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2018 Annual Conference and AGM**

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■ ANTHROPOSOPHICAL SOCIETY



*The Executive Council at the Goetheanum after the motion to reaffirm Paul Mackay and Bodo von Plato was rejected*

*General Anthroposophical Society*

## Statement from the Executive Council at the Goetheanum

The agenda of this year's Annual General Meeting of the General Anthroposophical Society included a motion to reaffirm Paul Mackay and Bodo von Plato as Executive Council members. The majority of members present rejected this motion. The Executive Council at the Goetheanum has responded with a letter to the members.

*Dear members of the  
Anthroposophical Society,*

We acknowledge with sadness that the motion we submitted, and which was supported by the Goetheanum Leadership and the Conference of General Secretaries, to extend the term of office of Paul Mackay and Bodo von Plato as members of the Executive Council was rejected by the AGM on 24 March 2018. With Seija Zimmermann standing down at the same time, this raises serious questions for the remaining Executive Council members, the Goetheanum Leadership and the Goetheanum as regards planned projects and developments and the distribution of tasks in Dornach as well as around the world.

Consultations were held between September and December 2017 within the Executive Council, the Goetheanum Leadership and the Conference of General Secretaries, resulting in a joint proposal for reaffirmation. Paul Mackay has been a member of the Executive Council since 1996, Bodo von

Plato since 2001. After an extensive and controversial debate at the AGM the proposal was rejected by the majority of members present. We have to accept this decision.

In addition, a number of general secretaries pointed out that many members who live at a greater distance from the Goetheanum are excluded from having their say in these situations because they are unable to attend for financial reasons. Proposals to this point are to be submitted for next year's AGM to consult on.

We now have to work intensively on the problems we are facing. Responsibilities need redistributing and we have to try and improve communication with the members even more. At the same time a new, strong will to work together has emerged in this crisis: in the Society worldwide, among many leading members, and the Goetheanum staff.

We therefore ask you as members to help within your own context to ensure that our work can continue in a fruitful way. | *With warm greetings: Justus Wittich, Joan Sleight, Constanza Kaliks and Matthias Girke*

## Regarding this edition

Dear readers,

Coverage of the AGM has changed in recent years. As recently as twenty years ago, the statements presented at the AGM were documented in the Newssheet several weeks after the meeting took place; then the editors introduced quick reports to give members a first glimpse into the processes and «results». Nowadays, the first issue of Anthroposophy Worldwide after the AGM provides a first selection by publishing detailed reports on the meeting and documenting the contributions made. This is also the case in this issue. The 2018 Annual Conference and AGM will continue to be discussed in Anthroposophy Worldwide: we have already received the first letters with impressions from the meeting.

We have barely had four days (and nights) to evaluate, write, correct, translate and print this issue. If you come across any mistakes or errors, we would ask you to be lenient, but also to let us know.

I thank all the speakers for looking through the proofs of their contributions so quickly: mostly also within a few hours or overnight. | *Sebastian Jüngel*

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General Anthroposophical Society

## Minutes of the 2018 Annual General Meeting

The 2018 Annual General Meeting was embedded in the Annual Conference («What are we building on?») which was held at the Goetheanum from 22 to 25 March 2018. As a trial, the meeting was planned as a three stage process with conscious judgment forming (with a night between the first and second and the second and third stage):

- 1 AGM (part 1): information (22 March)
- 2 AGM (part 2): discussion (23 March)
- 3 AGM (part 3): decision (24 March)

Georg Soldner (Goetheanum, Medical Section) chaired the meeting on 22 March, Florian Osswald (Goetheanum, Education Section) on 23 March, and Justus Wittich (Goetheanum Executive Council member and treasurer) on 24 March.

Philip Jacobsen (Dornach/CH) and his team (Stuart Chambers, Francine Courbat, Elisabeth Davison, Rozanne Hartmann, Annette Hug-Riesel, Peter Kaufmann, Maxime Le Roux, Jens-Peter Manfrass, Fionn Meier, Emanuel Pusterer, Thomas Rippel, Michael Sölch) were counting the votes; Oliver Conradt (Goetheanum, Section for Mathematics and Astronomy) took the minutes. All German contributions were simultaneously interpreted into English (Bernard Jarman) and French (René Becker).

### Thursday 22 March 2018

*Location: Goetheanum, Main Auditorium*

*5.15 p.m.: Opening of agm (part 1): information*

#### Beginning of AGM

Georg Soldner opens the meeting on behalf of the Executive Council and the Goetheanum Leadership, explains procedures and states that the invitation for the AGM was announced properly and in good time in the Society's newsletter and that the meeting is therefore quorate. The agenda and motions were published in Anthroposophy Worldwide 1–2/2018, the treasurer's report in Anthroposophy Worldwide 3/2018. At the doors to the Main Auditorium the following items were made available to the members.

- a) the pink 2018 AGM booklet which includes, among other things, up-to-date versions of the motions
- b) Justus Wittich's written replies to 40 queries concerning agenda item 3 (2017 financial statement) from Dietmar Ferger (Lörrach/de) and Leonhard Schuster (Rohrlack/de), and
- c) four pages of information on the World Goetheanum Association.

*Ca. 650 members are present in the Main Auditorium.*

#### Executive Council Report

Joan Sleight (Executive Council at the Goetheanum) presents the Executive Council Report (documented on page 10).

#### Presentation of the 2017 financial statement and Auditor's report

Justus Wittich (treasurer at the Goetheanum) has unpleasant news: the financial year 2017 ends with a deficit of CHF 960,000. This means that a total of CHF 1,098,539 is not covered in the balance at the end of the year. For details of the annual accounts see the pink booklet.

Justus Wittich explains how it has come to this deficit (continuation of Faust 1 and 2, performances of Rudolf Steiner's Mystery Dramas, Goetheanum building depreciation) despite the fact that the initiative of the treasurers in various countries raised an extra income of almost CHF 400,000 worldwide. It is hoped that the annual accounts will be balanced again by 2020 at the latest. The plan is to make the transition period «organic», so that staff members do not need to live in fear. Justus Wittich therefore takes responsibility for the deficit in the 2017 annual accounts and is supported in this by the Executive Council, the Goetheanum Leadership and the treasurers of the societies in other countries. The treasurers have agreed to meet in London in the autumn of 2018. Justus Wittich asks all the members to support the transition plans and the consolidation of the budget.

Georg Soldner asks for the audit report. Urs Santschi of Santschi & Partner Treuhand AG (Reinach/CH) refers to the audit report that is published in the pink booklet



*Around 940 members attended part 3 of the AGM: decision-making*

(pages 25 to 32) and recommends that the Annual General Meeting accept the annual financial statement. The audit report includes a statement that underlines the fact that «due to the re-appreciation of the Weleda shares by CHF 889,900 the ordinary result of the business year 2017 looks better than it actually is.» Georg Soldner asks Julian Schily (treasurer of the Anthroposophical Society in Germany) to speak about the work of the treasurer's advisory group. At present this group consists of Julian Schily, Alexander Thiersch (DE), Marc Desaulles (CH), Pim Blomaard (NL), Daniel Håkanson (DK), Marianne Schubert, Ueli Hurter, Paul Mackay and Oliver Conradt (Goetheanum).

Julian Schily thanks the societies in the various countries for their efforts in raising the additional sum of almost CHF 400,000 in 2017. When the advisory group last met at the end of February 2018 and at the meeting of Councils and treasurers in the run-up to the AGM the main topics were how the General Anthroposophical Society and the Societies in other countries can be put on a sound financial footing.

The advisory group recommends that the Annual General Meeting adopts the annual financial statement.

#### **Motions and concerns to the 2018 AGM (explanations)**

Georg Soldner reminds the AGM of Article 8 of our Statutes: the reason for the division of motions into matters lying within the sphere of the members' rights (motions 1 to 4) and requests and wishes in the form of motions to the Executive Council, on which the AGM can vote (motions 5 to 12).

Justus Wittich explains **Motion 1**, which proposes the reaffirmation of Paul Mackay and Bodo von Plato for a further term as members of the Executive Council at the Goetheanum (see also pages 15 and 16 in the pink booklet). He asks the members for their agreement regarding both persons.

Thomas Heck (Dornach/CH) presents **Motion 2**, which proposes that the 2018 AGM rescinds the resolution taken by the AGM on 14 April 1935 to exclude Ita Wegman and Elisabeth Vreede from the Executive Council. This would be an important step towards the reinstatement of both these members of the original Executive Council with regard to unjustly raised accusations (page 5 in the pink booklet).

Gottfried Caspar (Dornach/CH) presents **Motion 3** to amend Article 12 of the Statutes. It proposes that a two-thirds majority is

needed to appoint a member of the Executive Council or extend his or her term in office (page 6 in the pink booklet). Heidrun Mathilde Scholze (Unterföhring/DE) speaks to **Motion 4**, proposing that Article 8 of our Statutes should specify with binding effect that the minutes of the AGM must include processes rather than decisions only (pages 6f. in the pink booklet). Thomas Heck explains **Motions 5 to 8** (see pages 7 to 13 in the pink booklet), Eckhardt Dönges (Bern/CH) **Motion 9** (see page 13 in the pink booklet), Marek Majorek (Latterbach/CH) **Motion 10** (page 14 in the pink booklet) and Karin Lanz (Basel/CH) **Motions 11 and 12** (page 14 in the pink booklet).

*6.45 p.m.: End of the agm (part 1): information*

## **Friday 23 March 2018**

*2.30 p.m.: Begin of agm (part 2): discussion*

Florian Osswald welcomes approximately 650 members in the Main Auditorium, explains procedures and asks speakers for consideration of this special place when they make their contribution.

#### **Motions and concerns to the AGM (discussion)**

The following members speak to **Motion 1**: Andreas Fischer (Rehetobel/CH), Paul Christiaan van Panhuys (Wijdewormer/NL), Jaap Sijmons (Anthroposophical Society in the Netherlands, president and general secretary), Robert Jan Kelder (Amsterdam/NL), Andrea Meyer Jeserich (Dornach/CH), Christiane Haid (Goetheanum, Humanities Section).

Andreas Worel (Arlesheim/CH) demands that the consultations on **Motion 1** should not be concluded yet but that there should be time for conversation on the Executive Council's **report and the financial statement**. Florian Osswald consults the meeting and accepts the proposal.

In the discussion on the Executive Council report and financial statement the following members speak: Jean Cousquer (Saint Cybranet/FR), Thomas Heck, Georg Soldner, Peter Joachim Knörrich (Reutlingen/DE),



Questions of organization



Information stand of the Education Section



Waiting for the doors to open before the ballot

Eva Lohmann-Heck (Dornach/CH) and Christine Untersulzner (Gorizia/IT).

The discussion of **Motion 1** then continues. The following members speak: Ingrid Caspar (Dornach/CH), Marc Desaulles (Anthroposophical Society in Switzerland, general secretary and treasurer), Wilfried Bohm (Anthroposophical Society in South Africa, representative), Wolfgang Tomaszchitz (Anthroposophical Society in Austria, general secretary), Josiana Arippol (Zeist/NL), Tatiana Garcia-Cuerva (Arlesheim/CH), Ulf Waltz (Munich/DE), Arie van Ameringen (Anthroposophical Society in Canada, general secretary), Sue Simpson (Anthroposophical Society in New Zealand, general secretary) and Gerald Häfner (Goetheanum, Section for Social Sciences).

