



Anthroposophy worldwide

What is happening in the Anthroposophical Society

10/19

■ EDITORIAL

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Michaelic attitude

The future we want

Dear readers,

«History has been written, the future has not», is how Alexandria Ocasio-Cortez, presently the youngest Democratic representative in the US Congress, argues for a transformation of society. The Friday for Future student movement expresses the same sentiments in more concise and radical terms: «Unf**k My Future!»

We read much about the increasingly polarized world, the consequences of a rampant materialism on civilization, but at the same time also about the awakening of young people to the effects this has on nature, about taking responsibility individually for the future and the birth of a new solidarity across continents.

Positive antidote

What kind of positive antidote is there? «Let your life be a counter-friction to stop the machine», Henry David Thoreau wrote in 1849 in his essay on Civil Disobedience, a statement that still applies today when it comes to corporations, conformity and the societal attitude of «continuing as before».¹ The history of the Anthroposophical Society has been «written», one could say, since Rudolf

Steiner's death in 1925. It is what we are building on – against all odds. But the future is open and depends on our present actions both as individuals and as a society that is forming itself in freedom. Across the world, people are working daily on creating such a «counter-friction», out of their inner connection with anthroposophy and within their particular social context. To say it with Wilhelm-Ernst Barkhoff, founder of the GLS Bank, «We can only overcome our fear of a future we dread with images of a future we want.»

What kind of attitude is it that lets people become active, inspired by anthroposophy and against all odds? Is it a quality of the «Michaelic attitude» that works in harmony with the spirit of our time? How can we as the Anthroposophical Society create a fruitful source of strength for the many active supporters of these impulses?

| *Justus Wittich, Goetheanum*

¹ The quotes are from a special publication of Mousonturm Art Centre in Frankfurt (DE) and from RheinMainMedia of 17 August 2019.

Image The impulse of anthroposophy depends on our actions

Rudolf Steiner

Michaelic Power

This is Michaelic power! Having confidence in spiritual thoughts [...] You may receive this or that spiritual impulse. You devote yourself to it and become instrumental in its execution. Then it goes wrong. It doesn't matter! You fail a second time. It doesn't matter! And if you fail a hundred times – it doesn't matter! No failure ever determines the truth of a spiritual impulse whose effect has been inwardly understood and grasped. [...] And if it takes a hundred incarnations for the powers to grow in us that are required to realize this impulse, nothing but the nature of a spiritual impulse itself can convince us of its vigour or feebleness. [...] And if trust in the spirit engenders in us a strength of soul to which this spirit is as real as the ground under our feet without which we could not stand, then we will be able to feel inwardly what it really is that Michael expects of us.

Source Rudolf Steiner, ga 223, lecture of 28 September 1923 **Relates** to Michaelmas and 21 years of Anthroposophy Worldwide

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■ PAUSE FOR THOUGHT



Entertainment

Connecting to earthly life processes through culture

Culture is nurturing us, forming and awakening in us forces of spirit and soul. What happens if this «nurturing» culture is reduced to mere entertainment? Then we distance ourselves from our own being and from the basis of life, the earth.

Culture is linked to our beloved earth, just as we are. Every corner of the world allows its inhabitants to develop the cultural element best suited to their inner needs. Stories are then told of distant lands and heroic men capable of everything! In this way, humanity has always been nourished by the most suitable food.

Depending on where we are and on the season, we receive the necessary fruits of the earth as a gift, full of the elements that our organism needs at that precise moment.

Culture enables us to face what happens in life, inside and out, in close relation to the place and time in which we live. The interdependence of humanity and earth, the symbiotic relationship we have with it, must be re-established if we are to evolve further.

Entertain, keep at bay, delay

But what is this culture that becomes entertainment? Entertain. Keep at bay. Delay. The basis of the artistic and cultural element is lacking, where forces are active that bring something to fruition in us, something that is cultivated, waiting patiently.

A process of animalisation takes place through the culture of entertainment, where human beings are trivialised, their complexity simplified, their threefoldness excluded from the start, spirit and soul atrophied. Everything is focused on stimulating and soliciting the lowest instincts and animal drives that we carry in us, without the possibility of purification. All this allows the entertainment industry to exert a powerful control over the body.

«» processes and catharsis

Can culture still escape all this and resume its spiritual task? Can we return to our verticality? When Steiner imagined a Christianization of art, did he not mean it? A culture and an art capable of acting through the processes of the «», giving humanity the possibility of facing what comes to us from the future and from the present; giving, through the cathartic principle, the chance to transform, purify and evolve, together with and for the earth.

Being part of the vital processes of the earth through culture, all that remains is the hope that we will find ourselves again, that we will stop fleeing from the planet that hosts us and begin to look inside ourselves, consciously re-appropriating the cultural element, with love. | Gaia Termipoli, Rome (IT)



Gaia Termipoli was born in Urbino, Italy, in 1984. She is an actor and Waldorf teacher and is working on developing drama teaching, in particular in the area of special needs. At the moment she is training in creative speech and working in a kindergarten.

Image Entertainment culture - addressing the lowest instincts

Russia

«We need great artists»

Georgy Kavtaradze, born in 1942, is in charge of the Sophia Branch in St Petersburg, translates works by Rudolf Steiner and has founded Damascus publishing, also in St Petersburg. The senior lecturer for economic history at Petersburg University stresses that Russia «is wired differently» from the West.

Stanislav Tatlok What makes one a modern anthroposophist?

Georgy Kavtaradze The first generations of anthroposophists had a clear awareness, a strong conviction and an inner core that I no longer see in the next generations. They used to embody anthroposophy, a process that was helped by the pressures they experienced in the Soviet situation. The members of the new generation have to overcome obstacles my generation did not know in order to attain anthroposophy. If they succeed, they will develop a strength that we never had. This is true for a wide range of people.

Merging with modern culture

Tatlok What is the mission of anthroposophy in Russia today?

Kavtaradze In my view, our task is to introduce anthroposophy into our modern culture whilst making sure that it will not lose its identity.

Tatlok What positive changes have occurred in the anthroposophical movement in Russia in the past twenty years?

Kavtaradze People understand that anthroposophy meets their spiritual needs and that one can become engaged in diverse initiatives. We have the «Mobile Teaching Seminar», for instance, that takes place in varying cities and has been attended continuously for the last thirty years by ever new interested people.

Tatlok How could the anthroposophical movement in Russia be improved?

Kavtaradze It is going through a process of growth, but it needs to overcome its «book character».

Tatlok There is a view that says that Russia, unlike Brazil for instance, will not be able to play a leading role in the next cultural epoch. What do you think?

