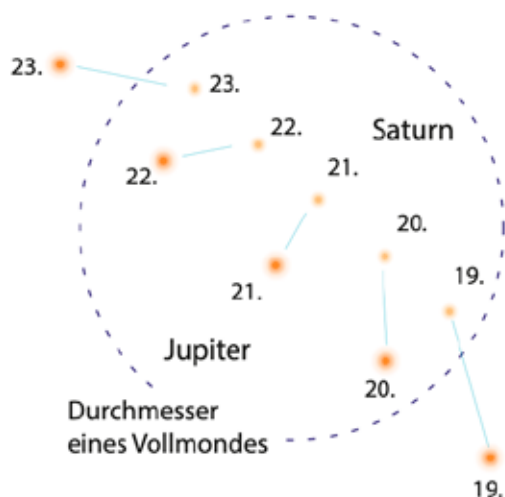
4 April 2022: conjunction of Mars with Saturn,

29 May 2022: conjunction of Mars with Jupiter.

The first wave of the Corona pandemic began with the conjunctions of the three upper-solar planets in March 2020.* The second wave of the Corona pandemic - that is how it looks at present - has arranged itself chronologically around the Great Conjunction. As an inner picture, which must first be compared with the factual development in the course of next year, and which is here not meant as a prediction, it can be imagined that the Corona pandemic will occupy us until April/May 2022.

In his lecture on 27 July 1923 ** Rudolf Steiner explained how the inner planets Moon, Mercury and Venus mediate destiny-determining forces to the human being. 'By contrast, Mars and especially Jupiter and Saturn, and if a human being has the right relationship to them, act as *liberating* factors. They wrest the human being from what is determined by forces of destiny and make him or her into a free being'.***

Against the backdrop of this statement and in view of the recent synchronicity of the conjunctions of the upper-solar planets on the one hand and the development of the corona pandemic on earth including the man-made public health policy measures against the pandemic on the other, a new forward-looking thought or rather a new forward-looking question and task comes to mind. Does the Great Conjunction 2020 with all its imagery not point to a new step in the development of freedom on earth? If new tasks are to be taken up by people out of their own free will, it is only natural that this will at first not succeed



* Cf. Oliver Conrad: "Comparing the Constellations of the Corona Pandemic and the Spanish Flu". Eds. Ueli Hurter, Justus Wittich, in *Perspectives and Initiatives on the Times of Corona*, Dornach 2020.

** Cf. GA 228, lecture 'The Spiritual Individualities of the Planets' by Rudolf Steiner in Dornach on 27 July 1923, Dornach 2002.

*** *ibid.*



Faust I / Night / Faust in the Study

and that old forces will want to occupy the new territory, or that distorted images of the new tasks will at first push their way to the fore. All this must be taken into account to enable the taking up of new tasks in freedom in a way that is fair and just to the individual human being, to global civil society and to the planet earth.

The Great Conjunction webinar series

The Section for Mathematics and Astronomy held a four-part webinar series on the Great Conjunction in

December 2020. Dr Hartmut Ramm and Wolfgang Held each gave a German-language talk online, Alexander Murrell and Mary Stewart Adams each gave an English-language talk. The subscription webinars were attended by over 500 paying visitors from Europe, Africa, Asia, America and Australia and are still available in the Media Library of the Section.*

Oliver Conradt

* <https://mas.goetheanum.org/en/event/working-groups/webinar-the-great-conjunction>

Section for Agriculture

The ecologically integrative approach of biodynamic agriculture - a future-oriented approach to preventing epidemics?

COVID-19 was already visible on the horizon as a threat at the large agricultural conference in February 2020, and then the first wave of COVID-19 spread throughout the world changing everyone's daily life, causing a more dramatic situation than could have been imagined.

Maybe the Corona crisis surprised some of us, but for people working in agriculture and with nature, it was in principle not a big surprise. Since the BSE crisis at the beginning of 2000, there has been a new epidemic almost every year in animal husbandry (bird flu in ducks, swine flu, and so on) or in the plant world. On the one hand, we are experiencing a strong increase in infectious diseases, on the other hand, a general weakening of these living creatures. Both are caused by the destruction of their natural environment, by the stresses of climate change and pollution. In addition, various studies show that the reduction of biodiversity is accompanied by an increase in infectious diseases. Our environment is really sick!

What does this situation say about our relationship to nature, especially with regard to agriculture? And how can the biodynamic approach open up ways of healing this situation?

First of all, one recognizes that this attitude towards nature is often the dominant one: that we regard plants, animals and the earth as resources to be used and commercialized as we see fit. This seems particularly true in the case of COVID-19. It is now believed that the coronavirus originated in industrial fur farming. Is it possible to develop an attitude of partnership with nature, to feel part of it and thus find a positive, inclusive and loving relationship with it?

How can healthy living relationships emerge from this attitude? With his organismic approach, Rudolf Steiner draws our attention to the fact that all living beings, especially microorganisms, are cells or organs of larger organisms, these in turn are landscape organisms, and large landscape organisms are organs of the earth organism. If landscape organisms are wounded and cannot heal, many complex natural cycles between soil, microorganisms, plants and animals are destroyed. The microorganisms, be they

bacteria, viruses or even funguses can then develop on their own unchecked and become pests. This is because they are no longer integrated into a super-ordinate landscape organism.

Thus, in biodynamic agriculture, instead of unilaterally aiming at the elimination of germs and parasites, the first attempt is – although it may at first seem surprising – to design the farm as an organism so that it can accommodate the whole diversity of plants, animals and micro-organisms, as a basis for greater resilience: not by eradication, but by integration into complex ecological cycles that favour self-regulation.

The goal is to create landscape organisms that allow a place for every species. And in this context, it is important to develop a new relationship with animals.

This forward-looking approach of an 'inclusive ecology and agriculture' was presented and discussed in different formats as part of the Section's work.

The Agricultural Conferences 2020 and 2021

The conferences of the two consecutive years could not have been more different. In 2020, over 900 people gathered at the Goetheanum, with sunny warm winter weather, an outdoor art installation, moments in the Great Hall with the utmost concentration and involvement that erupted in powerful standing ovations and night coffees until dawn. The theme 'The Spiritual in Agriculture' was inviting and open to new perspectives on the 'old' agriculture ... in short, it was a festive, profound occasion at the Goetheanum for the worldwide biodynamic movement. Everyone could come, except our friends from China who were already affected by the COVID-19 situation and were only able to be present online.

In 2021, there was not a single guest at the Goetheanum, during freezing cold winter days, nature art displayed itself in the form of snow and ice in front of the building and an open stage in the empty Great Hall, which had now been converted into a recording studio. The speakers spoke into cameras, with an empty hall as a backdrop, no night coffees and the theme 'Breathing with the Climate Crisis – ecologically – socially – spiritually' anxiously asked of the near future – will we manage to bring about the necessary changes? In short, a 100% digital conference, which had only one point of physical crystallization at the Goetheanum, and by means of which



Faust II / Act 2 / Classical Walpurgis Night, Conversation Mephistopheles and the Dryad

the Goetheanum had grown to a considerable size through a conference community of 1,300 people from 63 countries. Very many people could now participate - people who had never been able and would never be able to travel to the Goetheanum in Switzerland. However, now through this format many regional meetings between farmers and young people were encouraged, spontaneous workshops arose with circles of participants who would otherwise never have met, all with a great sense of gratitude that the Goetheanum had had the will to open up such digital meeting spaces. The Youth Section and the Section for Agriculture organized this conference together.

What kind of conference will we have in the future? Will there be a return to physical meetings only? Will there now always be a digital version of the conference? What does this mean for the Sections, for the Goetheanum, for the biodynamic movement?

Jean-Michel Florin, Ueli Hurter

Staff at the Goetheanum

On the following double pages you see a gallery of the staff members of the Goetheanum. About half of the staff are represented with a portrait. These portraits are not of high quality, but selfies from a screen shot or smartphone. Why this kind of representation? This gallery of individual portraits is an expression of our real situation at the Goetheanum. Many of us are on short-time work and working from home. We don't meet often and when we do, it is often in zoom sessions. It is the same with us as in most places in the world; we live in a half real and half virtual world. This is new and we all hope it will soon be over. But our work has never rested, to which this annual report seeks to bear witness. The picture series of the new Faust production, which runs through the whole issue, shows vibrant life at the Goetheanum.





Field of Work: BECOMING HUMAN through Art

Section for the Performing Arts

Between reinvention and resignation

For the performing arts, for the contemporary arts, the year 2020 represented the greatest disruption of the last decades. It is not yet possible to say whether this development will continue and permanently damage the vitality of the arts or whether this process will result in a transformation. In any case, everywhere, in education, in therapy, in the mediation of art and on stage, very different conditions prevail now than before. Many other sections are on the upswing at this time because their fields of activity are in particular demand under these particular circumstances. We as the Section for the Performing Arts are losing ground at the moment - but no one can say at this time whether this loss will lead to a negative development overall or whether it will prove to be positive in the long run.

In some cases, personal destinies have been presented with extremely large challenges, enormous difficulties which have to be overcome. In our sector, many colleagues work as freelancers, who were quickly disadvantaged by the on-going regulations, as they don't fall within the conditions of any of the income-support schemes. In addition, when one's own working space collapses, one's sense of life feels severely attacked.