4.35 p.m. Break

5.15 p.m. Part 2 of the AGM continues: discussion

Florian Osswald asks Justus Wittich to make a suggestion as to how to continue the AGM. After the reports on current developments and projects in the Anthroposophical Society worldwide, around half an hour will remain for the discussion of **Motion 2**, the reinstatement of Ita Wegman and Elisabeth Vreede. This motion is very important and needs enough time. Discussion of motions 3 to 12 would have to be postponed to 24 March.

No members ask to speak to this proposal by Justus Wittich. Florian Osswald asks the members to vote. The AGM accepts with a clear majority.

Constanza Kaliks (Executive Council at the Goetheanum) chairs the session on «Worldwide Goetheanum. Reports, current developments and projects in the Anthroposophical Society around the world». Introductions include Henri Murto as the new general secretary for Finland, Horacio Müller and Vlad Radu Popa as the new representatives for Argentina and Romania respectively.

6.10 p.m. Part 2 of the AGM continues: discussion

The speakers on **Motion 2** are Peter Selg (Anthroposophical Society in Switzerland, Council), Gerald Häfner, Daniel Marston (Dornach/CH), Jaap Sijmons and Heidrun Mathilde Scholze (Unterföhring/BE).

6.35 p.m. Part 2 of the AGM concludes

## Saturday 24 March 2018

2.30 p.m. Part 3 of the agm begins: discussion and decision-making

Justus Wittich welcomes almost 1000 members in the Main Auditorium, particularly those who newly joined the meet-

ing. Two sessions, one before and one after the coffee break, are available for part 3 of the AGM. He explains the agenda for this meeting.

### Motions and concerns to the AGM (decisions)

Before the meeting Ingrid and Gottfried Caspar have submitted a procedural motion to vote on **Motion 3 before Motion 1**. Justus Wittich explains briefly that according to Swiss law, if **Motion 3** is accepted, the amendment of Article 12 of the Statutes would become immediately effective. In the following vote this procedural motion is **accepted**.

Before the meeting, requests were also submitted to present before the voting

- a) an issue of **concern** raised in the Nordic countries regarding the **voting procedure**
- b) an issue of **concern raised by the young people**

The AGM agrees these requests in two separate polls.

Niels Henrik Nielsen (Anthroposophical Society in Denmark, general secretary) presents an issue that has been discussed for many years in Denmark and is now – in a matured state – expressed at the AGM of the General Anthroposophical Society. Every member has the right to participate



Thomas Heck explains Motion 2 (reinstatement)

in meetings of the Society and to cast a vote, if present. The long journey makes it impossible for most members of our Society to participate in general meetings. This problem applies to many members worldwide. The **concern** to find **new forms of participation** is shared by the Scandinavian countries.

Ingrid Reistad (Anthroposophical Society in Norway, Goetheanum contact person) adds that this concern is also supported by Great Britain, the Netherlands, France, Belgium, Australia and New Zealand. The meeting of general secretaries and representatives had consulted on this question with a view to submitting this proposal next year.

Macarena Kralj from Argentina and Darina Evgrafova from Russia present the **concern raised by the young people**. They were shocked by the debate on **Motion 1**. Two individuals are being judged. How can one expect young people to join the Anthroposophical Society if they cannot participate in such meetings full-heartedly? The Council members represented anthroposophy all over the world, not only at the Goetheanum. The Executive Council at the Goetheanum was not only there to administer but was also esoteric.

Justus Wittich points out that the 2017 annual accounts and the Executive Council report had been presented and discussed over the previous two days. It can therefore be voted on.

### Adoption of the 2018 financial statement

The annual financial statement was **adopted** by a clear majority, with many abstentions.

### Election of auditors

Justus Wittich as the treasurer proposes to commission Santschi & Partner Treuhand AG for a seventh and last time to audit the accounts. The proposal is accepted by the AGM.

### Discharge of the Executive Council

The AGM discharges the Executive Council **with a clear majority**.

### Motions and concerns to the AGM (decisions)

Ingrid Caspar briefly introduces **Motion 3**. During the debate the following members speak: Josiana Arippol (Zeist/NL), Ron Dunselman (Meppel/NL), Jan Baker-Finch (Anthroposophical Society in Australia, general secretary) and Christoph Lukas (Otzberg/DE). Eduard Willareth (Arlesheim/CH) proposes to **postpone Motion 3 to the AGM in 2019**. This procedural motion is **clearly accepted**.

### Confirmation of a further term in office

**Motion 1** was discussed yesterday. Before the poll Paul Mackay and Bodo von Plato have opportunity to each make a statement (see pages 10f.).

Dietmar Feger (not present) and Johannes Falk (Dornach/CH) submit a procedural motion to postpone voting on **Motion**

**1** by one year. A consultative raising of hands reveals that the AGM is in favour of **voting on Motion 1 now**.

Philip Jacobsen, head of the vote counting team, explains the separate and secret ballot. Ballot boxes can be found at the exits of the Main Auditorium.

4.05 p.m. break

4.45 p.m. Part 3 of the AGM continues: discussion and decision-making

### Motions and concerns to the AGM (decisions)

The votes on **Motion 1** are still being counted when the presentation of **Motion 2** begins. Justus Wittich asks Thomas Heck to briefly outline this motion again. Gerald Häfner explains the motion seconding **Motion 2** submitted by the Executive Council at the Goetheanum, the Goetheanum Leadership and the Conference of General Secretaries (page 5 in the pink booklet). Ida-Maria Hoek (Amerongen/NL) withdraws her wish to explain the concern she raised regarding **Motion 2**.

Since the vote-counters have still not returned to the Main Auditorium, Justus Wittich proposes to the AGM that the minute-taker counts and assesses the votes for this motion. The audience agrees. Kristina Lucia Parmentier (Ledeberg/BE) and Gerald Häfner help with the counting.

**Motion 2 is agreed to** by an overwhelming majority, with three votes against and 17 abstentions. Justus Wittich thanks the meeting for this vote and reminds the members that this is only a step on the way to reinstating Ita Wegman and Elisabeth Vreede. The resolution of 1935 is rescinded with immediate effect.

Heidrun Mathilde Scholze speaks to **Motion 4**. In the debate Jean Cousquer, another member, Henry Saphir (Dornach/CH) and another person ask to speak. Georg Soldner submits a **procedural motion to postpone voting on this motion by one year** and to examine the issue in a wider context. The procedural motion receives clear **support**.

Justus Wittich announces the **result of the ballot on Motion 1**: The **reaffirmation of Paul Mackay** as a member of the Executive Council is **rejected**, with 408 votes in favour, 467 votes against and 62 abstentions (of a total of 937 valid votes). The reaffirmation of Bodo von Plato as a member of the

Executive Council at the Goetheanum is **rejected** with 398 votes in favour, 486 votes against and 56 abstentions (of a total of 940 valid votes).

A **procedural motion** from the room **asking for a break is rejected by the AGM.**

Eckart Dönges (Bern/CH) submits the **procedural motion** to vote on **Motions 5 to 12 consultatively** so that the Executive Council gets an impression of the AGM's views. This motion is carried by a clear **majority.**

Thomas Heck announces that the proposers withdraw **Motion 5** because the basic orientation of the further work is sufficiently described in the pink booklet. Stefan Hasler (Goetheanum, Section for the Performing Arts) speaks of Andrea Pfaehler's deep devotion to the Goetheanum. He also reports that creative speech will play a major part and that Agnes Zehnter has been recruited to support this endeavour. Further descriptions of production issues will be published in the Society's organs. Economic circumstances clearly speak for a short trial phase for which public rehearsals and audience discussions are envisaged.

Thomas Heck announces that **Motion 6** has been rendered **immaterial** by the information on the World Goetheanum Association made available at the entrance to the Main Auditorium. Georg Soldner speaks of the developments regarding the World Goetheanum Association so far.

Thomas Heck **withdraws Motion 7.**

Thomas Heck would like to see **Motion 8** dealt with by the AGM. During the debate Andreas Worel, Laurenz Kistler (Basel/CH) and Gerald Häfner ask to speak. A **consultative vote** reveals that **Motion 8** carries a **clear majority.**

Eckhart Dönges explains **Motion 9** again. A show of hands reveals a clear majority in favour of **Motion 9.** Justus Wittich briefly mentions that the attitude among the editors of the weekly journal (*Das Goetheanum*) was different, and that Mr Dönges and the editors will meet in Dornach or Bern.

Marek Majorek explains **Motion 10.** Johannes Kühl (Goetheanum, Natural Science Section), Ida-Maria Hoek and Heidrun Mathilde Scholze speak to this motion. In the consultative vote **Motion 10 is rejected.**

Moritz Christoph (Weil am Rhein/DE) presents **Motion 11.** The picture arising from the consultative vote is that of a balanced

result with a third of votes in favour, a third against, and a third abstaining.

Justus Wittich announces that on 25 March, for about half an hour in the break, starting from 10.20 a.m., an image of the Representative of Humanity will be projected onto the stage. This meets the demands made in **Motion 12.**

### Conclusion of AGM

Paul Mackay speaks to the AGM after the result of the vote has been announced. He respects the decision that the majority of the AGM does not support his reaffirmation and expresses his gratitude for 22 years of working together. He particularly thanks the General Secretaries and representatives, his colleagues in the Goetheanum Leadership and on the Executive Council. The audience rises and thanks Paul Mackay with extended, demonstrative applause.

Bodo von Plato expresses his thanks and trust that what we are doing here for the good of humankind will continue. The audience rises a second time and thanks Bodo von Plato with extended, demonstrative applause.

Ute Craemer (Anthroposophical Society in Brazil, general secretary) thanks Paul Mackay and Bodo von Plato on behalf of the Society worldwide and Brazil in particular.

Justus Wittich states that the Executive Council was in a difficult situation now and that it would consult with the Goetheanum Leadership, particularly since Seija Zimmermann was standing down now.

Seija Zimmermann says her farewell to the Executive Council. Joan Sleigh and Constanza Kaliks thank her (page 11).

Further departures follow from Lena Westergren as general secretary for Finland, and from Gheorghe Paxino and Rosa Körte (absent) as representatives of Romania and Argentina respectively.

Constanza Kaliks and Jaap Sijmons address the AGM, Paul Mackay and Bodo von Plato with a personal statement and thanks. All the representatives and general secretaries come onto the stage to thank Paul Mackay and Bodo von Plato. Long-lasting applause.

*Justus Wittich concludes the extraordinary general meeting at 6.53 p.m.*

*| minute-taker: Oliver Conradt; chairs: Justus Wittich, Florian Osswald and Georg Soldner; for the vote-counting: Philip Jacobsen*

*General Anthroposophical Society: 2018 Annual Conference*

## Rich soul life

**The non-confirmation of Paul Mackay and Bodo von Plato and the contribution to the reinstatement of Elisabeth Vreede and Ita Wegman were dominant themes in the final days of March. And yet, there was also a diverse and rich annual conference. The events unfolding between 22 and 25 March took place at various levels and require differentiated contemplation.**

It is true: reports of this annual conference need to focus on the non-confirmation. Again and again before, during and after the meeting it was pointed out that one could not possibly heal the history of the Society by pursuing the reinstatement initiative on the one hand whilst causing new wounds on the other by refusing to reaffirm two current Executive Council members. Whether or not one sees parallels between the two situations is a question of perspective.