Kavtaradze Who can look so far ahead to know how the world will change in 1500 years? Russia's path is different from that of the Western world; at present it has to copy the West in order to hold on to its place in the modern world. People in the West are primarily guided by the intellect and they work intensively on the contents of spiritual science, which then gradually sink down into the depths of their soul. The same path, if pursued in Russia, would mean that anthroposophy



would get stuck on the surface of consciousness without penetrating deep down. That is a big problem! We have to find our own way.

Tatlok Will the Anthroposophical Society retain its essence and structure or will it transform itself into something entirely new?

Kavtaradze It should not be kept as it is. My impression is that the main focus is shifting to smaller groups, where real life is happening.

Awareness of role-models in the arts

Tatlok There is a demand today in Russia for spiritual practices, often sought as a way of achieving personal success.

Kavtaradze Look at the recently published book Carmalogic, which has 840 pages. It picks up on the need for spirituality but does it from the elitist perspective of Russian and European society. Anthroposophy offers a number of spiritual practices in connection with karmic knowledge.

Tatlok Rudolf Steiner wanted to see anthroposophical art in harmony with the other arts. Is that possible?

Kavtaradze I am sure it will be, but for that to happen we need great artists such as Gerard Wagner and Albert Steffen.

Tatlok What is the role of art in the modern world?

Kavtaradze Art is seen as entertainment – it «tickles» the nerves, but does not run deep. That's why it is fading away. But there will be role-models, we just have to see them.

Based on a Russian to German translation by Jonas Lismont.

Web www.anthroposophie-ru.org

Image Georgy Kavtaradze - «overcoming the book character»

New Zealand

Resignation announced

Sue Simpson will resign her position as general secretary at the next AGM of the Anthroposophical Society in New Zealand in August 2020.

Close on fourteen years ago I took on the position of general secretary for New Zealand. Looking back over these years I realize how privileged I have been to work with so many diverse and interesting people both nationally and internationally. My decision to resign now was based on an inner knowing that it is time to let go and hand the reins over to someone else. This will bring the possibility for fresh impulses and initiatives.

Moving forward, I would like to support the Society, council and general secretary, while being free of responsibilities that come with roles. A central focus will be strengthening eurythmy in New Zealand and working with Pacifica Eurythmy College in Brisbane, Australia.

Engagement with world needs

Over the years of coming to the Goetheanum my experience was how the world consciousness has strengthened amongst the Goetheanum Leadership, country representatives, treasurers and council members. The Goetheanum Leadership has found a way of truly co-working that brings positive potential for the future. A danger I see is when we as members expect too much of a group such as the Goetheanum Leadership or councils. In the Society we struggle with fairly constant criticism that has a place but can also destroy.

As regards the Society, I think if it is to strengthen, there needs to be greater engagement with world needs, from the members, especially those in the School of Spiritual Science. All our study will be fruitless if it doesn't connect with the world. My sense is that the Society will be visible when there is real interest and engagement with first our immediate environment, inclusive of organisations and individuals, that in turn can expand to embrace a wider world. | *Sue Simpson, Havelock North (NZ)*

Web www.anthroposophy.org.nz

*Conferences in 2020***Anthroposophic
Medicine,
Agriculture**

12 to 17 January 2020 Shaping the Future. Empowering Changemakers in Food and Farming (German, English), Section for Agriculture, Goetheanum (CH) **Web** www.sektion-landwirtschaft.org/en/events/events/shaping-the-future-2020

5 to 8 February 2010 Spirituality in Agriculture. Annual international conference of the biodynamic movement (German, English, French, Spanish), Section for Agriculture, Goetheanum (CH) **Web** www.sektion-landwirtschaft.org/en/lwt/2020

9 to 15 February 2020 English Training in Anthroposophic Medicine. A part-time training with nine one week modules over three years, Medical Section at the Goetheanum, Emerson College (GB) and other venues **Web** www.emerson.org.uk/anthroposophic-medicine?mc_cid=7d906e62d6&mc_eid=b985350377

6 to 8 March 2020 100 Years «Spiritual Science and Medicine». Research conference (German, English), Medical Section, Goetheanum (CH) **Web** information available soon

19 to 21 March 2020 Specialist conference «Biodynamic Agriculture and Hybrid Varieties» (Save the Date) (German, English), Section for Agriculture, Goetheanum (CH) **Web** www.sektion-landwirtschaft.org/veranstaltungen/aktuelle-veranstaltungen/einzelansicht/news/detail/News/fachkonferenz-biodynamische-landwirtschaft-und-hybridisorten

10 to 13 June 2020 The Dignity of the Child. International congress on pregnancy, birth and early childhood (depending on demand in German, English, French, Mandarin, Russian, Spanish), Medical Section, Education Section, Goetheanum (CH) **Web** med-sektion-goetheanum.org/fileadmin/user_upload/aktuelles/DE/Vorankuendigung_Kleinkindkongress_DE_2020.pdf

12 to 20 September 2020 The Human Being is a Bridge. A hundred years of Anthroposophic Medicine (depending on demand: German, English, French, Italian, Japanese, Mandarin, Russian, Spanish), Medical Section, Goetheanum (CH) **Web** www.crossingbridges.care (from October)

*Humanities Section***How do you know you are human?**

Future technology promises to free us radically from original human experiences such as illness, old age and death. By uploading the content of the human mind onto a machine human beings will become immortal, in other words life will no longer depend on the body's decline or death.

Around 2500 years ago, illness, ageing and death were key enlightening experiences on the path of the 29 year old Prince Siddhartha Gautama, the later Buddha. He left behind a safe and protected life at the royal palace in order to learn about the world, seeking to avoid illness, old age and death.

First he learned about asceticism, became pupil to various teachers without finding an answer to his questions until, at last, he achieved enlightenment under the Bodhi Tree, during a meditation that lasted 49 days, during which he withstood many temptations and overcame many demons. Sickness, old age and death and the suffering they caused were for him an expression of our imprisonment in the earthly world and in our physicality. To conquer this suffering meant to overcome the «thirst for existence and reincarnation», which implicates, as a distant developmental goal, freeing oneself from the endless cycle of birth, death and rebirth.

Buddha's motives distorted

If we look at the intentions of transhumanists against this background, they seem like a distortion of Buddha's inner motives. What, according to Buddha, should be achieved through spiritual activity and inner development is replaced by a machine in transhumanist thinking. The striving for freedom from the wheel of birth and rebirth becomes an «eternal» life of earthly mental contents, here on earth. Here we see two polar opposite gestures: freeing oneself from the earth and remaining attached to it.