In the Eurythmy Trainers' conference, which took place at the beginning of January this year via video conference, we reported to each other in written form about the difficulties we have been encountering. Orally, however, we described where we had learned something new under the challenges of the times.

It became clear that above all we have gained flexibility and how a feeling of gratitude has so strongly developed. Flexibility is not only evident in daily organization, but also in our inner alignment, the throwing out of long-held convictions, the re-creation of methods, the complete reshaping of practices that have been lived and used for a long period of time. We experience gratitude for the fact that we can meet each other, that we are close to each other



Faust II / Act 2 / Classical Walpurgis Night,
Mephistopheles and the Phorcyads

in our humanity, that we have art, that we can do eurythmy, that we have anthroposophy. Every time we meet each other, there is the feeling that this could perhaps be the last time for a long time that we find each other in this way - this makes these moments very precious.

Similar experiences have been reported by our colleagues from the fields of drama, music and puppetry. The daily balancing act sometimes goes so far that, on the one hand, our profession as such is almost in danger of being dispensed with and, on the other hand, we reinvent our professional possibilities as if we were beginning to explore anew the potentials available to us.

Finding the inner balance between reinvention and resignation - this is the high-wire act in which we are currently practising not to fall, but to develop further.

Stefan Hasler



The Goetheanum Stage

'Tis I, come, follow me! (Faust)

The year 2020 had a very special signature for the Goetheanum Stage. Culture represents the area of our society that depends on either being able to hold events or not. In the course of the last year, we had a wide variety of experiences in this regard. Looking back, we dealt with every new situation in a very 'sporty' kind of way, always looking ahead and continually trying to invent something new. From the current perspective, this sounds almost heroic, given that the lockdown was implemented so radically that we were forcibly made incapable of performing in any normal way.

The first months of 2020 featured great diversity and were very successful. In addition to many different eurythmy performances and guest performances, rehearsals for the *Faust* production began. The building was buzzing, there was an incredible amount going on. One conference replaced the other, and throughout, the performing artists were called upon

to contribute something. We were part of the action. Today, by contrast, conferences are held online and the stage space is also used for these. Yet, the eurythmists, speakers, actors and musicians have no place in these and are de facto at home with occasional part-time work.

When the first lockdown occurred, we were - like everywhere else - very uncertain about how to deal with it socially - the discussions at that time about the question of wearing masks almost seem funny today. After the initial shock, we decided that we would definitely perform *Faust* in the summer. Our slogan was, 'We are going to perform!'. So rehearsals went ahead and after a short while, backstage, nobody thought about the times we were living through, while in the front of the building, which was closed, almost no-one was to be seen. The building tilted eastwards, as it were, because of the unequal distribution of people working in it.

Then, in the summer, there was a joyful period when a somewhat delayed *Faust* premiered with 600 people in the hall which was followed by subsequent cycles of 400 people allowed in each performance. Whether in the auditorium or on stage, everyone was there with a growing sense of joy and attentiveness, every hour of shared experience was celebrated. The theatre was alive in an incredibly intense and newfound way. What a great feeling of happiness there was for all of us to be able to bring the new *Faust* into the world like this.

In autumn, the eurythmy ensemble worked on the next programme, a programme that was to go on tour - in January and February 2021. We would have been on the road somewhere in either Germany, France, Austria or England every weekend, representing the cultural work of the Goetheanum. In terms of content, we worked primarily with music and kept the related texts rather short. This resulted in intense rehearsal work, interrupted by various conferences, such as the large medical conference, at which eurythmy was able to offer many contributions, from the Foundation Stone verse to the 'Rays of Light' programme. Here, too, there was an increased awareness of precious moments of stillness, of absolute openness, which was particularly evident, for example, after a performance of the *Foundation Stone Verse*. This continued until October 2020. On the last weekend of the month we performed *Faust* again, this time with an audience of 650 people. The next day a new ruling was ordered - that all further events of any kind had to be limited to 30 participants.



Faust II / Act 1, A Pleasant Landscape / Elves

So we performed in front of small audiences with many eurythmists on stage and our five musicians. This always created a very intense and concentrated atmosphere in which every single member of the audience felt – ‘This is really happening to me!’ I am called upon to be present as much as possible in order to be able to completely absorb what is being presented in all its complexity. On stage, we had the experience that even such a large-scale performance can become very personal by speaking directly to these 30 people in the audience.

In late autumn, the Goetheanum Leadership decided to begin rehearsals for the *Mystery Dramas* despite the uncertain situation and to engage the freelance actors and actresses full time for this, even though we did not know whether we would actually be able to perform them. We wanted to send a clear signal for the Arts at a time when state theatre houses had already been closed.

Shortly before the start of rehearsals, we knew that in the canton of Solothurn the thirty-people rule would remain in place with regard to audience numbers. So

the team of directors developed a new version overnight, so to speak, with selected scenes that were to be performed simultaneously in three rooms; the audience was to circulate from one room to the next, so that the entire performance would have taken place for three times 30 spectators. This would have been an exciting experience for the performers - what would it be like to play the same scene three times in a row and then immediately afterwards play the next section? We rehearsed this with great joy right up to our dress rehearsal.

Then a complete lockdown was announced! After three days of discussion within the ensemble, we decided, first, to perform all four *Mystery Dramas* during the Christmas days completely without an audience and to record excerpts on film, and second, to document on film how we worked on these scenes, expanded by conversations and backstage scenes. In this way, many people who would never have been able to travel to Dornach in their lifetimes were able to see these dramas.

Stefan Hasler

Visual Arts Section

Art is the fruit of free human nature. One must love art if one is to understand its necessity for full human life. Life does not force one to love. It only thrives in love. It wants to live its existence in the unconditional element of love.
(Rudolf Steiner)

Art and Digitalization

The foundation and starting point for the direction of work that we as the leadership team took up together in 2020 for the Visual Arts Section was the cycle *Art in the Light of Mystery Wisdom* (GA 275) given by Rudolf Steiner in Dornach in 1914, shortly after the beginning of the First World War. The leadership team consists of Christiane Haid (Leader), Pieter van der Ree, Yaike Dunselman (Architecture), Rik ten Cate (Sculpture) and Barbara Schnetzler (Exhibitions and Sculpture). Here the connection between the members of the human being and the individual genres of art with their respective forces and activities was worked on and is being worked on. This theme was preceded by a lecture on 'Art and Technology', the task of art as a human activity that balances technology. This theme is highly topical today against the backdrop of digitalization and transhumanism and which had already at that point been formulated as a central task for us.

For us, formulating these questions were the essential starting point for our conference concept for the Ascension Conference 2020. Unfortunately, the conference could not take place due to the Corona measures. However, the approach is so fundamental that we are still continuing to pursue it in the individual groups - architecture, sculpture, painting, art of jewellery, graphic art, and so on – thus renewing the work of the Section and making it the theme for our next conferences. In this sense, in the coming years we would like to work on, in joint and individual research, the question raised by Rudolf Steiner of how the individual sheaths of the human being through their respective different interplay give rise to the individual genres of art, which deepens *the task of art as vitalizing and enlivening forces for the human being*. For us, this approach offers the possibility of defining the significance of the arts in their power to balance the effects of digitalization more closely in connection with the other fields of work of the Sections of the School of Spiritual Science and to deepen cooperation.

Exhibition: 'Departure into the Unknown: Art in the Times of Coronavirus'

When the lockdown in March 2020 made our plans impossible for Ascension Day 2020 for the first major art conference on the theme 'The Human Being Mirrored in the Arts - Art in the Age of Digitalization and Transhumanism', the idea arose to invite artists to make their works created during the Corona period available for an exhibition at the Goetheanum from July 2020*. The invitation, which was also circulated in the press, triggered a surprisingly large response. 52 artists from Europe and overseas participated with 82 works in the exhibition 'Departure into the Uncertain - Creating Art in Times of Corona', which was shown at the Goetheanum from 4 July to 8 November 2020. It was curated by Barbara Schnetzler, member of the leadership team for the Visual Arts Section, and documented in the Michaelmas issue of the quarterly periodical *STIL. Goethanismus in Kunst und Wissenschaft* (in German only, translated 'STIL Goethanism in Art and Science'). *STIL* is the voice for the Visual Arts Section and Section for Literary Arts and Humanities. Single issues and/or subscriptions can be ordered from abo.stil@goetheanum.ch.

The exhibited works reflect and express in many ways the way we deal with uncertainty, fear and shock, but even more strongly, with hope, impressive experiences with nature, inner peace and concentration, as an intense experience with the possibility for a change in consciousness, as well as the desire for social change. The exhibition has shown how the Goetheanum, through such an open invitation, could become a kind of magnifying glass for mirroring through art, contemporary events. In the exhibits from all over the world, to which each individual artist added a statement, one could perceive the future-orientated potential for the acquiring of art and the transformation of events through art.

The following further exhibitions were possible in 2020: 'Woven Skin', Claudy Jongstra - 'Light of the Earth', Ortwin Pennemann - 'Crossing Bridges - Being Human', a collective exhibition with originals by Rudolf Steiner for the doctors' conference - 'Form from Colour', Elisabeth Wagner.