Unlike Elisabeth Vreede and Ita Wegman in 1935, Paul Mackay and Bodo von Plato were not excluded from the Executive Council. Their term came to an end and they were not reaffirmed.

This decision taken by the AGM illustrates that the express wish of the leading organs for continued cooperation and the concern of the majority of (voting) members present were not congruent on 24 March. To those who had a fruitful experience working with Paul Mackay and Bodo von Plato this came as a «shock», particularly because the mood in the Main Auditorium was not seen as reflecting the mood of the membership worldwide. The ballot was preceded by appeals to not reaffirm the two members in question. An interview published in the weekly journal *Das Goetheanum* was seen as propaganda to influence readers in favour of Paul Mackay and Bodo von Plato.

Yet despite all this, and despite the deficit in the annual accounts of almost a million Swiss Francs, the financial report was adopted and the Executive Council discharged, both with great majority.

### Avoiding the creation of legends and stigmatization

Regarding the statement that the Council of the Anthroposophical Society in Switzer-

land had rejected the reaffirmation, Marc Desaulles, the Swiss general secretary, said that this had happened internally, in a conversation in reply to a question from the Executive Council at the Goetheanum, and that it had been reported among the general secretaries. When this grew into a public controversy, questions were addressed to the Swiss Council, and the Swiss Council responded by describing the process, not by explicitly recommending to members how to vote.

Additionally, Marc Desaulles pointed out that similar views had been expressed by Societies in other countries, not just Switzerland, who also wondered whether the sought-for renewal can come from those who have, over several seven-year periods, been instrumental in bringing about the present situation.

One member with whom I spoke at the AGM had the impression that people had differing reasons for voting for or against the reaffirmation and that there were not just two opposing parties. I mention this because I see the danger that legends and stigmatizations are being created, and because the Swiss writer Max Frisch's tragedy *Andorra* warns me not to assign roles to other people.

### **How do ideals become binding without coercion?**

In spite of all this, I experienced a clashing of polar opposite views, for instance when it came to the question of ideal and principle. Given that members should be included more in Society matters and that the decision-making should not be left to two per cent of the 44,000 existing members, recording everything that happened in procedural minutes (**Motion 4**) is a reasonable request, as is the aspiration that editorial actions should correspond to the truth (see **Motion 8**), even if one speaks, to my knowledge, more modestly of truthfulness in journalism.

What does a healthy relationship between warranted ideals and laid-down principles look like? A lofty ideal such as «The dignity of human beings is inviolable» becomes binding when included in a constitution, as is the case in Germany. In a (fictitious) example such as «Every person is under an obligation to breathe», a reasonable request is being made, because without breathing we cannot live. But does it make sense to declare something imperative because it is sensible? Various needs and experiences might be reflected in such a request: where do I need

form, where do I need moments of freedom (by that I do not mean arbitrariness, wilfulness, etc.)? And lastly: When do I postulate a truth in the form of a generally valid statement as opposed to speaking my own mind?

### **Insight into the Goetheanum's activities**

A new format was given to this year's annual meeting and AGM in order to provide the best possible opportunities for encounters, sharing and for receiving substantial contents. The annual meeting in 2017 was, in continuation of the 2016 Goetheanum World Conference, a meeting of the anthroposophical movement.

It is also true to say that the annual conference provided a diverse and rich programme. My impression was that the Goetheanum demonstrated widely what it can do and what it stands for: there were esoteric studies and contemplation, the work of the sections was presented (information stands and work groups); ideas on how to look at the Foundation Stone Meditation were woven like a thread through the meetings, illustrated also by eurythmy performances; and insights were given into the Anthroposophical Society's spheres of work at the Goetheanum and in the world. In addition, staff members at the Goetheanum opened up their work places, explained what they are doing, and answered questions.

### **The Foundation Stone Meditation as self-education**

The Goetheanum Leadership has chosen the Foundation Stone Meditation as the community-building focus of the Society's endeavours. Diverse contributions cast a light on this meditation from different perspectives. Stefan Hasler and Margrethe Solstad used eurythmy demonstrations to inspire members to try and experience and understand what they saw – by actively participating in their seats. For instance, how do periphery and centre relate to each other? How do two groups of three relate to the direction each of them takes (fourth verse)? They take the cue from each other! And when leaving the stage, one group walks the path the other walked before, but backwards.

Repeatedly we were encouraged to practise the appeals made in the Foundation Stone Meditation in our everyday life or work. They aim, we are told, to transform the soul so that we can become «truly» human. Self-perception is required for this, as

well as connecting with the world – through our senses, for instance. If we then meet difficulties and trials, we can build on the balance we have achieved. Rhythm plays an important part in this, because rhythm connects different worlds and makes them interact without intermixing them.

### **Anthroposophy is life-changing**

The presentations on the anthroposophical work in the world illustrated where anthroposophy is being taken up actively and how it can give a new, hope-filled, future-oriented direction to a person's biography. This was particularly tangible in the example of a small farmer in India, whose family was threatened by ruin due to debt. He learned to prepare compost using biodynamic preparations and was able to turn around his economic situation: within three years his farm was debt-free, his parents had recovered from illness, and his sister, who had been cast out by her husband's family, was able to start a new life. Anthroposophy offers two ways – one of working, studying, sharing and one of practical involvement – which can change lives and destinies. Further examples of this are the work done at the hospital in Arlesheim (Klinik Arlesheim) and the development of anthroposophy in India and Sweden. An image emerged of a vibrant anthroposophical life in the world.

The Goetheanum Leadership strives to see all these qualities implemented at the Goetheanum, too: to work profoundly, create possibilities for sharing experiences, explore the esoteric dimensions of the practical work, breathing between centre and periphery, between thinking and doing, in the rhythms of the feeling life.

### **Tasks based on competence**

Several contributors spoke of an immaturity of the soul life and of the need to build on trust and love, with both qualities being seen as fruits of self-education. Justus Wittich asked, «How much of the competence necessary for the working together of the shepherds' and kings' streams have we already acquired?» His impression was that we «have not yet arrived at the mystery site, at the Michael School.» And he described a vision: «We will increasingly come to a point that is not about voting and offices, but about competence: the competence from which responsibility and leadership will arise.» | *Sebastian Jüngel*

*Executive Council at the Goetheanum*

## Individual contribution and space for inspiration

I will speak generally about our tasks in the Executive Council of the General Anthroposophical Society. Because there are still so many items waiting on the agenda of the AGM, I will focus on a few aspects and examples.

The Executive Council and Goetheanum Leadership have fostered a culture of cooperation and participation in recent years. We practise this also in the Executive Council's extended meetings, in the general secretaries' conferences, and now also in the meetings with branch leaders, and with the representatives of the Christian Community.

We are trying to develop a culture of working together, a culture of conversation. We therefore practise in each of these organs that each person makes their individual contribution and that we form a space together into which the light for a forthcoming decision can be received out of the whole. Constanza Kaliks has described the development of a new leadership culture as one of the tasks of the Goetheanum Studies. It is something that is being worked on in many places. Today's AGM is also such an organ: everyone has something to contribute so that we can hopefully come to an overall picture, and from an overall picture to a shared decision.

### Questions that point beyond the Anthroposophical Society

The General Anthroposophical Society's esoteric work focuses on what is universally human. In the past year we co-organized two Class conferences, one in Stuttgart (DE) and one in Dornach (CH), for which Paul Mackay and Bodo von Plato were co-responsible. In addition there were two major conferences on current issues: «Living Connections» in July was a first open gathering on anthroposophically oriented meditation and on cultivating an inner culture. In December we had the sixth conference on a culture of death and dying, in which we tried to come closer to an understanding of birth and death. These are areas, questions, of life that do not only occupy the Anthroposophical Society, and to which we are able to make a contribution for

humanity, on the basis of anthroposophy and Rudolf Steiner. And finally, we have suggested moving from an annual theme to an annual motif, taking the Foundation Stone Meditation as our motif to work on. In the meeting of the general secretaries and representatives of the Societies in the world the Michael impulse and the Foundation Stone Meditation came together. While not planned, this was deeply moving.

### Perceptive, curious, relationship-forming

The Anthroposophical Society is a global society which we are fostering by being interested, perceptive and curious, and by forming relationships. We could tell you much about our diverse travels in the world. The Goetheanum Studies have created an international learning landscape here in Dornach. This year, 40 people from 21 countries, speaking many languages, have come together here for a new study course. And we have international, cross-sectional conferences, for instance «Rudolf Steiner and the Mystery Dramas worldwide» from 21 to 25 July 2018.

The Goetheanum is a place of encounters, a place for meeting and perception. As a synthesis of the arts, the building and surrounding park form the centre of anthroposophical research and teaching, of art, speech and drama, all of which are authentically presented here.

But by Goetheanum we also mean the Goetheanum in the world. The Goetheanum is everywhere where anthroposophical work is being done. To use an image: In the cardiovascular system the blood is enriched with oxygen in the heart, while nutrients are being absorbed in the periphery. Centre and periphery are being moved by the circulation, in a warming and nurturing activity.

Each Goetheanum in the world is at the same time centre and periphery. At the Goetheanum in Dornach we are a centre; but this centre would not be viable if it was not nurtured by the periphery. And vice versa: we are looking forward to see the work of those who form their own centre. | *Joan Sleight, Executive Council at the Goetheanum*

*Goetheanum in Development*

## Human dignity

What are we building on? This question forms the theme of this annual conference.

The *Goetheanum in Development* process is building on what many people all over the world have founded, achieved, developed; to what they have devoted their strength and time. It wants to be open to today's questions and make a contribution to a knowledge of the human being that is guided by human dignity.

### What emerges in human beings?

This dignity of the human being, of human co-existence with nature and with the earth, is one of the concerns of the School of Spiritual Science, the School in which knowledge of the human being as a being of body, soul and spirit, is being sought and developed. This kind of knowledge, where something that is emerging is both starting point and goal, is new compared to the natural-scientific approach. It opens up new perspectives in many spheres of life: education, medicine, nursing, etc.

Promoting and supporting this School of Spiritual Science and its Sections and the spheres of life connected with them is the task of the Anthroposophical Society. To make them visible and accessible to those who see spiritual knowledge as a necessary contribution to a time of great challenges is a task that the Goetheanum is taking on.

We have chosen three wider areas, or target images, for the *Goetheanum in Development* process. The first is the harmonization of the Anthroposophical Society, the School of Spiritual Science and the spheres of life. One of the projects is devoted to developing the School, to working more intensively with its members and with those who are responsible for the Class Lessons, in order to work together towards a culture of talking about questions of inner development in the spheres of life and work.

Another project refers to the research within the Sections, which relates to life in that every school or farm is a field of research that can contribute to gaining knowledge. The third project is concerned with the teaching, deepening and visibility of anthroposophy. We perceive a great need for further training when it comes to management: the question for many institutions is to what extent those in leading positions relate to an anthroposophically oriented path of knowledge, and whether those who are looking for such a path, have the opportunity to undergo the corresponding training.