Buddha's teachings had other important and forward-looking qualities that are absent from transhumanism with its focus on the individual

self, because he taught compassion and love. Through him these qualities came into the world and through the Christ they became living deeds. The key here is the You we turn towards and in which the «I» awakens to itself.

With both ways of thinking and living, the question as to why we come to live in a physical body on earth remains open. Christ's sacrifice of incarnating in a human body has given an entirely new quality to physical incarnation: now the body can be an instrument that allows the human «I» to make its home in the world through the senses. But in inhabiting our earthly body, we don't only have the task to develop this body but also that of spiritualizing the world as we learn to know it through observation. We can then become the place where the world knows itself.

The question Sophia the robot asks, «How do you know you are human?» must therefore be taken seriously and can be understood through the renewal of the Apollonian words in Rudolf Steiner's Foundation Stone Meditation: «Human Soul, know yourself in the living weaving of spirit, soul and body (GA 260) | *Christiane Haid, Goetheanum*

Conference «Das Ende des Menschen? II. Wege durch und aus dem Transhumanismus. (The end of the human being? Ways through and out of Transhumanism), in German only, 18 to 20 October 2019, Goetheanum

Web www.goetheanum.org/tagungen/das-ende-des-menschen-ii

Image The human body - more than a sophisticated machine

*Goetheanum Leadership***Is there something like a Michaelic attitude?**

In order to allow for a view of the Goetheanum from different angles, the new spokespersons Ueli Hurter and Justus Wittich chose three different venues for the Goetheanum Leadership retreat on 2 to 4 September. Also, decisions were made regarding the leadership of the General Anthroposophical and the Visual Art Sections.

It was clear at the beginning of this retreat that, following the Goetheanum World Conference at Michaelmas 2016 (where we listened to the views of members worldwide), the new internal structure with the goals and projects of the Goetheanum should be finalized by the end of 2019. Our questions in 2020 will focus on how the relationship between the Goetheanum and the world can be transformed in the next three years (until 2023/2024) and on ways of celebrating the forthcoming anniversaries.

Fundamental to the present working year is the study of Rudolf Steiner's Michael Letters, particularly with the question in mind whether there is something like a Michaelic attitude that we can together spiritually approach, formulate and make effective from out of the life of all the sections and the Anthroposophical Society. What contribution can the Goetheanum and the many initiatives and institutions that have arisen from anthroposophy make towards the world's healing and further development?

Three different perspectives

The two spokespersons had chosen an unusual exercise in approaching this task. On the first day we came together in Wachsmuth House, close to the Goetheanum building, and in our lunch break we looked at the physical location of the Goetheanum: on a former battlefield, where the Swabians last fought the Swiss in 1499. How did Rudolf Steiner deal with this fact? And how do we deal today with the concrete questions regarding the life of rights in our Society?

On the second day we were guests at the oldest surviving curative education centre, the Sonnenhof in Arlesheim (CH). Looked at from the reality of this school the task of the Goetheanum seemed very different, an impression that was deepened further when we walked around the nearby hermitage at lunchtime, reflecting on the legend of Saint Odile as a symptomatic phenomenon of Western esoteric life.

On day three we then met at *Ackermannshof*, a cultural and research institute in Basel, close

to the Rhine, that also became the home of Rudolf Steiner Publishing in 2011. From here we could see the Swiss chemical plants, one of the most productive scientific and economic conglomerations in the world. And if one looks at this view from a distance, the Vosges Mountains for instance, the Goetheanum seems to be situated just behind them! How does the Goetheanum relate to the economic life? What kinds of tasks arise for the School of Spiritual Science as a result? It seemed only natural that the Goetheanum Leadership had its first in-depth discussion of the present climate situation from the perspective of all the sections.

Other topics of the retreat included the forthcoming reaffirmation of Joan Sleigh in 2020 and a wide range of issues, from the Faust performances at the Goetheanum to the future relationship of the Goetheanum and Weleda. | *Ueli Hurter, Justus Wittich, Goetheanum*

*Goetheanum***School of Spiritual Science: new appointments**

In January 2018, the responsibility for the General Anthroposophical Section, which had been led by all Executive Council members together since 2000, was transferred to Bodo von Plato, Paul Mackay and Joan Sleigh. After the resolutions at the 2018 AGM, Joan Sleigh offered to continue to lead the Section provisionally for which we thank her wholeheartedly.

In June 2018, a search group (consisting of René Becker, Florian Osswald and Justus Wittich) was appointed which asked for time to consider the options. Given the comprehensive possibilities and tasks of the section in question, the group had many conversations, received numerous letters and explanations and, on 8 March 2019, invited members of the School of Spiritual Science for a public consultation day. At the Leadership retreat in June 2019, the search group submitted their recommendations to the Goetheanum Leadership. Their proposal included among other things a group of three, of which one at least should be a member of the Executive Council. They also suggested that the group work closely with the other sections within the Goetheanum Leadership. After extensive conversations, the search group proposed Constanza Kaliks, Claus-Peter Röh and Peter Selg as leaders of the General Anthroposophical Section.

The proposal was followed by intensive discussions within the Goetheanum Leadership and with the proposed candidates concerning, among other things, the implications these appointments would have for other areas of work

and other sections. A first outline of how the three potential section leaders envisage their new task resulted in unanimous support for the proposal at the September retreat.

The new appointments will come into force with the AGM at Easter 2020 and the subsequent School of Spiritual Science Easter Conference. Peter Selg will continue to devote most of his time to his task as director of the Ita Wegman Institute and carry the Institute's anthroposophical basic research into the Section work. Claus-Peter Röh will primarily be responsible for the work of the First Class of the School of Spiritual Science while gradually reducing his activities on behalf of the Education Section before handing that task over. Constanza Kaliks will initially continue as leader of the Youth Section, supported by her energetic and competent team of co-workers, and combine this work with her new tasks as co-leader of the General Anthroposophical Section.

With regard to the Visual Art Section, the Goetheanum Leadership has taken up the recommendations of another search group and unanimously proposed to the Section a possible solution for a limited period of three years, which Marianne Schubert was happy to accept at the end of a period of consultations. This means that Marianne Schubert will be able to retire at the end of the year as planned, following her active commitment and the network-building she has achieved in her time in office since 2014.

Christiane Haid has also agreed to accept, in addition to the Humanities Section, the leadership of the Visual Art Section for the next three years and form a steering group made up of representatives of the various specialist areas. | *Ueli Hurter, Justus Wittich, Goetheanum*

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■ SCHOOL OF SPIRITUAL SCIENCE



Youth Section

Building bridges across borders

From 28 to 30 June 50 young people from nineteen countries and five continents came together at the Goetheanum to share their thoughts on youth life in the 21st century.