* <https://sbk.goetheanum.org/en/news-of-the-section/news/singleview/aufbruch-ins-ungewisse-kunstschaffen-in-zeiten-von-corona>



Faust II / Act 5 / Midnight, the Grey Women

Symposium: 'Evolution is us! Joseph Beuys and Rudolf Steiner'

One of the numerous initiatives for 2021 is a symposium from 10 to 13 June on the occasion of the 100th birthday of Joseph Beuys entitled 'Evolution is us! Joseph Beuys and Rudolf Steiner'[[*, to which we have been able to attract distinguished Beuys' researchers and people from Joseph Beuys' close circle: Eckart Foerster, Volker Harlan, Diether Koepplin, Walter Kugler, Johannes Stüttgen, Philip Ursprung (currently Dean of ETH Zurich), Antje von Graevenitz, Rhea Tönges-Stringaris, Theodora Vischer (Senior Curator, Fondation Beyeler), Maja Wismer (Director Kunstmuseum Basel Gegenwart), Wolfgang Zumdick and

others. Together we will explore the thematic lines of Rudolf Steiner's and Joseph Beuys' understanding of evolution as well as the expanded concept of art in its relevance today.

From 19 to 23 July 2021 we will organise an Art Summer Week, especially for students, on the theme of 'Experiences and Ways of Practicing the Arts'. The topics to be worked on there will be developed both in encounter with Rudolf Steiner's artistic work on site and also very practically along the lines of the students' own professional questions and tasks. In the field of architecture, for example, the topic of how a design motif develops into a building project will be worked on with Prof. Pieter van der Ree.

Christiane Haid

* <https://sbk.goetheanum.org/en/news-of-the-section/news/singleview/die-evolution-sind-wir-joseph-beuys-rudolf-steiner>

Section for the Literary Arts and Humanities

'What is grander than gold?' inquired the King. 'Light,'
replied the Snake. 'What is more refreshing than light?'
said he. 'Speech,' answered she.
(Johann Wolfgang von Goethe, *The Fairy Tale*)

About the lost archetypal 'word'

The year 2020 is unimaginable without Corona, first in amazement, then horror, as everyone looked to Asia and finally by trying to ward off what was unfolding there. Our defence mechanisms failed, not only because isolation is not possible today, but also because the behaviour of each individual contributes to what reveals itself as a virus.

The Section for Literary Arts and Humanities took this link between East and West into account unknowingly and in retrospect almost fatefully, beginning its series of events in February 2020 with a conference on the significance of East Asia for contemporary culture. The conference was about the spiritual perception of opposites, and that the thinking upon it together can be a kind of building of bridges across rivers of mistrust, fear and even death. The year ended with a turning to Rudolf Steiner's cycles on the *Gospel of Mark*. This too can be seen as a kind of widening perspective on current events. Rudolf Steiner captures the brief conversation between Peter and Christ in the *Gospel of Mark* – 'And he asked them: "But you, who say you that I am?" Peter answered and said to him, "You are the Christ"'. Thus pioneering 'the 'I' conceived in such a way that we recognise it in its spirituality as 'you', that is the Christ!' The central focus was a study week on Rudolf Steiner's *Occult Science, an Outline*. The emphasis was on working out how the human being can take responsibility not only for himself and the earth, but also for the future course of development of the entire world.

Nurturing that which connects us

This brief look at the quintessence of the conferences at the beginning, middle and end of 2020 points in various ways to the central tasks of the present time, which can be formulated simply like this: How do we meet different cultures, the other person, ourselves, so that our common spiritual origin becomes visible and above all liveable? Linked to this is the question of the human being and what it means to be human. Both topics can be explored from a scientific and an artistic perspective. The literary arts and humanities attempt to bring together both forms of knowledge.

Working with and on language is a necessary prerequisite for this. For language is always an encounter, it leads our being out of isolation and creates connection. It belongs to the physical and the spiritual and weaves in the realms of the soul. It connects the inner and the outer, the earthly and the cosmic.

When we speak, we need our bodily-physical language tools. We breathe in the air from the cosmos, individualize it through our blood and let the used air flow out again. Larynx, pharynx, palate, teeth transform what is basically dead matter into audible sound. At the same time, this language, which needs the body to shape it, extends its organs to the spiritual and ultimately to cosmic space. It transforms what is still undefined, grasps for earthly words what has not yet become, makes it visible, gives it a garment. 'Take my words - that are of the earth - I took them - from the golden wreath of the sun - into consciousness - they are brave - and want - to live', Rose Ausländer says. What the author grasps as if clairvoyantly from her inner space can point to the future. For the earthly and the spiritual appear simultaneously through the word in consciousness - life comes into being as transformation takes place.

Already 100 years ago, Rudolf Steiner formulated that the divisions between people and peoples were becoming stronger and stronger and that the 'unifying element must be consciously cultivated'. Connecting things are created when 'everyone experiences the tangible in their language'. Only in the tangible, in the moving image does the spiritual come alive. This can be trained especially in the artistic words of poetry:

The poet, by avoiding the prose element in speech, and going back to the inner experience, the inner feeling, the inner formation of speech, attempts to return to its inspired archetypal element. One could perhaps say that every true poem, the humblest as well as the greatest, is an attempt to return to the word that which has been lost, to retrace the steps from a life arranged in accordance with utility to times when cosmic being still revealed itself in the inner organism of speech.**

* Rudolf Steiner: „Sprache und Sprachgeist“. In: Ders., *Der Goetheanumgedanke inmitten der Kulturkrise der Gegenwart*, GA 36, Dornach 1961, S. 296–300, hier S. 299

** Rudolf Steiner: *The Alphabet, An Expression of the Mystery of Man*, GA 209, Dornach 18.12.1921. („Nordische und mitteleuropäische Geistimpulse“, 18.12.1921, GA 209, Dornach 1968, S. 106.)

Thus, in an era of 'synchronised external control and adjustment' (Hilde Domin), our precise and truly searching use of the word is a prerequisite for the shaping of a truly human society. It will even prevent civilization from turning into barbarism, as Rudolf Steiner put it.*

Recognizing the human being

The question of precise speaking - which is equivalent to precise listening - is closely bound to the question of being human in an increasingly technically organized world. It was a thread running through the year 2020, as it were: be it with the conference on Rainer Maria Rilke - the poet for whom language serves as a means to make the world more human and to fight against its radicalization and mechanization - or, in the summer with the *Faust* conference. With 'Homunculus' - the artificial little man created by Wagner, the scientist, who through experimentation, awakened to a half fragile life in a glass vial in the presence of Mephistopheles - Johann Wolfgang von Goethe touched on questions of artificial procreation 200 years ago. We live in a 'homunculean age', for the insertion into the womb of a synthetic embryo from stem cells is no longer that far away. In opposition to the artificial human is 'Euphorion', embodied poetry, born from the words of love between Helena and Faust. Signs of his presence, however, can hardly be found in our society today - art and culture are mere marginal phenomena. Both these figures or approaches to the world and to the humanity absolutely belong together. Homunculus and Euphorion are images for processes of creation in becoming human. The one, a being of thought, born of the night and technical space, strives for elemental being, the other a sun being of day, born of the language of the heart in the depths of the earth, longs for the freedom of the air and the heavenly sphere. The one lacks heart and love, the other sensible thought. Taken together, they might form the qualities of the whole human being and become the parable of all dual processes. If we bring these two movements out of their one-sidedness and bring them together, we come to the point where 'hearts are beginning to have thoughts; spiritual fervour is now proceeding, not merely from mystical obscurity, but from souls clarified by thought.' ** People then become truly human.

As a result of the last two years' work on this topic, we were able to publish an anthology on the two conferences on transhumanism: Ariane Eichenberg/Christiane Haid (eds.): *Das Ende des Menschen? Wege durch und aus dem Transhumanismus* (German only - Verlag am Goetheanum, Dornach 2020) ('The End of the Human? Ways through and out of Transhumanism'). It includes contributions from philosophy, anthroposophy, education, medicine, media studies, natural science and art. In all the contributions, it becomes clear that it cannot be a matter of rejecting technology, but of finding a creative way of dealing with it. The technical has to be penetrated with thinking, move us inwardly and be shaped deliberately. Only then is the existence of free human beings possible - a human being who consciously experiences and shapes himself in relation to the cosmos and the earth. This work is not finished - it continues with colloquia on 'Technology and Transhumanism', in which we work across sections on the 'sub-nature' of technology and art as a balancing discipline that strengthens the living.

We are pleased that by taking over the editorship of the periodical *STIL. Goethanismus in Kunst und Wissenschaft* we have a publication voice in which the Section for Literary Arts and Humanities in collaboration with the Visual Arts Section can report from our current research work, conference contributions, exhibitions, interviews with artists, reviews and can transmit glimpses into current events of culture and art.

Christiane Haid, Ariane Eichenberg

Order single issues of the journal 'STIL Goethanismus in Art and Science' or subscribe:
abo.stil@goetheanum.ch

* Ibid.

** Rudolf Steiner: *Anthroposophical Leading Thoughts: At the Dawn of the Michael Age*, GA 26, Rudolf Steiner Press, 1973. („Anthroposophische Leitsätze“, GA 26, Dornach 1982, S. 62).