The second target image is about coop-



eration and possibilities for developing a culture of agreements. The corresponding project focuses on the multiple layers of communication: with the members, within the societies in the various countries, with people who are interested, with the public.

The third target image aims at viability, in general as well as financial terms. One project related to this sphere looks at the Goetheanum as a place, a campus: the Goetheanum park as well as the Documentation department, the Archives and the works of art. A second project aims at forming a World Goetheanum Association, which will provide a network for enterprises, institutions and self-employed individuals and the School of Spiritual Science and facilitate partnership and mutual support. A World Goetheanum Forum, open to everyone interested, will be held from 28 to 30 September 2018.

### What lives in the various groups?

A further aspect of the *Goetheanum in Development* initiative is the increasing active cooperation with the general secretaries and representatives of the various countries. In their meeting last week, as well as in their meeting with the Executive Council and the treasurers before the Annual Conference it became clear that we wish to work towards a Michael Festival, possibly in combination with the celebration of the Anthroposophical Society's centenary. In this respect we can build on the broad experience of the schools and special needs institutions: the Anthroposophical Society also works towards this now.

We would like to see the annual theme transformed into an impulse, born from the wish to focus on a particular content together. We are particularly interested in the diverse ways of working and the questions that arise from the reality of the individual groups.

I am pleased that the cooperation with the general secretaries, representatives and Council members (*Alma Humana!* - Human Soul!) has led to a first conference of Romance-speaking countries being organized in July at the Goetheanum.

In the Goetheanum Leadership we have looked at the achievements of the School of Spiritual Science in its 90-year history. The results of this study have been published in a book: *Goetheanum – Freie Hochschule für Geisteswissenschaft. Geschichte und*

*Entwicklung der Sectionen* (The Goetheanum – School of Spiritual Science. The History and Development of the Sections.) The new structure of this year's Annual Conference, which encompasses the AGM, is also an aspect of the Goetheanum in Development initiative. | *Constanza Kaliks, Executive Council at the Goetheanum and Leader of the Youth Section*

### Goetheanum in Entwicklung

## Inner work and vocation

When we saw the eurythmy, we experienced in the fourth verse of the Foundation Stone Meditation how two groups come together, striving to look toward a common goal. This has something to do with the work in the School of Spiritual Science I would like to tell you about.

The Christmas Conference of 1923–24 saw the foundation of the General Anthroposophical Society with the School of Spiritual Science at its heart. This school strives to conduct active research. In the Goetheanum Leadership we are concerned with the overall cohesion of the School, with the inner work on the mantras on the one hand, and with the work of the Sections and in the spheres of life on the other. There would be many experiences to report about! The question as to how the whole is held together remains open: how is it possible to feel that one is a part of a whole and to experience both areas? It would mean bringing the inner and outer life into harmony.

### Connecting with the spheres of life

The relationship between the inner work on the contents of the Class Lessons and the spheres of life is beginning to change. We notice this in the conversations with Class holders, and we also see it in the institutions, schools and farms. It is important that we are interested in one another. Leena Westergrén related how the Anthroposophical Society in Finland has approached the school movement there suggesting that they organize an event together.

Jörgen Smit, Heinz Zimmermann and others have cultivated new forms of talking about the contents of the Class Lessons.

Our task now is to connect this with the spheres of life, with the spheres where anthroposophy is applied in practice. The 1100 Waldorf Schools worldwide alone provide a rich stream of experiences and reflections. This is mainly about being active, about what one represents authentically – out of one's involvement with a practical task. But there is also the «undercurrent» that goes through the night: we do our inner work, then we let go of that and focus on our daily outer work. The inner work streams into this outer work. And the outer work, in turn, affects our inner work, helping us, for instance, to deal with crisis situations.

We have heard from Ueli Hurter, one of the leaders of the Section for Agriculture, about the challenges small farmers in India are struggling with because of the power wielded by large-scale enterprises and because of the danger of accumulating debts.

### Spiritual questions from everyday life

After the Christmas Conference of 1923–24 Rudolf Steiner said again and again that anthroposophy meant more than carrying the word into the world: it also meant putting the word into action. How does one deal with a situation where one has many professed anthroposophists in a college of teachers and others who like working in a Waldorf School but who have no direct connection with anthroposophy? They are also immersed in the spirituality of this work when they meet, every day, that which strives to develop within the young people. How can a conversation, an experience, between these two streams be initiated? These are the kinds of space we seek to establish.

Again and again I notice on conferences or when I meet people that spiritual questions arise in them on the basis of their experiences: what are dead concepts? Where do things begin to be alive? What conditions do young children find today for a healthy incarnation? What can we do to help and support young people in their development? In these conversational spaces questions emerge that relate to the School of Spiritual Science and therefore to the Anthroposophical Society. Life in itself is esoteric. We see this particularly in young people working in the various spheres of life: they are seeking human encounters with human beings. | *Claus-Peter Röh, co-leader of the Education Section*

■ ANTROPOSOPHICAL SOCIETY

Address before the ballot

## Paul Mackay



We are on a journey of development. In 1988 many of my friends came to the Goetheanum: Rolf Kerler, Heinz Zimmermann, Michaela Glöckler, Georg Göckler, Manfred Klett, Christian Hitsch. When I was asked to join I said yes because I wanted to be an active part of this journey of development. The section work was strengthened and as one example of this is that we have this auditorium now. In 1996 Johannes Kühl joined us, in 2001 Sergei Prokofieff and Bodo von Plato, and in 2002 Cornelius Pietzner. The collaboration between the Executive Council members and the section leaders then led to the formation of the School of Spiritual Science Collegium, also in 2002 – with the shared wish to develop the School further.

In 2011 a motion of no confidence was tabled against the Executive Council. At the AGM in that year we introduced the rule that Executive Council members have to be reaffirmed every seven years. In 2012 we formed the Goetheanum Leadership to which tasks were allocated that used to be reserved for the Executive Council. The Goetheanum Leadership decides to whom it grants mandates, here and across the world. Forming the Goetheanum Leadership became possible thanks to the help – for which I am very grateful – of Friedrich Glasl and the Executive Council's spokespersons at the time, Seija Zimmermann und Ueli Hurter.

At the beginning of 2012 I was asked by the Executive Council to join the board of directors at Weleda. Weleda was in financial difficulties at the time, today it is healthy again.

In the last seven years the Goetheanum's façade and roof were renovated and the stage updated. The next step was the restructuring of the ground floor which considers the building's east-west-orientation. In this context I would like to mention the immense commitment of Martin Zweifel, Susanne Böttge and Marianne Schubert. Together with Christiane Haid, Constanza Kaliks and Ueli Hurter I was strongly involved in conceiving and organizing the 2016 Goetheanum World Conference. This was very important for me because we

were looking for ways in which the Goetheanum can reach out to the world. The sections have developed well; a next step would be to develop the School of Spiritual Science as a whole. Before this conference we asked ourselves: who are the people who represent anthroposophy, consciously or unconsciously, in enterprises, institutions, in the world? For us this was not a question of membership, of a pink or blue membership card, but we wanted to start from the factual, from what is visible: People see people.

I would like to see the forthcoming centenary of the Christmas Conference of 1923–24 not so much as a looking back but as a reviving of its original impulse. This includes enhanced cooperation between the School of Spiritual Science, the Society and the spheres of life/ or of the sections, so that this impulse can become more effective in the world.

Now I am – with Christiane Haid, Matthias Girke and Ueli Hurter – part of the group that works on the *Goetheanum in Development* process. The Goetheanum Leadership has set itself several tasks. I would like to mention the two I am involved in: one of them is the Class work. As Virginia Sease's successor I am the contact person for the Class holders and for questions regarding the School of Spiritual Science. The special mantras of the First Class of the School of Spiritual Science are associated with the decision of Class members to be representatives of the anthroposophical cause in the world. These mantras enable us to be representatives. Promoting this work is important for me.

The second task is the creating of a World Goetheanum Association for people who work out of anthroposophy in the world, in enterprises, institutions or as self-employed persons, and who seek others who think similarly. I expect that this could lead to a lively exchange and to new support for the School of Spiritual Science. This is necessary because we cannot leave the responsibility for the School to the Societies of the various countries alone and ask them for new members. Membership is more than anything a question of destiny.

With the centenary of the Christmas Conference approaching, I find it important to strengthen the ties between the School of Spiritual Science, the Society and the work of the sections.

Address before the ballot

## Bodo von Plato



Anthroposophy has evolved considerably in the last hundred years. To start with, one single person acquired the faculty to facilitate its arrival on earth: Rudolf Steiner. He called it «awareness of our humanity». Wherever people perceive with lively interest and with love, where they think with love and take responsibility for the consequences, awareness of our humanity grows – and in this sense it has become part of today's culture. This awareness has grown considerably in the last hundred years; it has been tested and questioned; and the dignity of human beings was never as much under threat as it is today; and it has never lived as strongly as a yearning.

The more this awareness of our humanity grows, the more necessary it will be to have a place, a School, which is devoted to its practice and development: The School of Spiritual Science is destined to be this place – wherever in the world people are inspired to work out of spiritual science. The School of Spiritual Science is both a public and an esoteric institution; it is as practice-oriented as it is inward-looking. The rich experiences of years and decades of anthroposophical work in all spheres of life need to be processed and they need to receive new impulses in the sections of the School of Spiritual Science; the inner, spiritual path of experience gains orientation and deepening on the path of initiation of the First Class of the School of Spiritual Science. The more public the work of the Sections is the more important is the individual's free decision and commitment to the mantric path of initiation. The School of Spiritual Science, which combines the fullest exotericism with the deepest esotericism, becomes the Michael School.

Since its inception in 1923–24 the Anthroposophical Society's aim has been to facilitate the existence and freedom of «the Goetheanum as a School of Spiritual Science» – and it seeks to realize this task in an ever more enlivened way.

The more effective and recognizable the fruits of the anthroposophical work become, the more urgent will it be to

make their origin in Rudolf Steiner's life and work accessible. A place is needed where this historical legacy can be adequately seen and experienced, and where it can be examined – this should become possible at the Goetheanum in Dornach, where at present it is hardly possible to maintain our art collection, let alone present or expand it.

Looking back and ahead on my work I feel I am deeply connected with these visions. I would like to thank my colleagues on the Executive Council, in the Goetheanum Leadership and in the Conference of General Secretaries for the opportunity to critically reflect on these tasks and on my ability, or lack thereof, to deal with them. I regret that the greater part of the global Society is not able to participate in the decision on whether or not I should continue my work as a member of the Executive Council at the Goetheanum.

### *Spontaneous response after the non-confirmation*

## Constanza Kaliks

In September we started discussing the question of Paul Mackay's and Bodo von Plato's reaffirmation, in the Executive Council, in the Goetheanum Leadership, among the General Secretaries. «What does the Anthroposophical Society aspire to be for the world?» is the question that formed the background to these conversations: an enhancement of the question that is always with us: How can we make anthroposophy so visible in the world that those seeking it can find it? From the many conversations and contemplations an image arose which was not merely an idea, but a resolution. What we consulted on and proposed is not to happen.