We started with our dreams, visions and what wants to come from the future, then we worked with observations of the present time and how we work and live with them, ending with the topic of building bridges between the emerging future and today's reality.

The open, free space created made it possible to experience the urgency but also the joy and productivity of such gatherings. The tremendous confrontation with the everyday feeling of loneliness in a world of 'social' networks, fear and strong pressures became apparent, but also the will to start new and potent social initiatives such as the Elderberries Threefold Café and community in Los Angeles, or Free Colombia and their M.C. Richards Program in New York (starting September 2020).

The Youth Section Worldwide seems to experience a strong momentum: many young people take responsibility and express their commitment to connecting both to the Goetheanum impulse and to sharing the endeavor to bring fruitful inspiration into action. There is a shared aim that is characterized by a wide diversity of ways of approaching youth work. The next Youth Section Worldwide Gathering will be held in 2021 (location to be announced). | *Johannes Kronenberg, Goetheanum*

Web www.youthsection.org

Image Young people from 9 countries and 5 continents



Council for Inclusive Social Development

Mexico: new training

From 14 July to 2 August the first module of a new training in anthroposophic curative education and social therapy took place in Cuernavaca (MX).

Mexico has a very active Waldorf school movement and the interest in anthroposophic special needs education has been growing steadily over the years. Introductory events have been offered again and again, all of them very well attended. The wish for training possibilities has grown stronger every year. Now it has become possible to start a course that will stretch over several years and that is open to teachers, educators, therapists, social workers, psychologists and physicians.

The course is sponsored by Gita - Centro Antroposófico de México, an organization based in Cuernavaca that has provided courses in Waldorf Education, organizational development, art therapy and general anthroposophy for many years. The new Curative Education and Social Therapy course was possible thanks to Doris Unger, a co-founder of the Cruz des Sur training organization that is active in several cities in Argentina. She will be a course coordinator and mentor on the new training.

Jan Göschel, a member of the leadership team of the Anthroposophic Council for Inclusive Social Development, was present at the launch and spoke about the impulse of anthroposophic curative education and social therapy at a time of instability and uncertainty.

Over the next years, more colleagues will support the initiative. We hope that the course participants will take with them the inspiration and means to realize new practical initiatives within the field of inclusive social development in Mexico. | *Jan Göschel, Goetheanum*

Web www.inclusivesocial.org

Image Training course inspires initiative

Council for Inclusive Social Development

New training in Hungary

From 20 July to 31 August, the second module of a new training in anthroposophic curative education and social therapy took place in Budapest (HU).

After Nicoletta Kovacs and Ovidiu Recan had spent a year at the Camphill School in Beaver Run (Pennsylvania, US) and had taken part in the training at the Camphill Academy, their long-cherished wish to start an anthroposophic curative education training in Hungary began to take shape. Once they were back in Hungary in the summer of 2018, they contacted everyone who had expressed an interest and almost 40 people came.

When Jan Göschel visited in November 2018 for preliminary talks, the main focus was on the theme of «Becoming a relationship artist». For the first module in April 2019, Rüdiger Janisch from Beaver Run was invited as a lecturer. By studying architecture, sculpture, painting and the motifs of the First Goetheanum, the course members experienced the building impulse for a spiritual-social Goetheanum as the source for the culturally renewing impulse of anthroposophy. On the basis of this experience, the group began to practise perception without judgment.

Recognizing supersensible formative forces

During the second module in July the students were asked to describe someone close to their heart with words, gestures and illustrations. Sonja Zausch accompanied this module with social-artistic eurythmy and Andrea Janisch with Spatial Dynamics and basal stimulation. The students tried to deepen their perception with movement as well as modelling, geometry and speech. These activities allow the supersensibly active formative forces in body and soul to awaken and be phenomenologically recognized. Once the powers of perception have been extended in this way, it is also easier to distinguish whether a person's disorders and special abilities belong to the physical, etheric, astral or spiritual level. In the second part of the summer module a connection was established between these faculties and the relevant therapies.

In between the modules, the course members meet in order to deepen what they have learned and to prepare for what lies ahead. | *Rüdiger Janisch, Glenmoore (PA, US)*

*Social Science Section***Europe and the EU**

The tenth «Soul of Europe» Conference took place in Brussels this year, right in the middle of the EU Institutions. It was held from 21 to 23 August and attracted 150 participants.

For years the annual «Soul of Europe» conference was held in Eastern European countries. Now the impulse has acquired something of a pendulum gesture: from Tbilisi (Georgia) in 2018 via Brussels (Belgium) this year, it will be held in Yekaterinburg (Russia) in 2020 and likely move to London in 2021.

The participants received an impressive insight into the European Union's functioning, its institutions and problems. Mario Damen conducted a tour of the European Parliament, explaining its processes and the various organs, finishing in the parliamentary chamber itself, with space for its over 700 MEPs and countless interpreters.

Gerald Häfner and Paul Mackay pointed towards shortcomings and inadequate structures: the EU is steered by bodies formed by national governments, without much influence by citizens. Civil society carries little weight, large lobbying organisations exert a lot of power. Monetary institutions don't contribute to a healthy social life. During the conference, however, Alexander Gerber and Michaela Glöckler were able to point to certain successes of their professional lobbying work on behalf of biodynamic agriculture and anthroposophic medicine.

Europe is more than just the EU

Europe is often identified with the EU. But the EU is not Europe. Europe crucially also contains Switzerland and Norway, Russia and the Ukraine.

The contributors of the conference focused on the «soul» of Europe. Some of the leading thoughts included those of Christine Gruwez (BE) who said that Europe was not found in its institutions, nor was it an idea – it lies where the two aspects meet, where forms unite with future potential. Andrei Zhiltsov (UKR) described how European structures become comprehensible in the light of a long spiritual history. Christiane Haid (Goetheanum) addressed homelessness and the consciousness soul. Stephan Kirste (DE) and Jaap Sijmons (NL) offered philosophical approaches towards developing a European consciousness. | *Hans Hasler, Lahti (FI). English by Sven Saar*

For details of the next conference visit www.soulofeurope.net

*Section for the Performing Arts***Heiner Ruland Day**

On 7 September the third Heiner Ruland Day was celebrated, this time at the Goetheanum, in an event organized by the Swiss Association for Music in Extended Tonality.

The work of Heiner Ruland (1934–2017) is cultivated in many places. From the 1960s, the instrumentalist, composer, teacher, therapist, writer and lecturer devoted himself wholly to the study of the innovative Schlesinger Scales, exploring ways of making them fertile for contemporary music.