Field of Work: BECOMING HUMAN in the Social Sphere

Pedagogical Section

2019 was the year of the centenary celebrations of Waldorf Education. From the beginning, the joy of celebration was united with a reflection on the basic impulses of the Waldorf School movement, which produced a diverse picture. A glance into the future was also not lacking and resounded in clear language: the tasks Rudolf Steiner set out in the first lecture of the Teachers' Course were initially implemented and have lost nothing of their relevance.

Thus, equipped with congratulations and multiple resolutions, the year 2020 began. Many educators had undertaken to question their current practice in the sense of Rudolf Steiner's request: '... To-day we must first seek understanding of the human being in his pure, undifferentiated essence. [...] Education is, in essence, love for the human being arising from knowledge of the human being. At the very least, it can only be built upon this.' [7] Teaching should emerge from a kind of 'educated ignorance' in the encounter with the young person in full consciousness and a questioning openness to their development, or in other words: out of love of the human being.

Upheaval in the educational landscape - questioning educational practice

In this soil, the year 2020 created conditions that made it unavoidable to look into current practices. Accordingly, health concerns increasingly determined everyday life of pupils, educational institutions were closed and online teaching spread abruptly and quickly. A 'new' reality emerged that caused much insecurity and hardship. In wide regions of the world, many pupils lost their regular nutrition due to the closure of kindergartens and schools, and hunger spread increasingly among them. The structures for online education were not set up in many places. The longer the lockdowns lasted, the greater the strain put on children and their parents at home.

This meant that the physical well-being of the children and young people was impaired in many places. Fear, isolation and violence intensified the mental distress. Increasing uncertainty of the situation fostered despair and one-sided patterns of explanation and intensified the call for a clearer orientation.

The Section with all its co-partners were also challenged. Friends of Waldorf Education took on the existential level and financially supported educational institutions worldwide.

In the Section, a blog with contributions on self-help was created in a short time. This was an attempt to offer an orientation in the confusing variety of interpretations. Digital media allowed a worldwide exchange at this level that had probably never been as intense in the history of the Waldorf movement.

Looking back at the year 2020, it can be said that an earthquake shook the educational landscape that continues to this day. While the main quake attacked the basic values of educational activity, the many aftershocks affected the social and psychological landscapes continually. Social distancing promoted the tendency to separation. Increased polarization and hardening of positions occurred and prevented the necessary dialogues, which only increased insecurity and sowed doubt. The possibilities that are provided by the living-in and educational institutions, places for the development for children and young people were severely restricted.

Acting in harmony with child and world development

It is time - also in our own kindergarten and school movement - to reflect on the core tasks of educational activity. It is concretely about relationships, it is about the other person and about our relationship to the world. In our time, actions no longer contain any certainty of a pre-existing ethical content. Today's humans have acquired the inner freedom to turn towards each other or the world, or to reject them. This makes reorientation necessary again and again, orientations that override self-centredness, but turn towards the other, towards humanity, and can thereby experience a third, all-encompassing dimension.

Attempting to think about the reverse of one's own convictions and to take the view point of the other person helps us to see our own stance more clearly, also the constraints of our own conditioning. Today, for example, the view that humans are destroying nature is widespread. This leads to the judgement that everything humans do has a negative influence

* Rudolf Steiner: *Education: Science, Art, Religion and Morality*. Lecture 1, GA307. (Gegenwärtiges Geistesleben und Erziehung, GA 307, S. 91.)



Faust I / The Study 2 / Students' scene / Mephistopheles and the Students

on nature, and if humans did not exist, nature could develop healthily. This is a hardened point of view. It is like breaking off, ending the conversation. If people fully respected nature as a partner, in order to reciprocally do justice to each other, the one-sidedness could be overcome and both would flourish.

Teachers and educators want to plan, design and deliver lessons in harmony with the development of children and the world in which they live. The curriculum of the Waldorf school is child-oriented and world-centred. The child should learn about the world, develop a deep interest in it, so that he or she can then become active in the world. Teaching is the ongoing attempt to put the good into action. The truth can be recognized, but the good must be done.

Colleagues need a form of work that does justice to this task. The educational weekly conference is a response to this need. In it, what the individual has worked out and experienced in the classroom is brought into discussion. It is the place where a new

perspective born out of the community of colleagues can emerge. In the best case, by working together in this way, the individual perspectives enable a new orientation.

Children are the great innovators. They bring new impulses into the world. Educators may be their midwives by shaping an environment that facilitates their incarnation. Teaching that is appropriate to the questions of life can eliminate the overload of content that exists today.

We are able to learn to immerse ourselves in the viewpoints of others, ones that cannot be hidden behind a mask. We can look forward to the gaze of the other and learn to endure it. Their gaze gives us insight into their being. For education is in its essence the result of the love that results from an understanding of the human being. That is to say, it can be built on this alone.

Florian Osswald, Claus-Peter Röh

Social Sciences Section

The year 2020 was marked by an incredibly severe disruption especially in social life. The year was dominated by fear worldwide: fear of the virus, of infection, of death. The consequences were and are dramatic. Encounter - touch - closeness - warmth - humanity appears to be in danger. We fear and avoid each other. Social distancing limits closeness, freezes social contact.

Throughout the crisis, social life is being undermined. Children are no longer allowed to play with friends, people are no longer allowed to gather, loneliness, isolation, division and polarization is growing. This applies not only physically and emotionally, but also culturally, politically and economically.

Culturally: Culture has remained in a cycle of silence. It is not important. I may go to work and to the hairdresser, but not to a concert. *Politically:* Decisions come as orders from above. Citizens, even members of parliaments, are circumvented. *Economically:* Many, especially the poorest, have lost their jobs and incomes, but the wealth and profits of the wealthy elite continue to grow.

The Social Sciences Section has been working on ways towards recovery and healing. What are we learning from the crisis? What is the current time asking and what is the world asking of us? What new attitudes, structures and skills do we need to develop? What can we contribute ourselves and how can we support each other?

One of the new capacities being worked on arises from the question: How can we continue to build this worldwide network of positive social thinking and initiatives, if we cannot travel and the hosting of events is continually subject to prohibitions?

Since the Section is not only in Dornach, but everywhere where people unite and dedicate themselves to social questions of the present time. Especially in this Corona time, the work of the Social Science Section has to be a cross-border and worldwide one. So in 2020 we intensified both our inner work, and quite consciously, our relationship to the world.

Virtual travel

So in 2020, I myself was in more countries than ever before, in most of them not physically, but virtually. We overcame our reservations and practised overcoming with spiritual presence and inner warmth, not only outer distances, but also the limitations of an extremely cold, algorithm-driven technology.

For reasons of space, I'll present one illustration of cooperation with people and initiatives from Brazil. A trip with many important activities and events was planned for October 2020. Then because of Corona, the trip was no longer possible. In fact, all events should have been cancelled. However, every single meeting was important to our friends in Brazil. So many people had been eagerly awaiting these lectures, discussions and encounters, and some had been preparing for them for a long time. So we reorganized the events via the internet. We set up a simple, temporary studio in the Section office in Dornach - and then 'hit the road'. For nine days, trips from an apartment to the office became the route between Switzerland to Brazil. In this way, I met politicians, entrepreneurs, activists from numerous civil society initiatives, professors from various universities and disciplines, Monte Azul staff, members of the Social Science Section and other sections, the Executive Council and members of the Anthroposophical Society and movement in Brazil, and many more. These were not one-sided encounters, but were rather often heart-warming, inspiring and intensive exchanges. We were able to consult and agree on our next steps. A wide-ranging and promising potential has emerged from this.

Alongside this, the Section organized online conferences, by illustration, on responsible ownership or on the questions 'Climate' or 'Corona'. What are we learning from the crisis? I taught students in Dornach and Järna, gave lectures at universities, academies, bookshops, parliaments, congresses, had online meetings and webinars, and visited several Waldorf upper schools, partly in person and partly virtually, in



Faust II / Act 1 / The Emperor's Castle: A Spacious Hall with Adjoining Rooms, Masquerade

order to work with the pupils on a deeper understanding of our times and the world, and to help them discover and develop in themselves abilities and points of view for active contemporary relevance in helping to shape the social organism.

Corona has not only limited but also changed our Section's work and prompted us to take new steps. This includes interdisciplinary and transsectional cooperation. This includes a much stronger orientation towards the questions of our times and people. It also includes a substantial increase in our activities and skills in the field of communication. For the first

time the Goetheanum Leadership was able to manifest itself in harmony on the current issues of our time. Lectures and events can be accessed worldwide, people from all over the world can participate fully in our events from their places of residence without the great expense of travel or money. The Goetheanum has had to change and is in the process of doing so, in order to be available and present more and stronger than ever before for people all over the world living in a changed world.