I would like to share a thought by Hannah Arendt. Because of her experiences in the twentieth century and the pain they caused her, she tried to understand what

determines people's actions. People who take action face two big and ever-present challenges: the deed cannot be taken back and what will be is unforeseeable. Hannah Arendt proposes a remedy for each of these challenges. The remedy for the irrevocability of deeds, for that which weaves itself into the deeds and remains there, causing consequences in the world for decades to come, is forgiveness. When we forgive we can continue to act. The remedy for the unpredictability of what lies ahead is the ability to make promises and agreements, and abide by them. It is what gives certainty to our actions in the face of an ever uncertain future.

We had made an agreement: in the Executive Council, in the Goetheanum Leadership, with the general secretaries and representatives. A different agreement has now been made. That is a fact. On the basis of the responsibility we have taken on we will discuss, develop and take the next steps. | *Constanza Kaliks, Executive Council at the Goetheanum*

### *Emerita status*

## Seija Zimmermann

Twelve years ago I was asked to join the Executive Council and I was confirmed in this task by you. Because of the situation of Anthroposophic Medicine in my country, Finland, I will withdraw from this task today. The reasons for my decision were described in detail in *Anthroposophy Worldwide* 1–2/2017. Biographically, I look back on a period of twenty years, during which I was able to combine my work for the Anthroposophical Society with my work as a physician. In 1998 I was asked to join the Council of the Society in Finland, shortly after that I became general secretary and then I joined the Executive Council at the Goetheanum.

Today I would like to share with you an inner question I have lived with for many years. From my daily occupation with the meditative path which was shared by Rudolf Steiner and Ita Wegman, and which is described in Emanuel Zeylmans

van Emmichoven's book *Strengthening the Heart*, the question arose: what spiritual space was created by this meditative path, shared by the spiritual scientist and the natural scientist, for the birth and development of the School of Spiritual Science? As personal and unique as this path of the two individualities appears to be at first glance – is there a level that transcends this, opening up new dimensions of which the School of Spiritual Science is only the very beginning? I would like to encourage you to continue working on this question.

In practical terms, you will see me now and again in Dornach and Arlesheim in the future. I will continue to be a member of the board of directors at Klinik Arlesheim and I represent the Finnish physicians' association in the Medical Section.

**Joan Sleigh:** I arrived at the Goetheanum just as Seija Zimmermann was reaffirmed as an Executive Council member. The three qualities I appreciate most in you are that you have always brought the dimension of the big wide world to

us. You have cast a scientific, medical, academic eye on our work, and you did all this with warm-heartedness and a sense of humour. We will miss you very much. We wish you all the best for your further work in Finland. Thank you for everything.

**Constanza Kaliks:** There are many things one can learn from Seija Zimmermann, I would like to point out one of them: her orientation in reality – whether it concerns everyday situations or areas that require the greatest sensitivity and inner awareness. Thanks to her we could address central questions, like those we dealt with recently in the Goetheanum Leadership, where a very fruitful cooperation arose regarding the senses as a possibility of connecting with the world and developing our humanity. Seija is very good at differentiating, a strength that is sometimes just silently present while at others it is resolutely expressed. We are deeply grateful to her and wish her all the best for the tasks awaiting her in Finland.

■ ANTROPOSOPHICAL SOCIETY

*Elisabeth Vreede*

## The inner essence of the outer world



At the beginning of his biographical outline, Frans Lutters reminds us of Rudolf Steiner's indication that Elisabeth Vreede incarnated earlier than foreseen by her destiny – because of Rudolf Steiner. Thanks to Frans Lutters' warm interest in what lights up in a person and how relationships emerge, I formed an image of a harmonious, clearly thinking, selfless and kind person.

Elisabeth Vreede was born in The Hague on 16 July 1879. Even as a child she lived in her thinking: a bright pupil with amazing memory forces. She founded a rowing club and studied mathematics, astronomy and philosophy in Leiden. After graduating from university she taught Maths in a girls' school. Her parents had esoteric tendencies, lived close to a Freemason's lodge with Rosicrucian orientation, and were in contact with Henry Steel Olcott. They read theosophy together with Elisabeth. From 1903 onwards Elisabeth Vreede experienced Rudolf Steiner several times and became his esoteric pupil. She took part in the foundation stone ceremony for the first Goetheanum. Later she was called to Dornach by Rudolf Steiner as a member of the Executive Council at the Goetheanum and as the leader of the Section for Mathematics and Astronomy in Dornach.

### Living in and with cosmic rhythms

Elisabeth Vreede activities included the publishing of calendars, astronomy newsletters and celestial maps. She saw stars as spiritual beings. In the movement impulses of the planets she recognized the movements of Thrones and an expression of Seraphim-love. Stars and human beings were one for her. She was interested in cosmic rhythms, in life between death and a new birth, in astrosophy.

Elisabeth Vreede was a precise worker. People sought her advice and help. After her exclusion in 1935, she remained in her house in Arlesheim, fostered contacts and travelled frequently, for instance to Ireland and through Turkey (the latter for the solar eclipse). She was deeply affected by Ita Wegman's death. She herself died on 31 August 1943. Elisabeth Vreede's interests included not only mathematics and astronomy – through which she experienced the cosmic rhythms – but also foreign languages, such as French, Sanskrit and Bali. At the age of 16 she knew the entire Faust, parts 1 and 2, by heart. She had a deep connection with anthroposophy and she sought, and lived, an active relationship with the spiritual world. And yet, she saw herself as a student, for instance in her relationship with Rudolf Steiner's essays on the question of How to attain knowledge of higher worlds?

Her work was often done quietly, and it persisted quietly. A fir tree can symbolize this: she took a fir tree home with her after the Christmas Conference and planted it close to her house (today it stands in a neighbouring garden). As Oliver Conradt pointed out earlier, her work has not been fully explored yet and her estate is spread across several locations. | *Gabriela Jüngel, Dornach (CH)*

*Ita Wegman*

## Medicine as living practice



Peter Selg was asked by Matthias Girke to speak on the topic of «Anthroposophy as a medicine for the world – Ita Wegman». He wove a complex picture based on the «Goetheanum's medicine in practice», contemplations on therapy and Ita Wegman's contribution – a picture that was at the same time an answer to the question as to how one needs to prepare oneself for the task of being a healer in the twentieth century, a therapist of individuals, of social communities, for and with them, and also for and with the Anthroposophical Society. Ita Wegman's personality went through an extended period of preparation for this work, through an extended destiny. Her's is a strong soul.

If one looks, in the world of the Father, at what has become, at what has come from the past; if one is active, with the Son, in the present, and if one receives good, world-appropriate ideas from the healing spirit, the preconditions are met for the «strong healing activity» that Ita Wegman fully embraced. She had courage for the truth; she tended to her patients with love, and she saw through the diagnosis, perceiving not only what was there but also what wanted to come. Ita Wegman had the strength for the future and she was prepared to deal with opposition.

### Breathing in the needs of the world, breathing out anthroposophy

Ita Wegman had the courage to heal: for therapists face powerful forces that threaten the human being. Healing, in this context, also means being prepared to deal with the forces of destruction and death.

Ita Wegman was born on 22 February 1876. She first trained as a Swedish massage therapist and studied medicine later. She founded institutions of healing. Her active commitment for a Michaelic centre in Great Britain was misunderstood as being in competition with the Goetheanum. She kept all the conflicts within the Society away from her institutions. Peter Selg described this by saying that her Christian work led to an active community. Ita Wegman was an active leader: she did what needed doing, independently of personal interests. The weaving between one's own work and the work in the world is a breathing process. Rudolf Steiner said to Ita Wegman that he was able to breathe when he was close to her. Sergei Prokofieff created the image of inhaling the needs of the world and exhaling anthroposophy.

Confronted with the emerging crisis and the hatred that came towards her, Ita Wegman became seriously ill in 1934. A spiritual experience led her back to life. She travelled to Palestine and came back strengthened. She died on 4 March 1943.

The image arising in me is that of a personality that was prepared to suffer so that the truth could shine through. Her relationship with Rudolf Steiner was profound; their cooperation and the goal of their working together were not understood, however, and could not fully unfold. This tragic situation had come to an end in this life, he said to her. Two free personalities were working together: they did not depend on but inspired each other. | *Gabriela Jüngel, Dornach (CH)*



*Experiencing how anthroposophy arises from within*

*General Anthroposophical Society: Goetheanum Studies*

## Self-knowledge and active engagement

The Anthroposophical Study courses at the Goetheanum have further evolved in recent years, with the focus now being more on developing studying skills. These courses, which are divided according to languages, have grown into a large English-speaking community. Rudolf Steiner's works are being studied in German, English and Spanish/Portuguese.

One of the Goetheanum's main tasks is the study of anthroposophy. The team in charge of the Goetheanum Studies find that this involves more than just getting to know other people's ideas. They aim at inspiring in students a clearer relationship with themselves «in the present and future.» Edda Nehmiz, the coordinator of Goetheanum Studies, describes it like this: «How can I find orientation within myself at a time when everything is on the move? How can I get involved in building the world, take responsibility and yet remain in charge, free and unruffled? In a world that is constantly rebuilding itself this becomes an existential skill.»

### Relating to oneself and to the world

Edda Nehmiz describes one of the special aspects of these studies: people from 21 nations in Europe, North and South America and Asia enrolled in the late summer of 2017. The students who come together share the same questions; they form friendships for life. Also, people from diverse cultures come together in a narrow space. They learn a lot from this: in all these encounters one gains clarity about one's own condition, not from an individual but

from a cultural perspective – one encounters the world in individual human beings.

### Anthroposophy within

This approach of gaining the ability for self-knowledge and active engagement is based on a change of method. The students are meant to experience that anthroposophy is not only Rudolf Steiner's work but that it comes out of them. Rudolf Steiner has provided the concepts and contexts that make anthroposophy accessible. In the study courses several works by Rudolf Steiner are studied in parallel – each book with a particular lecturer. This is to make sure that the question «What is Anthroposophy?» is explored in diverse contexts and from different angles. In experiencing these diverse approaches the students become more independent in the way they deal with anthroposophy and they experience what it means to think for oneself.

In the mornings the students study together: spiritual science, artistic courses, as well as «special themes», where a particular topic is presented and worked on. The topics relate to each other and enable a deepened understanding. The afternoons are free but optional study opportunities

are available. This makes it possible for the students to reflect on what they have taken in, to study and practise, but also to ponder on what is involved in a study approach based on one's own inner activity.

One of the optional choices, «Anthroposophy through Eurythmy», provides an artistic route to anthroposophy. The *Art Workshops* are a further, full-time, option. They, too, are about self-education – in this case based on an object the community of students are working on together. One of the preconditions is that whoever enters the workshop does so with their own experiences and questions.

New in the programme is a postgraduate stage course for qualified eurythmists, offered as a cooperation of the Goetheanum Eurythmy Ensemble and Eurythmeum CH. This study year provides the possibility to gain stage experience and, beyond that, covers questions such as: how do I design an overall concept including rehearsals, costumes and make-up? How do I adapt my programme to differently sized stages?

### Orientation and sources of strength in everyday life

People who lead a full professional or family life often have the need to deal with questions that go beyond everyday life and that are intrinsically related to the question as to what it means to be human in our times. Stressful situations call for orientation and sources of strength. This is where the programme of part-time week-end courses comes in. They start with the phenomena of life, explored on the basis of works such as Rudolf Steiner's *Theosophy* or of Goethe's approach to natural science.