Aside from the premiere of works by Oskar Peter and Johann Sonnleitner, the main focus of this day was on instrument making and singing. Attendants could listen to a new basset horn designed by Peter Kraul, with which it is possible to play a whole range of intermediate tones thanks to newly developed hole-boring techniques and valve mechanisms. The sound is lucid but subdued, particularly in the «in-between tones» that are achieved by special fingering combinations. Another new instrument was an alto lyre with 24 strings per octave (and a correspondingly smaller tonal range). It was presented by Christian Ziller. He and Peter Kraul even went as far as developing a new technique for playing their instrument.

The singers Claudia Nicolai, Meret Roth, Atsuko Murata, Heinz Bähler and Moritz Achermann performed songs by Heiner Ruland, some of which were more like folk tunes while others were derived from the extended tonalities. We heard, for instance, five verses from Rudolf Steiner's Soul Calendar, set to music for a trio, in which word and tone came together in deep unity. Or the cantata «For the Earth is Being» for baritone, choir and instruments. The way the music soared up as it expressed humanity's and the world's Christ-induced renewal was among the most deeply stirring moments of this event. | *Christian Ginat, Dornach (CH)*

*Medical Section***Human Soul**

The Annual Conference of the Medical Section from 12 to 15 September, which attracted 700 people to the Goetheanum, focused on resonances of soul and body.

The idea that positive life forces – spiritual ideals, love, and hope – have a positive effect on body and soul resonated in all eight lectures and 45 workshops of this conference, which was entitled «Human Soul! Motion and Emotion – Living Resonance». The workshop «Pastoral Medicine – an impulse for the future», presented by Matthias Girke and Tomáš Boněk, was attended by 100 people! A Science Space and Poster Sessions presented the most recent scientific studies on Anthroposophic Medicine, while music, singing and eurythmy provided scope for artistic expression.

In his lecture on «The Principle of Resonance: Affectivity, Interaffectivity and Neurobiology», Thomas Fuchs, professor of philosophy, psychiatry and psychotherapy at Heidelberg University, combined medical and philosophical aspects: a broader look at the interaction of resonances in body, soul, and mind makes the purely neurobiological view of the brain prevalent in today's mainstream science seem like a thing of the past.

Joining forces to build bridges

It was a wonderful experience in times of national seclusion to hear about the European-Middle-Eastern Research Collaboration for Integrative Oncology, led by Thomas Breitzkreuz and Eran Ben-Arye. The working group on manual therapies, external applications, the overcoming of communication barriers and professional ethics was partially open to all conference members.

That bridges can be built with joint forces became visible when physicians, nurses and researchers from Europe, Israel, Palestine, Iran, Turkey, Egypt and Jordan stood together on the Goetheanum stage, holding hands, pooling their energy productively and amicably in order to help human beings all over the world – an image that will continue to resonate in all of us as a glimmer of hope. | *Ariane Totzke, Goetheanum*

Web www.medsektion-goetheanum.org

■ ANTHROPOSOLOGY WORLDWIDE



South Africa

Eurythmy Therapy

The Southern Cross Eurythmy Therapy Training started its second training from 24 June to 20 July with nine students in Cape Town.

Marco Ephraim, an anthroposophic physician from Holland, provided a glimpse into the metamorphosis manifest in the human skeleton.

Beginning from the earliest stages of embryogenesis, through foetal maturity, infancy, childhood and adulthood we could observe the steady transformations.

The marked polarities between the enclosed form of the skull and the radial forms of the limbs are balanced by the striking forms in the ribcage reflecting the dynamic between thinking/planning and will/action. The rhythmic qualities of feeling arising from this tension that is expressed in our rhythmic breathing and blood circulation is beautifully expressed in the bones. Noticing the transformations along the spinal column was a fine exercise in careful observation. The connections we found between the shoulder blade and the vertebra were quite astonishing. A central theme was finally the metamorphosis of bones leading to the form of the larynx. | *Richard Cox, Noordhoek (SA)*

The Core Group

The Core Group for this training consists of the eurythmy therapists Julia O'Leary and Christiane Janowski (South Africa), Ursula Browning (UK) and Patrice Orange (Australia). Pieter Wildervanck from the Klinik Arlesheim (CH) oversees the training on behalf of the Medical Section at the Goetheanum.

Training flyer anthroposophysa.org.za/wp-content/uploads/2013/09/Eurythmy-Therapy-Training-email-version-Final.pdf

Image Course members - fascinated by the spine



Zimbabwe

Inner development as culture

The second All Africa Anthroposophic Training took place from 27 August to 3 September 2019 in Kufunda, Zimbabwe, with 120 participants. The training offers a holistic approach to human life that balances body, mind and soul to find inner peace.

Springing out of IPMT South Africa (the training for anthroposophic doctors), the All Africa Anthroposophic Training was founded in 2018 representing many African countries. In 2019, the 120 participants were all astounded at the transformative process that had happened since then.

Bringing light, healing and spirit into matter

Participants looking at nature with new eyes filled with wonder and joy, studying deeply, working with Knowledge of Higher Worlds, doing Eurythmy together, with Michaela Glöckler's masterful lectures awakening thinking and perception and giving meaning to life through her wisdom and spiritual knowledge, having the Act of Consecration celebrated for those who chose every morning, bringing light and healing and spirit into matter while the younger generation enjoyed the sacred dance brought by Marianne Knuth.

I am truly grateful to all those who came offering their expertise in biodynamic agriculture, anthroposophic medicine, Waldorf Education, child development and special needs, African economic life through the threefold social question, anthroposophic nursing, story-telling and celebrating festivals - these workshops all rich in content and sharing.

To the participants who brought the wisdom of African culture and healing and opened our eyes to the rich heritage of African life, I too need to express my sincere gratitude.

What a wonderful celebration of cultures and meetings were experienced as individuals met in a striving to reach social competence.

We look forward in anticipation to our next AAAT which will take place in Tanzania in 2020 | *Julia O'Leary, Cape Town (ZA)*

AAAT 2019 was an Aha moment for me because it was a deep reflection of my inner spirit through

Michaela's sessions. In our facilitated groups we learned 'the opening' to another being, with knowing nothing, no judgement. Open to learn, observing and experiencing was my daily food.

There is life in everything in nature whether it is living or dying. The plants' mission is to grow and bear fruit. Plants are the bringers of life to the earth. Humans bring life to the universe and the two are one because they need each other.

Finding the inner self

I have learnt to also observe my inner self-growth; that I am the one who nurtures my inner soul to grow. This takes a lot of practice and I need to find my inner tranquillity. Meditation helps to deepen what one knows and find the changes needed to feel one's self and develop thinking.