Gerald Häfner

Financial Report

Treasurer's Report 2020

The Goetheanum – supported by Membership

During the course of the last year, many people have taken pity on me regarding my task as treasurer of the Goetheanum. One might be right in thinking so. The Goetheanum as a building was completely closed for a total of four months from mid-March to the end of June and then the weeks before the end of the year. Holding conferences, meetings or artistic performances was burdened with serious conditions and restrictions during the rest of the time. We could have – as per my adopted motto – ‘move forward slowly, stay alert’ (‘„auf Sicht“ fahren’), and be prepared to stop investing at any point, as planning ahead was impossible. By the end of June 2020 alone, we reported to the Canton of Solothurn, the initiator of the closure, a figure of CHF 670,000 in lost revenue. Basically, a quarter of event activity had been cancelled and the associated income had fallen by about 25%. We had to put many employees on short-time work, with full pay, and received only partial compensation.

Well, one could argue, in Central Europe or Switzerland we live in relative luxury compared to other regions of the world: for instance, through the local bank, the canton and the federal government of Switzerland provided the Goetheanum with an emergency loan of CHF 500,000, which we will have to pay back over five years from 2021 with no interest. We also received - looking at 2020 as a whole - an amount of CHF 382,000 as compensation for short-time work salaries caused by the official closure, compared to a total wage bill of CHF 9.4 million. In December, however, the Goetheanum failed in its application to a reimbursement fund set up for cultural institutions in Switzerland, after a six-month elaborate application procedure, because we are not more than 50% exclusively active in the officially-defined cultural arena.

However, the decisive factor in the achievements of last year with regard to our regular income, we owe to the strong support, on the one hand, of our worldwide membership and on the other, the cooperation of staff at the Goetheanum. We gained a slightly higher income for the year of CHF 13.9 million, when compared to the previous year (plus 1.3%). The fact that although membership fees in 2020 remained stable across the 35 national societies and individual member contributions, many a country, with a not-so-small number of members, had themselves suffered from the Corona situation is worth mentioning. Then there is

the fact that a multilingual appeal sent out shortly before Christmas, as a letter to the German-speaking region and online to all reachable members, accompanied by a short video message, ‘generated’ a total of CHF 1.5 million in donations and contributions from individual members and individual branches within 14 days. Beyond money, it is a profound feeling for those responsible at the Goetheanum when in an act of solidarity so many individual people achieve a common purpose with small or large amounts. Finally, the great flexibility of the staff at the Goetheanum, the Sections of the School and the departments of the building and campus contributed to the fact that we were able to react quickly to the prevailing situation, that the FAUST Festival in July and the supplementary event in October were sold out with the permitted number of seats, that numerous guests waived their right to a refund for tickets due to cancelled performances, that expenses for practically all trips around the world and travel expenses for lecturers at conferences were not incurred, and more, meant as a result, that about CHF 0.9 million less was spent with almost the same income as the previous year.

In the area of the extraordinary income (income from the properties, legacies, etc.), the welcome CHF 1.1 million was not enough to alleviate an overall annual deficit of CHF 492,000. We will submit an application to the hardship fund of the canton (which applies to the more than 40 days of closure), but we are uncertain whether this will be compensated.

In terms of the balance sheet, last year we inherited an important historical property of the ‘Dornacher Kolonie’ (built in 1921), which we entered into the balance sheet, but because we do not sell such buildings in Dornach, we immediately adjusted it back to a 1,000 Franc pro Memoria item. A further inheritance via the associated ‘Dotationsverein’ was known about for 20 years, but could only be utilized after the expiry of a retention period. CHF 830,000 was earmarked for a special purpose in the area of documentation at the Goetheanum and was therefore booked to Earmarked Reserves. However, it should be noted here that we are carrying forward a loss of a good CHF 1.1 million, which is only slightly offset by the high reserves for particular purposes. It is therefore important to reduce this carried forward loss as much as possible in the next few years.

Bericht der Revisionsstelle
 an die Generalversammlung der
Allgemeinen Anthroposophischen Gesellschaft
4143 Dornach

Als Revisionsstelle haben wir die beiliegende Jahresrechnung der Allgemeinen Anthroposophischen Gesellschaft, bestehend aus Bilanz, Erfolgsrechnung, Geldflussrechnung und Anhang für das am 31. Dezember 2020 abgeschlossene Geschäftsjahr geprüft.

Verantwortung des Vorstandes

Der Vorstand ist für die Aufstellung der Jahresrechnung in Übereinstimmung mit den gesetzlichen Vorschriften und den Statuten verantwortlich. Diese Verantwortung beinhaltet die Ausgestaltung, Implementierung und Aufrechterhaltung eines internen Kontrollsystems mit Bezug auf die Aufstellung einer Jahresrechnung, die frei von wesentlichen falschen Angaben als Folge von Verstössen oder Irrtümern ist. Darüber hinaus ist der Vorstand für die Auswahl und die Anwendung sachgemässer Rechnungslegungsmethoden sowie die Vornahme angemessener Schätzungen verantwortlich.

Verantwortung der Revisionsstelle

Unsere Verantwortung ist es, aufgrund unserer Prüfung ein Prüfungsurteil über die Jahresrechnung abzugeben. Wir haben unsere Prüfung in Übereinstimmung mit dem schweizerischen Gesetz und den Schweizer Prüfungsstandards vorgenommen. Nach diesen Standards haben wir die Prüfung so zu planen und durchzuführen, dass wir hinreichende Sicherheit gewinnen, ob die Jahresrechnung frei von wesentlichen falschen Angaben ist.



Eine Prüfung beinhaltet die Durchführung von Prüfungshandlungen zur Erlangung von Prüfungsnachweisen für die in der Jahresrechnung enthaltenen Wertansätze und sonstigen Angaben. Die Auswahl der Prüfungshandlungen liegt im pflichtgemässen Ermessen des Prüfers. Dies schliesst eine Beurteilung der Risiken wesentlicher falscher Angaben in der Jahresrechnung als Folge von Verstössen oder Irrtümern ein. Bei der Beurteilung dieser Risiken berücksichtigt der Prüfer das interne Kontrollsystem, soweit es für die Aufstellung der Jahresrechnung von Bedeutung ist, um die den Umständen entsprechenden Prüfungshandlungen festzulegen, nicht aber um ein Prüfungsurteil über die Wirksamkeit des internen Kontrollsystems abzugeben. Die Prüfung umfasst zudem die Beurteilung der Angemessenheit der angewandten Rechnungslegungsmethoden, der Plausibilität der vorgenommenen Schätzungen sowie eine Würdigung der Gesamtdarstellung der Jahresrechnung. Wir sind der Auffassung, dass die von uns erlangten Prüfungsnachweise eine ausreichende und angemessene Grundlage für unser Prüfungsurteil bilden.

Prfungsurteil

Nach unserer Beurteilung entspricht die Jahresrechnung für das am 31. Dezember 2020 abgeschlossene Geschäftsjahr dem schweizerischen Gesetz und den Statuten.

Berichterstattung aufgrund weiterer gesetzlicher Vorschriften
 Wir bestätigen, dass wir die gesetzlichen Anforderungen an die Zulassung gemäss Revisionsaufsichtsgesetz (RAG) und die Unabhängigkeit (Art. 728 OR) erfüllen und keine mit unserer Unabhängigkeit nicht vereinbaren Sachverhalte vorliegen.
 In Übereinstimmung mit Art. 728a Abs. 1 Ziff. 3 OR und dem Schweizer Prüfungsstandard 890 bestätigen wir, dass ein gemäss den Vorgaben des Verwaltungsrates ausgestaltetes internes Kontrollsystem für die Aufstellung der Jahresrechnung existiert.
 Wir empfehlen, die vorliegende Jahresrechnung zu genehmigen.

Santschi & Partner Treuhand AG


 Stephan Wenk
 Revisionsexperte
 Leitender Revisor

 Adrian Schmitt
 Revisionsexperte

Reinach, 12. März 2021

Beilagen:
 - Jahresrechnung (Bilanz, Erfolgsrechnung, Geldflussrechnung und Anhang)

Balance as of 31 December 2020

(all amounts in CHF)	31.12.2020	31.12.2019
ASSETS		
Current assets		
Liquid assets	2'413'824	1'517'127
Receivables		
- third party	323'515	512'135
- affiliated organizations	7'987	12'895
Other current receivables		
-third party	120'596	431'216
Prepaid expenses and deferred charges	449'651	457'700
Total current assets	3'315'573	2'931'073
Non-current assets		
Financial assets		
Loans and long-term receivables		
- third parties	506'118	114'507
- affiliated organizations	0	75'608
Financial interests (cf. appendix note 2)	4'136'467	4'091'442
Fixed assets		
Goetheanum buildings, campus, equipment	1	1
Main Auditorium	1'497'002	1'497'002
Goetheanum renovation (externally funded)	3'084'305	3'084'305
Goetheanum renovation (self-funded)	679'326	679'326
staff accommodation	7'164'351	7'164'350
Total non-current assets	17'067'568	16'706'540
TOTAL ASSETS	20'383'142	19'637'613
LIABILITIES		
Short-term borrowed capital		
Accounts payable		
-third parties	841'358	915'072
- affiliated organizations	21'622	9'986
Short-term interest-bearing liabilities	0	407'517
Other short-term liabilities		
- third parties	58'732	97'406
Deferred income	292'240	1'337'586
Total short-term liabilities	1'213'952	2'767'568
Long-term liabilities (third parties)		
retractable gifts	2'536'538	2'452'539
Goetheanum loan	3'033'636	2'803'016
Construction notes and loans Main Auditorium	1'492'002	1'497'002
Construction notes and loans Goetheanum renovations	3'119'341	2'991'269
Loan staff accommodation	8'049'000	7'005'000
Covid-19-loan	500'000	
Total long-term liabilities	18'730'517	16'748'826
Equity		
Diverse reserves	1'576'238	782'889
Liquid capital		
Result carried forward	-661'669	-1'017'534
Annual result	-475'896	355'865
Total liquid capital	-1'137'566	-661'669
Total equity	438'672	121'220
Total LIABILITIES	20'383'142	19'637'613