The development of the Goetheanum Studies programme continues: after a first meeting of around 40 heads of anthroposophical trainings and institutions plans are afoot to set up a further training course for managers in businesses or training establishments. | *Sebastian Jüngel*

**Goetheanum Studies faculty:** Constanza Kaliks, Edda Nehmiz, Bodo von Plato, Robin Schmidt, Virginia Sease, Joan Sleigh.

**Information/registration:**  
studium-goetheanum.org

## ■ SCHOOL OF SPIRITUAL SCIENCE



*Mutual awareness: Georg Soldner and Peter Heusser (with a photo of Ita Wegman in the background)*

*Medical Section: International Research Congress on Anthroposophic Medicine*

## Breakthrough and Bridge-building

More than a hundred medical professionals came together for the international research congress on Anthroposophic Medicine, held at the Goetheanum from 9 to 11 March, in order to share their experiences of best practice in research and of the relationship between main stream and anthroposophic medicine. It became clear that an integration of the two systems is needed.

When, in 2015, the dermatologist Christoph Schempp (Freiburg/DE) and his colleague Ute Wölfe published their discovery of a sense of taste for bitter substances in the human skin, it was like a tunnel breakthrough. Because around 90 years earlier Rudolf Steiner had said to physicians, «The entire organism is like a subtle organ of taste,» and he pointed out the importance of bitter substances which make «the ether body willing to absorb the astral body.» In a different context Rudolf Steiner explained that spiritual scientific and natural scientific research were working towards each other like the builders of the Gotthard Tunnel who, in 1880, cut through the mountain with a deviation of only 33 centimetres. Rudolf Steiner's research has today been verified by natural science: bitter receptors have been discovered in many organs. Christoph Schempp went on to develop an effective therapy for neurodermatitis using an ointment containing bitters.

### Treatment from two sides

The conference language at this international research congress was English and no interpreters were needed when Ivelisse Page from the United States related how she, as a young mother, overcame severe, metastasizing colon cancer, an illness her father died of at a young age. Excellent conventional treatment had been as essential for her recovery as the mistletoe therapy

which she experienced as crucial. Ms Page told the audience how important the first meeting of her oncologist with the anthroposophic physician Peter Hinderberger was for her, when two worlds that had been separate so far came together. Today the two are working together. Ivelisse Page and the «Believe Big» initiative she founded not only make it possible for poor patients in the US to receive mistletoe therapy, but actively promote a clinical mistletoe study at the renowned John Hopkins Hospital – the first trial of its kind in the US.

### Good practice and good research

Eran Ben-Arye represents integrative oncology at a big centre for cancer treatment in Haifa. He founded and works in a network called «Integrative Oncology» in the Middle East, with colleagues from Palestine, Jordan, Syria, Turkey and other countries that are separated by deep political gulfs.

Eran Ben-Arye is a builder of bridges: in his contribution the vision shared by the 40 or so speakers became particularly clear:

- Anthroposophic Medicine is an integrative medicine and it is most effective when used in conjunction with conventional medicine, especially in severe cases.
- It is important that research becomes an integral part of the practice of Anthroposophic Medicine. A striking example of this is the «Oncology Network»

founded by the Havelhöhe Research Institute in Berlin (DE), which can now demonstrate (based on 17,127 patients treated) that integrated mistletoe therapy significantly increases the life quality and life expectancy of patients with lung or pancreatic cancer.

- All forms of clinical studies are important.
- The gap between good practice and good research needs to be bridged.
- The future lies in the integration of Anthroposophic and mainstream medicine, a step Rudolf Steiner worked towards from the start.

### Health – a subtle balance

Great inner spiritual strength is needed for this, because it is not only a matter of integrating oneself, but also of changing the image of the human being in medicine, as Peter Heusser pointed out. The human being is not a machine, and subtle impulses can have strong effects.

A fascinating and accessible image arose from the contributions of Stephan Baumgartner, Torkel Falkenberg and Harald Matthes of a balancing act, in which a person's health depends on the balancing out of subtle influences. Once this is understood, it becomes suddenly clear why a patient who is devastated, by a cancer diagnosis for example, does not necessarily need something «strong» at first, but rather a conversation with his physician that can help him find a new inner balance and step across the chasm caused by his illness. And indeed, six months later there is scientific proof that only two such «elaborate life review consultations» can measurably stabilize a patient's health.

Research can build bridges in the cross-cultural dialogue we not only need between people in the Middle East but also in establishing an integrative medicine. The tunnel breakthrough can only be achieved with mutual awareness; and the bridge relies on strong and secure foundations on either side. | *Georg Soldner, deputy leader of the Medical Section*

**Medical Section research:** [medsektion-goetheanum.org/en/research/](http://medsektion-goetheanum.org/en/research/)

Germany: Congress on «Vaccination – personal decision or civic duty?»

## Towards a culture of trust and dialogue

Around 250 people discussed the question of vaccination in Berlin (DE) on 23 and 24 February, in a meeting initiated by the German patients' association *Gesundheit aktiv* and the association of physicians supporting individual decisions on vaccination. The congress was attended by parents, physicians, scientists, politicians and representatives of the German permanent vaccination commission STIKO.

### Making vaccination compulsory in Germany?

This is a question that is being discussed in politics and in the media. Physicians who are critical of vaccination as well as the president of the permanent vaccination commission in Germany (STIKO), Thomas Mertens spoke up against a legal obligation, contradicting Patrick Guidato, the head of the Young Liberals' federal committee for health and innovation. Acceptance of and belief and trust in the decision to vaccinate, it was said, were essential factors that could not be achieved by imposing an obligation to vaccinate.

The speakers in the lively panel discussion explained their differing aims, concerns and attitudes in dealing with immunization.

### In favour of individual consultations

Representatives of the association of physicians in favour of personal decisions on vaccination asked for individual unbiased consultations which they see as being threatened by the present practice. Paediatricians were often expected to apply the STIKO recommendations invariably to every child. But the responsibility of the acting physician or of the parents could not be conceded to a universal recommendation or the legal situation. Each child was different, as were people's situations, experiences and values. The speakers addressed the safety of vaccines as well as conceivable times for immunization, herd immunity and the potential endangerment of others.

From the parental point of view differentiated consultations are essential. «Parents want to be respected by physicians», said Angelika Müller, speaking of her experiences in a parents' organization that promotes information on immunization (*Eltern für Impfaufklärung*).

### First requirement: convincing data

Thomas Mertens explained how STIKO works and what its strategic goals are: individual protection, herd immunity, and

the global or regional eradication of certain diseases. A high immunization rate was desirable for epidemiological reasons. Recommendations always had to be based on the best available evidence. But it was this argument in particular that many speakers questioned. «We often act blindly when we should have convincing data,» argued Wolfgang Schneider-Rathert from the German Society for General and Family Medicine (Degam), where he is in charge of questions of immunization. Michael Friedl, president of the medical association for individual decisions on vaccination criticized that «Even if there are scientifically valid findings, they don't apply to each person.» What helps many can be harmful for some children.» Openness and transparency about what we do and don't know are therefore an essential step on the way to creating trust among parents, physicians and scientists.

### Second requirement: open discussion

The speakers also scrutinized the climate in society and the discussion culture among physicians. Discussing questions and arriving at different views was a given in a democracy but it did not yet apply to immunization. «How do we come to a new culture of trust, even if our interests diverge?» asked Stefan Schmidt-Troschke of the patients' organization *Gesundheit aktiv*. Conclusion: Dialogue and open discussions were essential, as was the avoidance of demagoguery and the stigmatization of those who think differently.

Thomas Mertens favoured a broad discussion on vaccination and many agreed that this would be a step in the right direction. «I think it's great that STIKO representatives and supporters of compulsory vaccination are here, too, even if I have a totally different opinion,» is how one audience member summarized her impressions. | Sandra Markus, Berlin (DE)

[www.gesundheit-aktiv.de/kongressimpfen](http://www.gesundheit-aktiv.de/kongressimpfen)

Germany: rheumatoid arthritis study

## Fewer side effects

Recently, Harald Hamre and colleagues published a large study on anthroposophic vs conventional treatment of rheumatoid arthritis, initiated by Ludger Simon, who died in 2016.

For patients with early rheumatoid arthritis (ERA), Disease-Modifying Anti-Rheumatic Drugs (DMARDs) are a mainstay of therapy. DMARDs can slow down the disease progression but some patients do not tolerate them or refuse such treatment. In Anthroposophic Medicine (AM), a treatment strategy for ERA has been developed that does not include DMARDs unless absolutely necessary. Instead, patients receive biographical and nutrition counselling, use special medication such as herbs, and engage in special artistic or movement exercises.

### Satisfactory long-term results

In this study, ERA patients receiving AM treatment were compared to other ERA patients who used DMARDs. Two other drugs for ERA, corticosteroids and Nonsteroidal Anti-inflammatory Drugs, were allowed in both groups, but were less used among AM patients.

After 4 years, rheumatic symptoms, inflammation in a blood test, and joint damage on x-ray were comparable in both two groups, while side effects were less frequent among AM patients. Eight in 129 AM patients needed DMARDs. The study results suggest that, for most ERA patients who are willing to engage in AM treatment, satisfactory long-term results can be achieved without DMARDs. | Hamre HJ et al. *A 4-year non-randomized comparative phase-IV study of early rheumatoid arthritis: integrative anthroposophic medicine for patients with preference against DMARDs vs. conventional therapy including DMARDs for patients without preference. Patient Preference and Adherence 2018;12:375-97*

<https://doi.org/10.2147/PPA.S145221>

## Travel log

In February Joan Sleight travelled, as a member of the Executive Council at the Goetheanum, to India, Nepal, Kenya and Namibia. Everywhere anthroposophy is sought, and lived, because people long for spirituality, even where material resources are scarce and poverty widespread; and in the most diverse cultural conditions. Here are extracts from her travel log.

### Connecting spheres of life

India, 2 to 5 February:

In India I meet people who work anthroposophically and who are well trained, some are graduates of the International Postgraduate Medical Training (IPMT) and teachers. India has well established institutions for curative education and social therapy, a teacher training and the beginnings of a eurythmy training. Via mentors the country has good connections with Europe and other continents. On my travels I often found that people wish to study the foundations of anthroposophy in a transdisciplinary way so as to have a shared basis of anthroposophical knowledge and experiences: for instance through events on meditation that foster the soul life; or by creating spaces for encounters and conversations that bring the various spheres of life together.



*Nepal:  
the KRMEF's  
school building*

### Awake to the surroundings

Kathmandu, Nepal,  
5 to 7 February:

I notice that Nepalese people have comprehensive social awareness. First I visited the Kevin Rohan Memorial Eco Foundation (KRMEF) which strives to support the community and its further development – in an environment where men and women are not considered equal, and where many lost their homes in the earthquake of 2015. With the funds it has raised, KRMEF has supported the reconstruction, built a library, and established a hospital, Waldorf school and Waldorf kindergarten. Additionally, a jewellery workshop was started for women to make and sell their products, and a restaurant with a garden that provides organic and biodynamic produce.

Some work as volunteers, staying for longer or shorter periods of time. There is a great openness for socio-cultural initiatives and projects that generate a new quality of life. The steering group studies anthroposophy and tries to include the teachers in these studies. There is exchange, with a lecturer in Israel for instance, and people travel to India. They are keen to cultivate contact with the Goetheanum, through the Youth Section for example, because they would like to meet like-minded people and deepen their knowledge of anthroposophy.