I realized that I'm in a position to slowly get to know and learn from my inner self. Healing as growth and growth as healing; growth as impulse. In the flow of growth there is beauty.

Humans can learn from plants and mimic nature as plants only take the water and nutrients they need to survive and share the rest with other plants, share with Mother Nature the beauty and freshness. Release oxygen to give to human life.

The first sprout of a plant is where life shows its power of survival.

The biodynamic approach was so great as most Zimbabweans were so happy to embrace this method of farming. | *Admire Yemurai Gwatidzo, Kufunda (Zimbabwe)*

Images Anthroposophy training in Africa

Next training module All Africa Anthroposophic Training 2020, Tanzania

Web www.allafricaanthroposophictraining.org



Israel

Presidential visit

On 1 September the new building of the New Dvir Waldorf School for Special Needs was festively opened by Israel's President, Reuven Rivlin.

The New Dvir School had grown and needed a new building. Once a building had been found and renovated, it was opened by Jerusalem's mayor Moshe Leon and Israel's President Reuven Rivlin. During the celebration Reuben Shaliv's book «Special Needs Education» was handed over to the President. Reuven Rivlin quoted Rudolf Steiner's concept of the «art of education», in which he recognized Steiner's search for innovative forms of learning and educating that harmonized with the reformed Jerusalem education system that encompasses a hundred schools, including New Dvir.

The New Dvir school was founded in 1997 on the initiative of parents of children with special needs, followed in 2001 by the foundation of a Kindergarten, Ofek. Eventually both institutions were in such high demand that they merged into the New Dvir School in 2004, which has since then been under the patronage of the city of Jerusalem and the ministry of education. Around three years ago, a pedagogical cooperation started with the nearby Seligsberg secondary school, and the New Dvir school has now moved to their premises.

New Dvir is a multicultural school for children from the city and beyond, whatever their family's orientation: religious, secular, Arab, ultra-orthodox or anthroposophical. The 28 students who are between 6 and 21 years old are spread across five classes.

Israel has 28 Waldorf elementary and seven secondary schools with 7000 students all in all. | *Sebastian Jüngel, with Udi Levy, Dinhard (CH)*

Image Reuven Rivlin at the New Dvir School
Source (in Hebrew) adamolam.co.il



Germany

Celebrations at the first Waldorf School

On 7 September the 100th birthday of the very first Waldorf School was celebrated festively in Stuttgart in the presence of premier Winfried Kretschmann.

What an occasion! The venue was the *Liederhalle* in Stuttgart, with prominent politicians and representatives of the Waldorf world present, a packed auditorium and a rich and diverse programme: the 100th birthday of the Stuttgart *Uhlandshöhe* Waldorf School was celebrated in style. It started with an orchestral piece by Sebastian Bartmann followed by words of welcome spoken by pupils of the school in 24 languages. Baden-Württemberg's premier Winfried Kretschmann expressed the wish that the Waldorf School may retain its own identity and lauded its «strong sense of empathy», while Stuttgart's mayor Fritz Kuhn hoped that it may continue to be the «yeast in the reform dough of the state school system». Other speakers included representatives from the *Uhlandshöhe* Waldorf School, the teacher training seminar *Freie Hochschule Stuttgart*, the Education Section at the Goetheanum and the Association of Waldorf Schools. One of the central statements was that an independent development of individuals and society needs independent schools that are not influenced by political and economic interests. An interesting bit of background information: the politicians and Henning Kullak-Ublick, who is on the board of the Association of Waldorf Schools (dE), were among the founders of the German Green Party and studied Rudolf Steiner's ideas of social threefolding.

A Japanese drummer ensemble and a Namibian school choir brought life to the auditorium, followed by a mammoth school festival with artistic presentations from pupils of all the Stuttgart Waldorf Schools and a panel discussion that concluded with a special request: may the school implement its ideals even more radically in practice because the problems in the world are enormous and there is so much to do. | *Mathias Maurer, Stuttgart (dE)*

Image Winfried Kretschmann - «Keep your identity» **Source** Erziehungskunst 11/2019 (extracts)

Malaysia

Waldorf 100

Waldorf 100 is also celebrated in Malaysia by twelve Waldorf Schools and countless kindergartens. People there are increasingly dissatisfied with the mainstream school system.

Hot, happy and colorful! Malaysia, with a population of 33 million, is snuggled into the southernmost peninsula of the Eurasian continent between the South China Sea and the Indian Ocean's Andaman Sea. A very multi-cultural and multi-ethnic country, 60 per cent of the Malaysian people practice Islam, 20 per cent are Buddhist, and 10 per cent are Christian, leaving the remaining 10 per cent as Hindu, Daoist, Confucian, and other beliefs. As a former British colony, its second language after Malay is English, but Chinese is also widely spoken. Since the general public doesn't have confidence in the changing curriculum of schools, many international schools are popular in the major cities here. There are now twelve Waldorf school initiatives – some more like homeschools -, kindergartens and a teacher training program with visits from foreign mentors.

A middle pathway between the extremes of life

Kelip Kelip is the largest Waldorf School on the outskirts of Kuala Lumpur, the capital city. Together with seven others it belongs to a federation called Steiner Education Malaysia. These SEM schools have been celebrating Waldorf 100 with students, parents, teachers and the wider community.

At one of the celebrations in September, a visiting mentor presented a picture of the importance of education as an art at a time when many schools are one-sidedly promoting science, technology, engineering and mathematics. Especially in this digital age, we must not lose track of what it is to be human and how the arts serve as a critical mediating factor in this regard. It is art, in the very broadest sense of the word, that provides the fulcrum and balance between the thinking and doing person. Waldorf education provides the heart that creates a middle pathway forward between the extremes in life that often tear us in two.

The teachers and parents of the Malaysian Waldorf movement are in search of this balance in education even without official recognition from their government. | *Van James, Honolulu, Hawaii (us)*

■ ANTHROPOSOLOGY WORLDWIDE



Germany

The first Change! festival

From 15 to 18 August the first Change! festival took place at Hohenfels Castle near Lake Constance in Southern Germany. 150 mostly younger people took part.

As I walk through the castle gates the inner courtyard is already filled with life. It looks colourful and busy. Then the church bells ring in the first of a series of Change festivals, entitled «Let's change the world – together!»

What is this about? About changing the world, a step at a time! Each for him- or herself and everyone together! But how can the world be changed? So many questions – but the festival provides plenty of food for thought. There are lectures and practical workshops that provide inspiration for a change in thinking of how we deal with nature. The programme is shaped by everyone together, as everyone presents their individual impulses and questions, on the basis of which new joint initiatives can be founded. After all, change can only happen if people who have courage and visions stand up to bring about the change they wish to see in the world.