Dornach, 10 March 2021 / OC

2020 Profit and Loss Account compared to 2019

(all amounts in CHF)	2020	2019
OPERATING REVENUE		
Membership contributions	3'504'828	3'542'887
Contributions from institutions, non-designated	1'930'299	1'429'340
Non-designated donations	1'399'210	935'210
Legacies	1'084'458	537'000
Donations Goetheanum renovation	2'701	99'164
Designated donations	3'615'627	3'247'083
Contributions and donations	11'537'123	9'790'684
Events, Study and Professional Development	1'571'152	2'177'007
Weekly journal, publications	827'425	718'410
Services	1'072'920	1'078'086
Financial income	11'946	321'269
Net proceeds from deliveries and services	3'483'443	4'294'771
TOTAL OPERATING REVENUE	15'020'566	14'085'455
Expenses Events and Study	-2'304'373	-2'861'677
Expenses services	-2'240'882	-2'353'053
Maintenance building, campus, fixtures	-1'176'042	-1'113'263
Financial expense	-208'916	-227'216
Expenses from services	-5'930'212	-6'555'209
GROSS RESULT	9'090'354	7'530'246
Staff salaries incl. social benefits	-9'376'681	-9'924'501
OPERATING RESULT	-286'327	-2'394'255
Staff accommodation		
income	1'292'447	1'338'748
expenses	-668'469	-698'158
	623'978	640'590
Benefits for retired staff	-210'295	-221'588
Extraordinary processes and those not relating to this accounting period		
income	348'210	324'936
income from property sales	0	2'223'024
expenditure	-158'112	-455'864
	190'097	2'092'097
NON-OPERATIONAL RESULT	603'780	2'511'099
Operational result	-286'327	-2'394'255
Non-operational result	603'780	2'511'099
ANNUAL RESULT BEFORE RESERVES CHANGES	317'453	116'843
Withdrawals from reserves	237'303	443'431
Deposits in reserves	-1'030'651	-204'410
ANNUAL RESULT AFTER RESERVES CHANGES	-475'896	355'865

Dornach, 10 March 2021 / OC

Cash Flow Statement 2020 compared to 2019

(all amounts in CHF)	2020	2019
CASH FLOW FROM SOCIETY ACTIVITIES		
Annual Loss or Annual Profit	-475'896	355'865
Depreciation	75'608	26'072
Change in reserves	793'349	-239'022
Cashflow	393'061	142'915
Change in current receivables	504'245	136'916
Change in prepaid and deferred expenses	8'049	-171'874
Change in current liabilities	-100'849	196'294
Change in accrued expenses and deferred income	-1'045'347	486'036
Total cash flow from Society activities	-240'840	790'287
CASH FLOW FROM INVESTMENT ACTIVITIES		
Investment in financial assets and participating interests	-436'635	-6'600
Disposal of financial assets and participating interests	0	2'871
Investment in tangible fixed assets	-1	-326'512
Disposal of tangible fixed assets	0	68'090
Total cash flow from investment activities	-436'636	-262'151
CASH FLOW FROM FINANCING ACTIVITIES		
Cash inflows from short-term and long-term borrowings	1'986'692	480'863
Cash outflows from long-term borrowings	-412'517	-1'312'451
Total cash flow from financing activities	1'574'174	-831'589
TOTAL CASH FLOW	896'697	-303'452
Balance at start of financial year	1'517'127	1'820'579
Balance at end of financial year	2'413'824	1'517'127
Change in cash and liquid assets	896'697	-303'452

Dornach, 10. März 2021 / OC

Allgemeine Anthroposophische Gesellschaft

Anhang zur Jahresrechnung

1. Allgemeine Angaben

<u>Name:</u>	Allgemeine Anthroposophische Gesellschaft (bekannt unter dem Kurznamen Anthroposophische Gesellschaft)
<u>Rechtsform:</u>	Im Handelsregister eingetragener Verein
<u>Sitz des Vereins:</u>	Rüttiweg 45, 4143 Dornach, Schweiz
<u>Zweck:</u>	Die Gesellschaft verfolgt ihre Aufgaben und Ziele nach dem ihr von Dr. Rudolf Steiner vorgeschlagenen und an der Gründungsversammlung am 28. Dezember 1923 von den Mitgliedern einstimmig angenommenen Gründungsstatut. Diesem Gründungsstatut entsprechend obliegt ihr die Aufgabe der Pflege künstlerischer, wissenschaftlicher und erzieherischer Bestrebungen im Sinne des Goetheanum als Freie Hochschule für Geisteswissenschaft.
<u>Mitglieder des Vorstandes:</u>	Dr. Matthias Girke, Ueli Hurter, Dr. Constanza Kaliks, Justus Wittich
<u>Revisionsstelle:</u>	Santschi & Partner Treuhand AG, Reinach

2. Buchführungs- und Bewertungsgrundsätze

Die Buchführungs-, Bilanzierungs- und Bewertungsgrundsätze richten sich nach dem schweizerischen Gesetz, insbesondere der Artikel über die kaufmännische Buchführung und Rechnungslegung des Obligationenrechts (Art. 957 bis 962 OR) sowie nach den statutarischen Bestimmungen.

<u>Erfassung und Bilanzierung</u>	Sämtliche Geschäftsvorfälle sind in den Büchern der Allgemeinen Anthroposophischen Gesellschaft erfasst und am Abschlussstag gemäss den einschlägigen Richtlinien bewertet.
<u>Umrechnung von Fremdwährungen</u>	Bei Spendeneingängen in Fremdwährung wird der Betrag mit dem Monatsdevisenkurs der eidgenössischen Steuerverwaltung umgerechnet und in CHF in der Buchhaltung abgebildet. Monetäre Vermögenswerte werden am Bilanzstichtag zum vorgegebenen Kurs der eidgenössischen Steuerverwaltung bewertet. Wechselkursdifferenzen werden über die Erfolgsrechnung verbucht.
<u>Wertschriften</u>	Wertschriften werden nach ihrem Verkehrswert bewertet.
<u>Beteiligungen</u>	Beteiligungen werden nach dem Nominalwert (Weleda) bzw. nach dem Niederstwertprinzip bewertet. Die 3'274 (Vorjahr 3'238) Weleda Partizipations-scheine mit Nennwert CHF 500.00 wurden im Berichtsjahr 2020 (wie im Vorjahr) mit CHF 800.00 bewertet. Der Steuerwert der Weleda Partizipations-scheine per 31.12.2019 betrug CHF 758.00 (31.12.2018 CHF 823.00).
<u>Nahestehende Betriebe</u>	Weleda AG, Hestia Genossenschaft, Vital Speisehaus AG, Buchhandlung am Goetheanum, Verlag am Goetheanum.
<u>Sachanlagen</u>	Die Bilanzierung erfolgt zu Anschaffungskosten abzüglich Abschreibungen.
<u>Wertberichtigungen und Rückstellungen</u>	Für alle am Bilanzstichtag erkennbaren Risiken werden nach dem Vorsichtsprinzip Einzelwertberichtigungen und Rückstellungen gebildet.
<u>Steuern</u>	Das Goetheanum resp. die Allgemeine Anthroposophische Gesellschaft, Dornach, ist von den Steuerbehörden des Kantons Solothurn als gemeinnützige Institution anerkannt und ist damit von der direkten Bundes-, Staats- und Gemeindesteuer befreit, wie auch von der Handänderungs-, Erbschafts- und Schenkungssteuer.

3. Erläuterungen zu Positionen der Bilanz und Erfolgsrechnung

In den Forderungen aus Leistungen Dritte ist eine pauschale Wertberichtigung von CHF 50'000 (Vorjahr CHF 50'000) berücksichtigt.

4. Mitarbeitende

Am Goetheanum arbeiteten am 31.12.2020 217 Mitarbeiterinnen und Mitarbeiter. Davon waren 115 Frauen und 102 Männer. Von den Frauen waren 72 in einem Vollzeitarbeitsverhältnis und 43 arbeiteten als Teilzeitangestellte. Bei den Männern arbeiteten 79 in einem Vollzeitarbeitsverhältnis, 23 arbeiteten in einem Teilzeitarbeitsverhältnis.