I also visited the Shanti Leprosy centre which looks after leprosy sufferers, provides places to live for them as well as for children and adults with disabilities, offers (lower school) teaching and craft activities. A carpentry workshop produces furniture for the home, and a dressmaking workshop makes the clothes. At the Buddhist Temple close by the Shanti Centre provides nutritious meals for the homeless on a daily basis. They not only feeding the poor but also create a new sense of quality in their lives, by providing cushions to sit on, plates and cutlery, as well as kind words of support.



*Kenia: morning assembly at the Mbagathi Rudolf Steiner School*

### Image-like insights

Kenia, 15 to 21 February:

there are three Waldorf schools in Nairobi now. When we celebrate 100 Years of Waldorf Education in 2019, the first school here will be thirty years old. The Mbagathi Rudolf Steiner School has 329 pupils, 120 of which are accommodated and cared for in the hostel on the premises. Most of the children are from the poorer suburbs in the vicinity. The foundations of Waldorf Education come natural to people here; in conversation they reveal their own image-like insights. A teacher training course offers the opportunity for deepening anthroposophy. There is a wish to develop a vocational upper school.

The Nairobi Waldorf School lies in the rich part of town, but has also a kindergarten in another part, with 120 children. They would like to build up an academic upper school. Here too, teachers and parents are very open to anthroposophy. I attended an evening meeting for parents and teachers. People asked themselves: How can Waldorf education become effective beyond the school? The new orientation of the education authorities has some Waldorf qualities, for instance its artistic approach and the fact that learning is seen as an artistic process.



## Understanding what is different

Windhoek, Namibia,  
21 to 28 February:

Three different cultures in Namibia are a challenge for the college of teachers and the school community of the Windhoek Waldorf School. But they also add a perspective of hope at the threshold to a cosmopolitical society. In the lower school German is the teaching language (with support from Germany). Here too, Waldorf education and anthroposophy are received with interest and motivation. The artistic approach and experience-based teaching appeal to people.

The view of life of white Namibians is still informed by the former South Africa and its apartheid system. There is a strong Christian influence that goes back to the missionaries. But the traditional culture also plays a part.

Much attention is devoted to understanding what is different and this has a direct effect on the life of the school. What does discipline mean in the various «experiential landscapes»? Is half an hour's break enough or does it need an hour? Should there be homework? To what extent should the students be consulted on such questions? Or should they just be told?

India, Nepal, Kenia or Namibia – people are interested in deepening their anthroposophical knowledge and in bringing it to life; and they seek to connect with the Goetheanum – on the basis of their own cultural background. | *Joan Sleigh, Goetheanum*



Namibia: teachers during their break

*Kuchlung*  
A. Osterkimmung (7. – 11. April).  
1. Wenn aus dem Winterweiden  
Die Sonne ~~Wird~~ <sup>Wird</sup> ~~den~~ <sup>den</sup> Manneforn  
Und Aude aus Tealentefer  
Dem Licht ist einst im Schwanen  
Dann gehen aus die seltsam Kette  
Sindanken in die Raumformen  
Und werden ~~stumpf~~  
Des Manneforn Wefen an das Geistes Linn.

### ILKBAHAR

*Doğularda Bahar*

1. Evrenin derin uzaklarında  
Güneş hitap ettiği insanın duygularına  
Ve ruhun derinliklerinden neye  
Bakma eyleminde şükla birleştiğinde,  
O zaman kendiliğle köhrüden  
Düşünceler uzamr güler uzamın ölelerine  
Ve insanın varlığına sesizce  
Bağlarlar tizin var oluşuna.

Turkey: weekly verses in Turkish

## Spiritual seeds

In the spring of 2018 the first Turkish translation of Rudolf Steiner's Soul Calendar came out. Tarhan Onur is the translator.

The word «cemre» has many meanings in Turkish. In Turkish folklore it describes the warming up of nature between 20 February and 6 March, first noticeable in the air, then in the water, and finally in the earth. Rudolf Steiner was also able to look behind nature and perceive with his spiritual eye the forces that become visible in nature in spring and summer and that withdraw in the autumn and winter. As a result of his intense spiritual and sensory observation of nature he was able to create verses reflecting these processes in the perceiving soul's changing time rhythms.

The 52 meditative weekly verses are a path to knowledge for the microcosmic human being as a mirror image of the macrocosm.

They also begin with cosmic facts, but in a way that is different from what can be perceived in the «cemre» state. The first verse always begins on Easter Sunday. Note that the verses mirror each other. One verse turns outward, while the one mirroring it focuses on the inner life. It is not enough to understand these verses; one needs to live with them in a spiritual, intimate, meditative way and with nature as it alternates between unfolding and withdrawing. | *Roberto Pellacini, Hamburg (DE), and Tarhan Onur, Istanbul (TR) (from the preface)*

**Contact** Roberto Pellacini: Pellacini@gmx.net;  
Tarhan Onur: tarhanonur@orhanonur.com

Worldwide: Lemniscate Arts tour

## Storms of Silence

Storms of Silence is a large-scale eurythmy programme directed by Carina Schmid and Benedikt Zweifel, which will start in November 2018. Performances will be shown worldwide up until June 2019.

Marke Levene founded Lemniscate Arts in 2005 for people all over the world who are working with Rudolf Steiner's artistic impulse. Carina Schmid (former director of the Goetheanum Eurythmy Ensemble) and Benedikt Zweifel (former head of the Stuttgart Eurythmeum) have been recruited by Lemniscate Arts as artistic directors for a new, English-language eurythmy programme.

The ensemble will consist of 25 young eurythmists from Iran, Egypt, Israel, Romania, Russia, the United States, Columbia, Brazil, Chile, Uruguay, China, Japan, South Korea, Australia, Gran Canaria (ES), Slovakia and Germany. As in the programme performed in the 2000s (Symphony/Eurythmy), the eurythmy will be accompanied by the Gnessin virtuosi (40 young musicians) under the baton of Mikhail Khokhlov. The programme will include Ludwig van Beethoven's 5th Symphony, Arvo Pärt's fourth Symphony (first movement), texts by Dylan Thomas, David Herbert Lawrence as well as silent eurythmy. The first performances will be shown in Europe, followed by a tour of Israel, Japan, South Korea and New Zealand. The ensemble will be in Hawaii and other us states from March, in Brazil, Argentina, Chile and Canada in May, and the world tour will conclude in Europe in June 2019. | *Eleni Prelorentzos (CH), Marke Levene (US)*

**Contact in Europe**  
tour@lemniscatearts.org,  
**USA:** info@lemniscatearts.org  
**Information:** www.stormsofsilence.org

## ■ ANTROPOSOPHICAL SOCIETY



10. Januar 1941 •  
9. März 2018

## Vladimir Tichomirov

Vladimir Gennadievich Tichomirov crossed the threshold of the spiritual world on 9 March. He was born in Pscov Oblast and was acquainted with the earliest anthroposophists in Moscow and Leningrad. Among those who helped him on his anthroposophical path were Alexei Dmitrievich Lebedev, whose advice he valued highly, Maria Alexandrovna Skriabina, in whose home he was a frequent visitor, and the translator Boris Deyev, whom he knew from Leningrad.

### Working with Sergei Prokofieff

Sergei O. Prokofieff was a close friend. Up until the foundation of the Anthroposophical Society in Russia they attended anthroposophical underground meetings, took part in productions of Rudolf Steiner's *Mystery Dramas*, worked on the Statutes and held Class lessons in the School of Spiritual Science. After Sergei O. Prokofieff's passing away in 2014, Vladimir Tichomirov assumed responsibility for events of the School of Spiritual Science in Russia. He was deeply devoted to anthroposophy and to Rudolf Steiner.

For many years, Vladimir Tichomirov was a member of the council of the Anthroposophical Society in Russia; he arranged

for the Russian Society's new legal registration in 1998 and was its representative. He took an active part in the Society's annual festivals and conferences – not only in Moscow, but also in other regions, and supported the anthroposophists in St Petersburg, Nizhny Novgorod and Yekaterinburg.

Vladimir Tichomirov was co-founder of Anthroposophia Press, the publishing firm of the Anthroposophical Society in Russia, which he managed up to the mid-1990s, determined to do something about the shortage of publications by Rudolf Steiner and other anthroposophical authors in Russia. As a board member of the Society's library he, together with Sergei O. Prokofieff, brought together an impressive collection of spiritually oriented books.

### Always ready to help

Vladimir Tichomirov was always ready to help others. For a period of time he was leader of the Society's youth group, which he had initiated and which was studying the *Threefold Social Organism*. He not only answered the questions of Society members, but also those of people who had come across anthroposophy and he advised, for instance, the staff at the Andrei Bely Museum on the anthroposophical worldview of Andrei Bely and his circle.

Since the foundation of the Anthroposophical Society in Russia, Vladimir Tichomirov has taken part in numerous drama productions, including Nikolai Leskov's *God's Good Time* and Goethe's *Tale of the Green Snake and the Beautiful Lily*. | *For the Council of the Anthroposophical Society in Russia: Olga Kornienko, Yekatarinburg (RU) (edited)*

English translation based on a  
Russian-to-German translation



28 December 1921 •  
4 February 2018

## Lyda Bräunlich

On 4 February Lyda Bräunlich passed away in her home in Cape Town, the city where she had founded the first Waldorf School in Africa.

Born Alida Justina Köper on 28 December 1921 in Haarlem near Amsterdam (NL), her family immigrated to South Africa in 1937, where she qualified as a teacher from Kindergarten to High School, specializing in Art Education.

In 1950, Lyda met Rupert Bräunlich. The two were married on 22 December 1951.

### Founding Waldorf institutions

Having observed the vicious discipline and boring lessons meted out to children in South African schools, she determined to home school her own children.

Then in 1954, the couple attended a talk by Willem Zeylman van Emmichoven. He spoke of Waldorf Education and when they asked that he arrange for such a school to be started in South Africa replied simply: You will have to do that yourself!

He put them in touch with Waldorf people in Britain and Holland and over the next years Lyda held talks at every possible women's group, social gathering and club, finding interested

parents. In January 1959 she opened the first Waldorf Kindergarten and a year later the school opened its doors with four classes.

Lyda continued as a class teacher until 1981, when she organized and ran the first training course instituted since Max Stibbe's in the 1960s.

After she retired in 1983, Christine Müller asked her to help in another venture, setting up a Kindergarten and school for the children of the farm labourers at her wine estate, Buitenverwachting.

### Miraculous flow of events

With a remarkably lucid consciousness until the end, Lyda «kept all these things and pondered them in her heart,» as is said of Mary in the Gospel of St Luke. Lyda had a special relationship with the Christmas Plays and often played the part of Mary. These plays were among the first initiatives of the school founding group.

The magnificent Constantia School, the sixteen others in the country, the training college, certified to grant Bachelor's degrees in Education and Eurythmy and the fundamental changes in child rights throughout South Africa, seemed a miraculous flow of events in which she had been guided to contribute and participate. | *Eric Hurner, Dornach (CH)*

19 January 1922 •  
21 March 2018

## Johannes Zwiauwer

I first met Johannes Zwiauwer more than fifty years ago when I, a young medical student, was allowed to take part in one of the first conferences for anthroposophic medicine, together with my father. I can't remember the theme but I do remember his refreshing, simple but deeply moving presentation of a pharmaceutical process.