At the end of each day everyone joins in with festival hymn, sung in three parts, this time around the campfire rather than in the courtyard. Enthusiastically, we sing «I will never give up ... as long as I am breathing, until the world is singing.» What a promise! Singing, thinking and feeling this promise requires courage and awareness of the responsibility each of us has for the world.

The time is ripe for inner and outer change – everyone agrees on that as the festival draws to a conclusion. And Hohenfels Castle will be a place that provides space for the impulses of a world-changing movement. | *Magdalena Ries, Freiburg (DE)*

Image Changing the world – planting trees
Web festival.eos-erlebnispädagogik.de



Germany

One of the best hospitals

According to a German media study the anthroposophic Filderklinik belongs to the top ten hospitals with 150 to 300 beds in Baden Württemberg.

The FAZ Institute, a major publishing and media house in Germany, evaluates both objective criteria and the views of patients before deciding which are «Germany's Best Hospitals». «We are ranked third of the acute care hospitals with a comparable number of beds in the State of Baden Württemberg; in the Stuttgart region we are even in first place,» says Nikolai Keller, the *Filderklinik's* CEO. The Filderklinik is the only holistically oriented hospital in Baden Württemberg that is also among the 25 per cent who were voted best in all of Germany.

2200 recent quality reports from German hospitals were evaluated by experts for this study. Additional data considered for the study came from hospital and medical services guides published by health insurers, the government and users. The Filderklinik was founded in 1974 as a charitable institution for primary and (partially) regular care, following an impulse from the Stuttgart Mahle Foundation which supports innovative projects worldwide. It follows the holistic and complementary approach of Anthroposophic Medicine, caring for patients from the region but also from further afield.

The hospital's 219 beds and six day-clinic places are divided among five specialist wards (internal medicine, surgery, gynaecology and obstetrics, paediatrics and neonatology, and psychosomatics). In addition there are departments for anaesthesia and diagnostic radiology and a private out-patient clinic. | *Christoph Fasel, Stuttgart (DE)*

Image *Filderklinik* – best care award

For the study report (in German) visit fzcdn.net/asv/beste-krankenhauser/Deutschlands-beste-Krankenhaeuser-2019.pdf

Web www.filderklinik.de

Iceland

Art Exhibition

Up until 5 January 2020, the exhibition 'Lots of tiny people' at the GerðarsafnKópavogur Art Museum will ask about spirituality in art.

The Icelandic artists Guðrún Vera Hjartardóttir and Sigrún Halldóra Gunnarsdóttir /Úavon are working with the question of how their spiritual interest in anthroposophy relates to their artistic process and work. This seems to be natural as art has always been a place to investigate the realm of the unknown, to access deeper meaning and the sublime.

Inspired by the idea that spiritual experience can come to expression in various ways, not just through words or as a private matter, curiosity about how it engages with the culture and society of the early 21st century has led to collaboration with Gerðarsafn Kópavogur Art Museum (is) and the artworks of pioneer modernist sculptor Gerður Helgadóttir. Like many of the Icelandic pioneering modernists she became involved with spirituality later in life, which can be found reflected in her art work.

Expressions of spiritual experiences

Inviting international artists and experts and making contact with institutions brought us to Rudolf Steiner's blackboard drawings. Even though these drawings were not intended to be art, bringing them into dialogue with contemporary artworks – by Hilma af Klint, Joseph Beuys and Gerður Helgadóttir – gave us access to a visual language and allowed us to read them as attempts at articulating deeper meaning and experiences, involving the senses rather than just the intellect.

Most contributors will create new works for this exhibition or present works that relate to the topic of a spiritual dimension in the arts. In addition we will provide a wide-ranging programme of performances, lectures, workshops and guided tours to facilitate further discussion, research, artistic development and to nurture and celebrate the diversity of contemporary art and artistic practice in the future. | *Jasper Bock (is), Sigrun Gunnarsdottir/Úavon (is) and Jon B.K. Ransu (is)*

Web gerdarsafn.kopavogur.is/en/events/upcoming-events

■ FORUM

An imagination of Europe

During the tenth Soul of Europe Conference, which was held from 23 to 25 August 2019 in the heart of Europe's political capital, Brussels (BE), the attendants had the chance to visit the European institutions and breathe in the mood around the European quarter. In this environment, and inspired by the conference contributions and conversations, one could come to a new understanding of the idea of Europe: Why do we expect so much of Europe? If one tries to grasp the idea of Europe one is immediately faced with contradictions: Europe is a continent, divided into east and west; and yet the idea of Europe cannot be delimited geographically because, while the borders in the West are clear, those in the east are not.

Contrasting images

Europe is home to many, but is the feeling of being homeless not part of humanity's reality today? Could Europe consequently be seen as a home for the homeless? Over and above that many may expect Europe to emerge as a political and economic power within the global competition. But one can also sense that Europe's identity is not (or no longer) determined by questions of power.

Our ideas about this continent are therefore contentious. Could this tension be a first aspect of its identity? Contrasts always imply the potential for a space emerging whose identity or substance is not born from these – controversial – universally-valid thoughts, but from unique and situation-related encounters. In this space neither abstract truths, nor efficiency or usefulness are important, but solely the encounter of free beings who together form a social substance. This space is fragile but urgently necessary. At the individual level people want to be understood and recognized as individuals and they want to support others. If this is not possible they might try to meet this need in other ways, by developing nationalist or extremist tendencies for instance.

A challenge

Controversies and tensions are on the rise everywhere in the world. Severe economic, political and military crises are threatening to tear the world apart. This serious situation cannot be resolved through power or ideologies but only through open spaces and encounters. Can Europe make a contribution to this? Many are looking to Europe with this question in mind.

Creating spaces for Europe to meet, from Yekaterinburg (where the Soul of Europe conference will take place in 2020, from 9 to 12 July) to Brussels must mean above all learning to take others seriously wherever they live and work – whether in anthroposophical or EU institutions – and to meet them as who they are. For in such an honest encounter they can both become freer, Europe can become more European and will be able to make a gentle but fundamental contribution to the whole world.

| *Jonas Lismont, Dornach (CH)*

Jonas Lismont and Louis Defèche, both co-workers of the Goetheanum's communications department, offered a workshop at the Soul of Europe conference in Brussels, entitled 'What imaginations for Europe?'