5. Wesentliche Beteiligungen

Weleda AG, Arlesheim	Herstellung und Vertrieb von Anthroposophischen Arzneimitteln und von Naturkosmetika	Aktienkapital CHF 4'750'000.-- PS-Kapital CHF 9'500'000.--	Anteil Aktienkapital 31.94% Anteil Stimmen 41.18% Anteil PS-Kapital 17.23% Anteil Kapital total 22.14%
Hestia Genossenschaft, Dornach	Betrieb von Verpflegungs- und Unterkunftsstätten am Goetheanum	Genossenschafts- kapital CHF 400'000.--	Anteil Kapital 100.00%
Vital Speisehaus AG, Dornach	Betrieb von Verpflegungsstätten, insbesondere Betrieb des Speisehauses.	Aktienkapital CHF 600'000.-- PS-Kapital CHF 150'000.--	Anteil Aktienkapital 41.67% Hestia Aktienkapital 50.00% Anteil PS-Kapital 100.00%

6. Verbindlichkeiten gegenüber Vorsorgeeinrichtungen

Alle Mitarbeiter sind bei der Stiftung Abendrot, Basel, nach den gesetzlichen Bestimmungen versichert. Der Deckungsgrad bei der Stiftung Abendrot per 31.12.2019 war zum Publikationszeitpunkt noch nicht endgültig bekannt. Er belief sich am 30.11.2020 auf 114.3 % (Vorjahr per 31.12.2019: 113.03 %). Bestehende Arbeitgeberbeitragsreserven werden nicht aktiviert, für wirtschaftliche Risiken würden hingegen Rückstellungen in der Bilanz gebildet. Per 31.12.2020 bestehen Verbindlichkeiten gegenüber der Stiftung Abendrot in der Höhe von CHF 85'168.40 (Vorjahr CHF 101'375.15).

Die Stiftung Abendrot hat 6 Liegenschaften der Gesellschaft gegen Grundpfandsicherung im Umfang von CHF 1'445'000.00 (Vorjahr CHF 1'445'000.00) finanziert.

7. Verpfändete Aktiven

Der Versicherungswert derjenigen Liegenschaften, welche unter der Bilanzposition 'Mitarbeiterwohnungen' zusammengefasst sind, liegt deutlich über dem Bilanzwert von CHF 7'164'351 (Vorjahr CHF 7'164'350).

Auf den Gebäuden mit Mitarbeiterwohnungen bestehen per 31.12.2020 Hypothekarkredite über insgesamt CHF 8'049'000.00 (Vorjahr CHF 7'005'000.00). Insgesamt sind 19 Liegenschaften (Vorjahr 18) mit einem Buchwert von CHF 4'586'069.20 (Vorjahr CHF 4'534'209.20) belastet. Von diesen Hypotheken sind CHF 7'929'000.00 (Vorjahr CHF 6'750'000.00) Bankdarlehen oder Darlehen von Stiftungen, von Privaten kommen CHF 120'000.00 (Vorjahr CHF 255'000.00).

Das Goetheanumgebäude ist frei von Bankschulden. Es bestehen lediglich gegenüber Mitgliedern Verbindlichkeiten in Form von Darlehen und Baubriefen entweder aus dem Saal-Neubau oder aus Bauspendenaufufen zur Erneuerung des Goetheanum.

Als Sicherheit für ein Darlehen über CHF 670'000.00 (Vorjahr CHF 750'000.00) von einer Stiftung wurden 1'452 Namenspartizipationsscheine der Weleda AG verpfändet.

8. Eventualverbindlichkeiten

Es gibt ehemalige Mitarbeiterinnen und Mitarbeiter vom Goetheanum, die bei der zweiten Säule nicht lange genug versichert waren und jetzt nicht von der Rente leben können. Die Allgemeine Anthroposophische Gesellschaft richtet zum Teil in solchen Fällen eine freiwillige Zusatzleistung aus. Im Jahr 2020 wurden auf diese Weise CHF 210'295.20 (Vorjahr CHF 221'588.00) exkl. Arbeitgeberbeiträgen ausgegeben und damit 15 Personen (Vorjahr 17 Personen) unterstützt. Bei einer durchschnittlichen Lebenserwartung in der Schweiz von 85.0 Jahren bei Männern und von 87.7 Jahren bei Frauen ergeben sich für die kommenden Jahre Eventualverbindlichkeiten in der Höhe von ungefähr CHF 1.4 Mio. (Vorjahr CHF 1.6 Mio.).

9. Honorar der Revisionsstelle

Dienstleistungen	2020	2019
Revisionsdienstleistungen inkl. MWST	26'171.10	25'955.70

10. Gliederung Erfolgsrechnung

Die Erfolgsrechnung wird in einen betrieblichen und einen nicht betrieblichen Bereich aufgeteilt. Der betriebliche Bereich umfasst alle laufenden Einnahmen aus Beiträgen, Spenden sowie Lieferungen und Leistungen abzüglich der Aufwendungen für die Leistungserbringung und die Mitarbeiterereinkommen. Der nichtbetriebliche Bereich umfasst Aufwendungen und Erträge, die nicht direkt mit dem aktuellen Betrieb der Gesellschaft in Verbindung stehen, wie den Erfolg aus Mitarbeiterwohnungen, die Leistungen für pensionierte Mitarbeiter sowie ausserordentliche und periodenfremde Vorgänge. Die beiden Bereiche zusammen führen zum Jahresergebnis vor Veränderung der Rücklagen. Da die Rücklagen ein Teil des Eigenkapitals darstellen, sind erfolgswirksam verbuchte Veränderungen der Rücklagen separat ausgewiesen.

11. Covid-19-Kredit

Die Anthroposophische Gesellschaft hat einen verbürgten COVID-19-Kredit von total CHF 500'000 in Anspruch genommen. Dieser ist zu einem Satz von 0% zu verzinsen. Die Zinskonditionen können in der Zukunft aufgrund der Vorgaben des Eidg. Finanzdepartements angepasst werden. Es ist beabsichtigt, den COVID-19-Kredit mittelfristig zurückzuführen. Für die Dauer der Inanspruchnahme des COVID-19-Kredits gelten verschiedene Einschränkungen, die z.B. die Gewährung und Ablösung von Darlehen gegenüber Nahestehenden betreffen.

Economic Situation Report for the 2020 Financial Year

The course of the 2020 financial year was severely affected by the Corona pandemic as the Goetheanum was closed by official order from 12 March to the end of June and again from 12 December to the end of the year. No events, seminars or conferences were allowed to take place during these times. Taken together, this was about four months or one third of the year. During the rest of the year, the cultural events programme as well as seminars, conferences and meeting activities could take place in limited ways or with restrictions. Of significant importance is the fact that international visitors, who play an important economic role for the income of the Goetheanum, were greatly reduced by entry restrictions or quarantine regulations.

By July 2020 alone, we had a CHF 670,000 shortfall in revenue from events, meetings and conferences not held in comparison to the budgeted amounts. In terms of liquidity, the gap could be covered by a loan of CHF 500,000 from the COVID-19 Solidarity Guarantee Act, which will have to be repaid in instalments from 2021. Negotiations with the Canton of Solothurn between July and December 2020 for the loss-of-income compensation subsidy for the imposed closures from the Federation and the Canton's 'cultural aid fund' finally failed because the Goetheanum's cultural activities are not at least 50% of its overall activity. In 2021, the Goetheanum is still in the process of submitting an application to the 'hardship fund' because of the closure at the end of the year. The Goetheanum received CHF 382,000 compensation for short-time work necessitated by the closure.

Against this background, it is not surprising that the Goetheanum ends the 2020 financial year with a deficit of just under CHF 500,000. However, it is astonishing and gratifying that by intensively dealing with the given circumstances, the ordinary income received even slightly increased compared to the previous year (+1.3%) and did not massively decrease during the closure periods. By comparison, expenses were around CHF 0.9 million, -9.1% below the previous year. However in the previous year, the extraordinary income through the sale of a house helped reach an overall positive result, while this

year, the extraordinary income result of CHF 1.1 million did not compensate for the remaining deficit of almost CHF 500,000.

Due to a legacy worth CHF 830,000 for a very special purpose funding from an artist's bequest in the Goetheanum estate, which was placed in reserve, the equity capital has increased significantly compared to the previous year despite the annual deficit, as we have a 'silent reserve' due to the inheritance of a property in Dornach with a tax value of almost CHF 0.8 million, for which a value adjustment was made.

In the times of the pandemic, the relationship with members has proven to be particularly resilient, through contributions and donations, which especially in these times of need has even led to a more stable situation for the General Anthroposophical Society than in the previous year and has substantially cushioned the loss otherwise caused by the pandemic closures.

The General Anthroposophical Society, based in Dornach, has over 40,000 members worldwide with a total of 35 National Societies. Its mission is to promote the Goetheanum as a School of Spiritual Science in its eleven Sections.

The World Goetheanum Association, founded in 2018, with now around 170 partner companies and institutions, has led to a wider circle of support for the Goetheanum. From this association of companies and institutions, an individual donation of CHF 400,000 was made in 2020, among other things.

In its meeting of 2 March 2021, the Goetheanum Leadership and the Executive Council received the outcome of the audit, which was debated and approved. Based on this, despite Corona losses and the deficit, the economic situation is manageable and improved in light of the overall asset situation.