With his way of presenting anthroposophical spiritual science he helped many generations of young pharmacists and physicians, but also lay-persons, to find new inspiration for their diverse spheres of life.

His presentations were as lively, artistic, yet scientifically precise as his entire work as a chemist for Weleda in Austria and worldwide. He was interested in the manufacture of medicines with body and soul, heart and head, and produced many of them, collecting and preparing the substances in the Weleda laboratories in Vienna. What made his lectures so popular was his ability to speak out of his own experience of the pharmaceutical process.

During conferences he always managed, with his concise comments, to bring the discussion back on track, always very politely, without any personal aggressiveness, but with convincing and factual clarity.

He was not only fully committed to Weleda but also very actively involved with the life of the Anthroposophical Society in Austria, and even became its general secretary.

We will miss Johannes very much, but also trust that he will exert his protecting influence out of the spiritual world. | *Reinhard Schwarz, Graz (AT)*

**Source** Medical Section Newsletter, Easter 2018

**We have been informed that the following 84 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.**

| The Membership Office at the Goetheanum

**Brita Gezelius** Farsta (SE), 7 July 2016  
**Mary Kirkwood** Booragoon (AU), 12 October 2016  
**Josina Gerretsen** Zeist (NL), 26 December 2016  
**Guillermo Camacho** Santiago (CL), 12 February 2017  
**Maren Zinck** Hamburg (DE), 14 March 2017  
**Verónica Silva** Córdoba (AR), 5 May 2017  
**Göran Fant** Järna (SE), 24 May 2017  
**Ursula Siegerist** Florida (AR), 22 June 2017  
**Willy Hollman** The Hague (NL), 27 June 2017  
**Maya Odink** Culemborg (NL), 29 June 2017  
**Kerstin Källström** Nyköping (SE), 8 July 2017  
**Erich Palstring** Zeist (NL), 27 July 2017  
**Kjell-Yngve Källström** Täby (SE), 2 August 2017  
**Hans Nyström** Järna (SE), 2 August 2017  
**Christiane Aspeslagh** Bornem (BE), 5 August 2017  
**Marijke Hofstra** Zeist (NL), 16 August 2017  
**Willemina Slats** Winterswijk (NL), 23 August 2017  
**Henk van Nimwegen** Doorn (NL), 25 August 2017  
**Maria van Dommelen** Driebergen (NL), 5 Sep 2017  
**Edith Trenczak** Graz (AT), 22 September 2017  
**Theo Outmans** Zeist (NL), 1 October 2017  
**Fedorien Versluis** Zeist (NL), 1 October 2017  
**Joyce Muraoka** Anaheim/CA (US), 2 October 2017  
**Sven Schalin** Linköping (SE), 13 October 2017  
**Juan Carlos Vega Mier Terán** Huancayo (PE), 27 October 2017  
**Maria Lemson** Bilthoven (NL), 11 November 2017  
**Ria Van Spaendonck** Kalmthout (BE), 13 November 2017  
**Lydia Philippsen** Borchon (DE), 7 December 2017  
**Rose Hölzer** Niefern-Öschelbronn (DE), 13 Dec. 2017  
**Tecla Heyting** Zeist (NL), 14 December 2017  
**Lidwina Zintzen** Aachen (DE), 22 December 2017  
**Oscar Menéndez** Buenos Aires (AR), 29 December 2017  
**Anna Schlupe** Pieterlen (CH), 30 December 2017  
**Jozefína Masárová** Bratislava (SK), in 2017  
**Cristina Suliță** Bucharest (RO), in 2017  
**Anna Varsiková** Bratislava (SK), in 2017  
**Gonny Godschalk** Bedburg-Hau (DE), 2 January 2018  
**Karin Hennings** Hamburg (DE), 5 January 2018  
**Gisela Nauck** Ditzingen (DE), 9 January 2018  
**Philip Brian Hinderlider** Stuttgart (DE), 12 January 2018  
**Gertrude Schirmer** Vienna (AT), 15 January 2018  
**Esther Schwedeler** Borchon (DE), 15 January 2018

**Alex Naylor** Portsmouth (GB), 18 January 2018  
**Jan Zee** Rotterdam (NL), 21 January 2018  
**Catherina van den Broek** Chestnut Ridge/NY (US), 23 January 2018  
**Marianne Melse** Alkmaar (NL), 24 January 2018  
**Lothar Brandes** Celle (DE), 27 January 2018  
**Emma Löffler** Mannheim (DE), 27 January 2018  
**Veronica Ardagh** Toronto (CA), 1 February 2018  
**Peter Amy** Salisbury (GB), 2 February 2018  
**Siegfried Böhmeke** Hildesheim (DE), 2 February 2018  
**Remko Kraamwinkel** Zutphen (NL), 4 February 2018  
**Herbert Spies** Überlingen (DE), 7 February 2018  
**Irena Semeniuk** Warsaw (PL), 9 February 2018  
**Thomas Leonard** Mountshannon, Co. Clare (IE), 12 February 2018  
**D'Arcy Mackenzie** Toronto (CA), 12 February 2018  
**Doris Gräfin von Pückler** Immenstaad (DE), 14 February 2018  
**Hermann Stalder** Zug (CH), 14 February 2018  
**Renée Zeylmans van Emmichoven** Zeist (NL), 16 February 2018  
**Hans-Günther Müller** Kassel (DE), 17 February 2018  
**Otilia Mayer** Villach (AT), 18 February 2018  
**Karin Neumann** Colmar (FR), 18 February 2018  
**Gerlinde Gerblich** Weinheim (DE), 20 February 2018  
**Terje Haukland** Nesttun (NO), 20 February 2018  
**Maja Lunau** Rendsburg (DE), 21 February 2018  
**Evelyn Schimmelpfennig** Kassel (DE), 21 February 2018  
**Maria Lindner** Osterrönfeld (DE), 22 February 2018  
**Ruth Frey** Ueberlingen (DE), 23 February 2018  
**Hans Ullrich** Nordstemmen (DE), 23 February 2018  
**Rosel Metzler** Oberursel (DE), 24 February 2018  
**Maja Ruch** Bern (CH), 1 March 2018  
**Brian Cusack** Williamstown (AU), 2 March 2018  
**Herr L.M. Rutgers** Driebergen (NL), 3 March 2018  
**Brigida Garati** Turin (IT), 5 March 2018  
**Helga Mayer** Stuttgart (DE), 6 March 2018  
**Gerda Rohde** Frankfurt (DE), 6 March 2018  
**Maria Canevet** Strasbourg (FR), 8 March 2018  
**Walter Minder** Diessbach (CH), 8 March 2018  
**Vladimir Tikhomirov** Moscow (RU), 9 March 2018  
**Dieter Hoeltz** Neunkirch (CH), 10 March 2018  
**Georg Geier** Hartheim (DE), 11 March 2018  
**Heinke Rubens** Bernstadt (DE), 12 March 2018  
**Wolfgang Kalkner** Dornach (CH), 14 March 2018  
**Finn Ingebrigtsen** Cremorne (AU), in March 2018

**From 20 February to 19 March 2018 the Society welcomed 96 new members; 163 are no longer registered as members (resignations, lost, and corrections by country Societies).**

## ■ FEATURE

Germany: Conference on Meditation as a Path to Knowledge

## Responsible approach to the spiritual

Circa 200 people came together for the conference entitled *Meditation as a Path to Knowledge – the Diversity of Anthroposophical Approaches*, held at Rudolf Steiner Haus in Stuttgart (DE) from 23 to 25 February. The conference was co-organized by the Akanthos Akademie and the Institute for Anthroposophical Meditation.

The question «What is anthroposophical meditation» is not new. Many anthroposophical publications describe the inner practice set out in Rudolf Steiner's basic works. After the general view seemed to be for many decades that one should keep quiet about one's spiritual experiences, it now emerges that spiritual students need to share their experiences. Also, «competition» in the field of meditation has grown so much that anthroposophical meditation is quite far down on the list of known meditative approaches.

But what is anthroposophical meditation? This was the question discussed during the meeting's concluding conversation of (almost) all the German-speaking leaders of anthroposophical meditation courses: more than 200 of them. Can such individualized course leaders have a fertile conversation? Or will the attempt necessarily turn into an advertising of individual methods? Yes, there was advertising, but there were also fruitful encounters.

### How to concentrate?

The panel discussions were attempts to understand each other and ask questions about methods. Although many approaches struck many people as alien, there was a tangible endeavour to understand them. The questions discussed allowed for the individual methods to demonstrate their effectiveness.

After a short introduction to the basics of higher knowledge acquisition given by Andreas Neider, the first conversation focused on expanding the knowledge of nature. Dorian Schmidt first asked everyone present to concentrate on something. Then he asked everyone to concentrate on how everyone was concentrating. If one can muster that much awareness, one will also be able to discover things that modify our awareness when we receive impressions of nature. Dorian Schmidt suggested to «forget about the unhelpful question of «How do I know it is me who is concentrating?»»



### Lightness versus reflection

Thomas Meyer suddenly stepped to the rostrum on the side of the room and described how he felt «lightened» there. He explained this with the presence of an elemental being. Looking from a Goethean point of view, Christoph Hueck then questioned his certainty of experience and interpretation.

The second panel discussion was about knowledge of the human being. Different styles came to the fore. Frank Burdich, owner of a company for applied spiritual research, spoke with a certain lightness of the many stages he passed through in observing the constituent members of his organization, while the music therapist

Gunhild von Kries spoke with deep reflection about the spiritual and therapeutic dimension of time, intimating how to deal with this spiritually. Johannes Wagemann and Christoph Hueck then elaborated on the spiritual experience.

The conversation on destiny revealed that the «I» learns through meditation that it extends beyond itself and that it prepares its destiny with the help of others; that it is therefore not only incarnated in the body but lives and is effective in the wider periphery.

### Between tied to and free from the body

In the conversation about self-knowledge people observed how the self can experience and lose itself in the present; and about the ways of self-education anthroposophy has to offer: from a conscious change of habits to thoughts on an introduction to psychology as a preparation for the path of inner development. What became clear is that self-knowledge, self-education and self-transformation need to become (and are becoming) cultural techniques.

The concluding conversation focused on «What is anthroposophical meditation?» Anna-Katharina Dehmelt mentioned three aspects that everyone present could relate to: the anthroposophical path of inner development or meditation leads via self-reflection and through imagination, inspiration and intuition not so much to a major, unique, life-changing experience of being one with the world, but to many small, intermittent experiences of oneness that are therefore closer to everyday life. It is about keeping the balance between this world and the world beyond, between being tied to and free from the body. It involves constant encounters with the guardian of the threshold. And thirdly, anthroposophical meditation seeks the spirit in life, in the here and now, and finding it means approaching the spiritual world responsibly.

The intensity of this meeting is, in my view, indicative of the fact that anthroposophical meditation is on the way to becoming more deeply rooted in today's cultural consciousness. | *Andreas Heertsch, Arlesheim (CH)*

The **next meditation conference** will be on the light-soul process. It will take place in Stuttgart from 22 to 24 March 2019.

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