Web www.soulofeurope2019.eu
Web www.soulofeurope.net

■ ANTROPOSOPHICAL SOCIETY

We have been informed that the following 33 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | Membership Office at the Goetheanum

Ilse Seebert Staufen (DE) 14 March 2018
Anna Nyberg Åbo (FI) 1 April 2018
Warren Haddon Chatham/NY (US) 17 October 2018
Ursula Steinke Berlin (DE) 10 December 2018
Esther Due Tranbjerg (DK) 21 December 2018
Lee Brown Hypoluxo/FL (US) 16 February 2019
Pirkko Milton Helsinki (FI) 30 May 2019
Gunther Haberland Bremen (DE) 13 June 2019
Marguerite Linder Truchtersheim (FR) 29 June 2019
Eugenie Dünkelmeyer Borchon (DE) 30 June 2019
Maximilian Gysin Basel (CH) 4 July 2019
Christine Kalkhof Freiburg (DE) 6 July 2019
Isabel Frazer Aylsham (GB) 11 July 2019
Birgit Steiner Felde (DE) 14 July 2019
Elisabeth Ruf Basel (CH) 16 July 2019
Marlene Pitzer Wetzlar (DE) 26 July 2019
Gertrud Tamoschat Braunschweig (DE) 30 July 2019
Alice Brændestrup Århus C (DK) 31 July 2019
Otmar Donnenberg Weil am Rhein (DE) 10 August 2019
Reinhard Schade Nuthetal (DE) 14 August 2019
Anna Bergman Kerikeri (NZ) 15 August 2019
Christiane Schreiber Kassel (DE) 16 August 2019
Lena Eschmann Arlesheim (CH) 17 August 2019
Luise Neukom Thalwil (CH) 17 August 2019
Sonnhild Sommer Frankfurt a.M. (DE) 18 August 2019
Susanne Schäffer Berlin (DE) 20 August 2019
Irmtraud Balle Berglen (DE) 22 August 2019
Leena Tiusanen Tampere (FI) 14 August 2019
Gudrun Heuser Winsen/Luhe (DE) 25 August 2019
Hans Ritter Arlesheim (CH) 26 August 2019
Margaret Sumner Wellingborough (GB) 26. August 2019
Joy Hammick Southwold (GB) 27 August 2019
Joan Phillips Ferndown (GB) 1 September 2019

The Membership Office registered 62 new members in June and July 2019. Fifteen left the Society between 10 August and 6 September 2019.

Corrections and amendments

An error occurred in the editing of a report on the Anthroposophical Society in Great Britain's summer conference, published in *Anthroposophy Worldwide* 9/2019, page 3:

The conference title was *Seeds of Strength – Deepening the Inner Life of Soul*.

The «Saturn Path» theme was not «introduced incidentally» but was part of James Dyson's lecture.

On anthroposophie.org the editors published an image of the artist Gudrun Schlaak, which the Anthroposophical Society in GB used with her permission for their conference flyer.

If you would like to read Antje Schmidt's original report (in German) please contact her at _melodie3@t-online.de

A further report (in English) with photos is available per email from Sibylle Eichstaedt (editor): asingbnewsletter@gmail.com. | *Sebastian Jüngel, Antje Schmidt*

■ FEATURE

*Contemplation***Walking in balance of soul**

We are walking beings, establishing, as we walk upright, a delicate balance again and again. Wolfgang Rissmann looks at walking as a way of exploring one's own inner freedom and balance of soul, both of which can be seen as a basis for community building.

In the second verse of the Foundation Stone Meditation it says, «Practise Spirit-Awareness in balance of soul». How do I achieve this balance of soul?

A simple exercise can help: I walk on even ground, straight on, in open countryside or on a quiet road. I walk evenly, without stopping, maybe for half an hour, not too fast and not too slowly. Then I accelerate and walk as fast as I can. After a while I slow down and again walk very leisurely.

Not too fast and not too slow

When I walk fast I become tense, feel my muscles, feel my accelerated breathing and heartbeat; I no longer perceive my surroundings clearly. When I walk slowly, I relax, lose myself in the world around me or in my own memories and dreams. The task therefore is to walk neither too fast nor too slowly.

How can this be achieved? By alternating a few times between fast and slow walking, I gradually find my own rhythm, where I feel balanced and can be aware of my surroundings and my own body at the same time. When I observe myself more closely I find my own rhythm increases my wellbeing and opens a space between being fixated on my own body and losing myself into the world around. I feel how, as if from outside, a sense of wellbeing arises in my middle. People who suffer from burnout or depressive moods often tell me about this experience, if they practise this way of walking regularly.

The ancient Babylonians had the following saying: «Behold a man walking. Walking not like a dotard, and not like a child. Walking like a healthy, not like a sick man. Walking not too fast and not too slowly. And you will behold the measure of the Sun's passage.»

«Practise Spirit Awareness in the balance of soul» can mean to look not at one picture, but at two next to each other and to wander rhythmically between the two, or between two words, or between two different thoughts. This oscillating soul activity allows something new to arise in the alternating movement. The experience of balance acquired in the walking exercise can be transferred to the mind.

Encounters are a question of rhythm

We experience a similar process as we encounter others people. For a real meeting to take place, there needs to be a swinging to and fro be-



Another opportunity for practice is in spiritual community building. People of the most diverse backgrounds and temperaments come together because they have similar spiritual questions and concerns. Here it is even more obvious that the solution can be found neither in intellectual discussion nor in power impulses. What is required is the ability of each individual to form in his or her own consciousness an idea of the diversity of people gathered together, of their different ways of thinking and feeling, and their initiatives. Only then, in a second step, can the open space appear in which the talents, abilities and concerns of each individual can come to expression in a community. Rudolf Steiner expressed this in the famous verse he gave to Edith Maryon in 1920: «The healthy social life is found when in the mirror of each human soul the whole community finds its reflection and when in the community the virtue of each one is living.»

Christ-will

The spiritual community-building we strive for in the Anthroposophical Society and all its spheres of life is a question of rhythm. The spiritual power and essence that is effective behind and in all rhythmic processes is addressed in the second part of the second verse of the Foundation Stone Meditation: It is the Christ-will whose effectiveness is always both grace and gift. | Wolfgang Rissmann, Ahrensburg (DE)

tween entering deeply into the other and returning to oneself. Encounters are a question of rhythm not of cleverness or moral appeals. As we rhythmically oscillate between I and You, a space is created for something else that can appear like a gift from outside. Something new emerges.

An archetypal image of this process can be found in the Gospel of St Luke, chapter 24, where two men are walking to Emmaus, talking about the riddles they have experienced. A third appears towards the end of their journey and joins them. As they sit together eating later, the two recognize in the third the resurrected Christ.

Wolfgang Rissmann presented these thoughts at the Goetheanum during the Annual General Meeting of the General Anthroposophical Society on 14 April 2019.

Image Finding one's own rhythm - Gradiva, Acropolis Museum Athens