Justus Wittich

Executive Council and Treasurer of the General Anthroposophical Society
Dornach, 3 March 2021

Budget 2021
net
3'600
50
-125
-330
800
200
4'195
4'195

Budget 2020
net
3'600
-4
-27
-3
-127
-130
-340
657
1'088
4'000
4'820
4'820
4'000

Result 2019
Income
3'543
66
-124
-713
-1'463
537
8'941
-2'522
-310
6'418
6'418

In 1,000 CHF

General Anthroposophical Society

Members' contributions
Annual conferences
Membership Office
Executive Council and offices (50 %)
Staff accommodation/property
Legacies
Total
Contribution anthroposophical institution
Contribution to promote School of Spiritual Science

Budget 2021
4'195
1'000
1'650
210
138
90
-30
12
-110
-90
-50
-110
-180
-145
-100
-110
-120
-100
-120
-1'235

Budget 2020
4'820
1'498
1'892
322
1
0
282
39
171
211
141
1'991
408
482
26
982
251
95
283
5'041
373
1'789
0
878
911
648
1'087
1'635
145
23
6
16
84
20
151
3
382
19'933

Result 2019
6'418
947
1'413
361
-421
0
0
-60
-421
0
-1'091
-407
-163
-1'941
-356
-94
-106
-81
-428
-309
-704
-1'350
-428
-766
-22
-315
-429
-1'555
-364
-2'337
-637
-210
-361
97
-364
-212
24
115
0
0
-19'790
356

Budget 2020
4'820
1'498
1'892
322
1
0
282
39
171
211
141
1'991
408
482
26
982
251
95
283
5'041
373
1'789
0
878
911
648
1'087
1'635
145
23
6
16
84
20
151
3
382
19'933

Result 2020
expenditures
-2
-312
-452
-38
-4
-334
-77
-327
-301
-185
-2'111
-608
-576
-140
-1092
-372
-207
-401
-6'320
689
-2'513
-17
-1'202
-1'300
-2'380
-1'587
-3'790
-798
-226
-343
-315
-440
-210
-203
-337
-299
-356
-191
-31
0
0
-20'409
-476
0

Result 2020
4'820
1'498
1'892
322
1
0
282
39
171
211
141
1'991
408
482
26
982
251
95
283
5'041
373
1'789
0
878
911
648
1'087
1'635
145
23
6
16
84
20
151
3
382
19'933

School of Spiritual Science

Contribution General Anthroposophical Society
Donations
Donations and contributions from institutions
School of Spiritual Science general
of that faculty
of that events
of that Study and Professional Development
of that projects and institutes

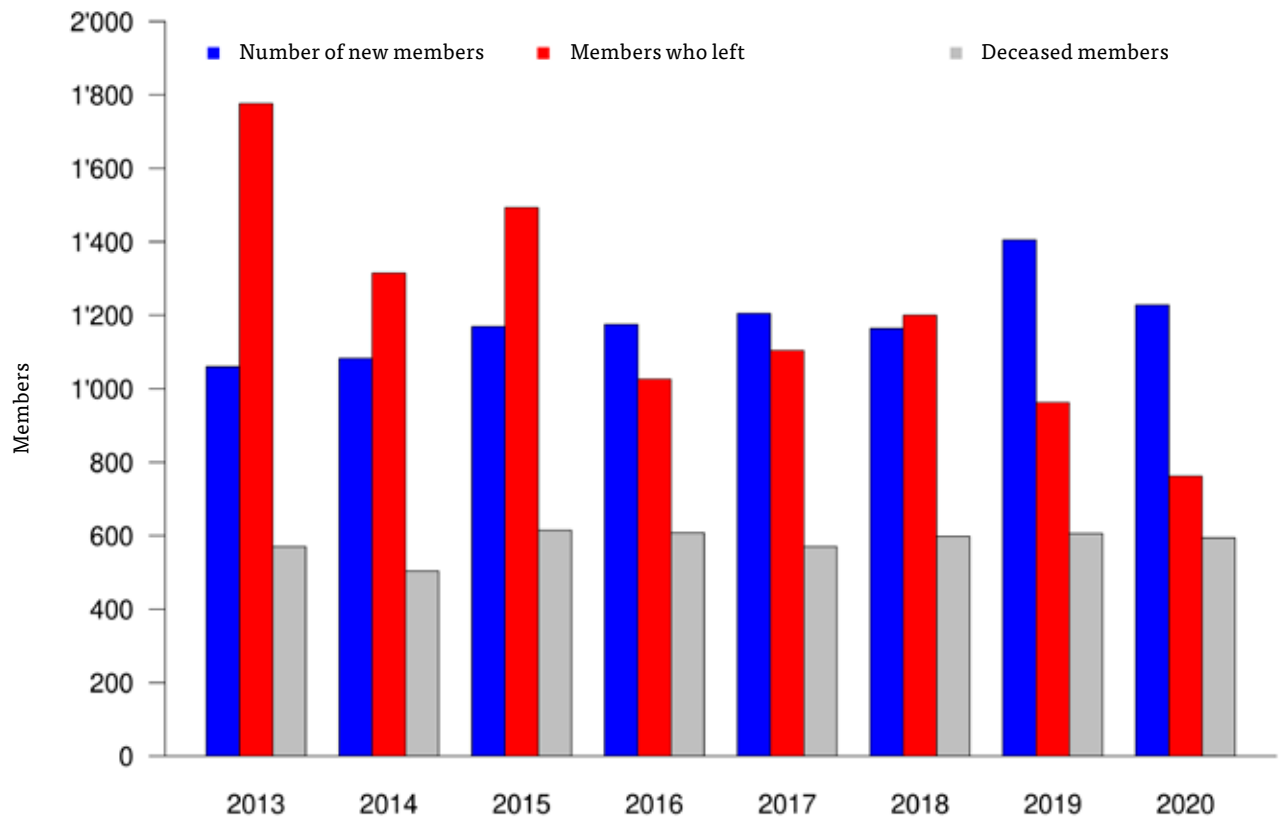
General Anthroposophical Section
Youth Section
Section for Mathematics and Astronomy
Medical Section
Natural Science Section
Education Section
Visual Art Section
Section for Agriculture
Section for Performing Arts
Humanities Section
Section for Social Sciences
sub-total Sections

Executive Council and offices (50%)
Communications and documentation
of that graphics
of that documentation
of that weekly journal and PR

Goetheanum Stage
Faust & Mystery Dramas
Goetheanum Building Administration
Reception and Event Management
Human resources
Finances
Finances expenses and income
EDP

Payments to retired staff
income/expenses not relating to present accounting period
Goetheanum renovation
Extraordinary income and expenses
Result

Membership Development



As of 31 December 2020 there were just under 42,800 members of the General Anthroposophical Society in 35 National Societies and a total of 55 countries. As can be seen from the height of the bars, overall member numbers decrease annually by 1 – 2% (new members minus members who have left or died).

While new member numbers (blue bar) do increase, the member numbers who have left (red bar) decrease markedly. There was no increase in the number of deceased members in 2020.

Justus Wittich / Oliver Conradt

Donations

**For the General Anthroposophical Society
and the Goetheanum - School of Spiritual Science**

From Switzerland (tax deductible)

Allgemeine Anthroposophische Gesellschaft,
Postfach, 4143 Dornach/Schweiz

Raiffeisenbank Dornach, 4143 Dornach
IBAN: CH54 8080 8001 1975 4658 2
BIC: RAIFCH22

from other countries in Euro

Allgemeine Anthroposophische Gesellschaft,
Postfach, 4143 Dornach/Schweiz

GLS Gemeinschaftsbank eG, 44708 Bochum
IBAN: DE53 4306 0967 0000 9881 00
BIC: GENODEM1GLS

From Germany (tax deductible)

Anthroposophische Gesellschaft in Deutschland
e. V.

Stuttgart

GLS Gemeinschaftsbank eG, 44708 Bochum

IBAN: DE13 4306 0967 0010 0845 10

BIC: GENODEM1GLS

Reference: Goetheanum



Contact Details

General Anthroposophical Society

Rüttiweg 45

4143 Dornach/Switzerland

Phone. +41 61 706 42 42

Fax +41 61 706 43 14

sekretariat@goetheanum.ch

Editor: Justus Wittich/Ueli Hurter

Layout: Atelier Doppelpunkt, Münchenstein

Photos: Charlotte Fischer (Titelbild),
Faust: Lucia Hunziker



Faust

GOETHE'S FAUST 1&2
 NEUN STUNDEN IM GOETHEANUM
 REGIE SCHAUSPIEL: ANDREA PFAEHLER
 EURYTHMIE: EDUARDO TORRES
TICKETS@GOETHEANUM.CH
WWW.FAUST.JETZT

AUFFÜHRUNGEN MIT RAHMENPROGRAMM

2-4 JULI 2021

AUF FREIEM GRUND MIT FREIEM VOLKE STEHN
 SEKTION FÜR SOZIALWISSENSCHAFTEN

16-18 JULI 2021

WO FASS ICH DICH, GÖTTLICHE NATUR?!
 NATURWISSENSCHAFTLICHE UND
 MATHEMATISCH-ASTRONOMISCHE SEKTION

23-25 JULI 2021

DEN LIEB ICH, DER UNMÖGLICHES BEGEHRT
 SEKTION FÜR SCHÖNE WISSENSCHAFTEN

30 JULI – 1 AUGUST 2021

DIE ERDE VERJÜNGEN
 SEKTION FÜR LANDWIRTSCHAFT
 UND JUGENDSEKTION