



March 2017
No 3

Anthroposophical Society
Annual Conference and AGM

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■ ANTHROPOSOPHICAL SOCIETY

Invitation for the Annual Conference of the anthroposophical movement and the 2017 Annual General Meeting of the General Anthroposophical Society on 7 to 9 April 2017

Responsibility for the evolving world – the tasks of the anthroposophical movement

Dear members and friends,
we warmly invite you to this year's Annual Conference of the anthroposophical movement and to the Annual General Meeting of the General Anthroposophical Society.

In seven years' time (2023/2024), we will look back on a century during which the Anthroposophical Society and the School of Spiritual Science have evolved and become part of the world. They belong to the twentieth century, which they have influenced and by which they have been shaped. Many tasks are emerging today that need to be faced and taken on. It will be a hundred years in 2017 since Rudolf Steiner first presented his threefold concept of the human being and of society. Looking at the challenges we encounter in today's world makes us aware of how relevant this impulse continues to be.

How can anthroposophy bring new life to its task of contributing to the way humanity and the world are evolving? How can the anthroposophical movement contribute to shaping the future with ever greater responsibility? These questions are also reflected in the annual theme, "Light and Warmth for the Human Soul. How can the Foundation Stone Meditation promote peaceability?" (see page 7). The School of Spiritual Science is here to provide the knowledge that we need in order to actively promote what wants to evolve in the world. Can the anthroposophical movement, the Society and the School of Spiritual Science find the way forward, out of their awareness of this responsibility? What steps do they need to take?

The Goetheanum World Conference of September 2016 asked exactly that ques-



Encounters at the Goetheanum World Conference

tion in dialogue with people from many different places and backgrounds, private and professional. The impulses arising from those meetings will also inform the Annual General Meeting and the annual conference of the anthroposophical movement: as a forum, a place of dialogue, for what wants to be founded and directed, as described in the Foundation Stone Meditation. The newly appointed general secretaries, among others, will speak about this question.

The Goetheanum Leadership and the Executive Council have worked intensively with the impulses of the Goetheanum World Conference. As one of the results of this work we would like to suggest to the General Meeting to agree to the appointment of Matthias Girke as an additional member of the Executive Council. Matthias Girke is someone who is fully and actively committed to the Anthroposophical Society and its future.

We are looking forward to seeing you at this year's Annual Conference and AGM.

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Friday, 7 April 2017

- 5 – 6.30 p.m. Musical prelude (Niels Henrik Nielsen, Cello)
Contributions on the theme of the Annual Conference (Wolfgang Tomaschitz, John Bloom, Michael Schmock)
- 6.30 – 8 p.m. Evening break
- 8 – 9.30 p.m. Work groups on the theme of the Annual Conference

Saturday, 8 April 2017

- 9 – 10.30 a.m. Musical prelude (Niels Henrik Nielsen, Cello)
Annual General Meeting of the General Anthroposophical Society
- 10.30 – 11.15 a.m. Coffee break
- 11.15 – 12.45 AGM of the General Anthroposophical Society
- 12.45 – 3 p.m. Midday break
- 2 – 2.50 p.m. Guided tours
- 3 – 4.30 p.m. AGM of the General Anthroposophical Society
- 4.30 – 5 p.m. Coffee break
- 5 – 6.30 p.m. Contributions on the theme of the Annual Conference (Ute Craemer, Michaela Glöckler, Gerald Häfner)
- 6.30 – 8 p.m. evening break
- 8 – 9.30 p.m. Commemoration of the dead, with artistic contributions (moderator: Seija Zimmermann)

Sunday, 9 April 2017

- 9 – 10.30 a.m. Work groups on the theme of the Annual Conference
- 10.30 – 11 a.m. Coffee break
- 11 – 12.30 Contributions on the theme of the Annual Conference (Ingrid Reistad, Bart Vanmechelen, Matthias Girke)
Musical conclusion (Niels Henrik Nielsen, Cello)

Simultaneous interpretation into English and French will be provided.

There will be no group catering.

The Speisehaus Restaurant will be open during the Annual Conference at the following times:

Friday and Saturday, 12 noon to 3 p.m., and Sunday 12 noon to 4 p.m.

Please book in advance by phoning +41 61 706 85 10, weekdays from 9 a.m. to 6 p.m.

Agenda of the 2017 Annual General Meeting

Saturday 8 April 2017, 9 a.m. to 4.30 p.m.

1. Opening of the meeting
2. Executive Council reports with discussion
3. Motion 1 to vote by secret ballot
4. Motion 2 to count abstentions in votes
5. Motion 3 to announce the “Ein Nachrichtenblatt” initiative in Anthroposophy Worldwide
6. Motion 4 for a full report and members’ day on the Faust project
7. Motion 5 to change the motion procedure
8. Motion 6 to revoke the Annual General Meeting decision of 14 April 1935
9. Presentation of the 2016 financial statement, with discussion
– Auditors’ report
– Motion to approve the 2016 financial statement
10. Appointment of auditors
11. Motion to discharge the Executive Council
12. Motion to agree to Matthias Girke’s appointment as an additional member of the Executive Council
13. Conclusion

Presentation of the pink membership card is required for admittance to the Annual General Meeting of the General Anthroposophical Society; booking is not necessary. | On behalf of the Goetheanum Leadership and the Executive Council at the Goetheanum: Oliver Conradt, Jean Michel Florin, Gerald Häfner, Christiane Haid, Stefan Hasler, Ueli Hurter, Matthias Girke, Constanza Kaliks (Executive Council), Johannes Kühn, Paul Mackay (Executive Council), Florian Osswald, Bodo von Plato (Executive Council), Claus Peter Röh, Marianne Schubert, Virginia Sease, Joan Sleigh (Executive Council), Georg Soldner, Justus Wittich (Executive Council), Seija Zimmermann (Executive Council)

Programme of performances on 9 April 2017

3 p.m., Ways of Cain: On the occasion of Maximilian Voloshin’s 140th anniversary. Based on the poem “Ways of Cain. Tragedy of Material Culture” by Maximilian Voloshin, with music by Jean-Marcel Poulenc and a Speech Choir. Eurythmy Ensemble Moscow, Russia; Tatiana Khazieva, artistic director

4.30 p.m., Poetry Evening IV: “One marvelled at his survival”, Maximilian Voloshin (1877-1932) the resistance fighter. Poetry Evening with Peter Selg and the Russian Speech Choir; Elena Krasotkina, director; in collaboration with the Sections for the Performing Arts and for the Literary Arts and Humanities

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Introducing Matthias Girke

I was born in Berlin (DE) in 1954 and attended the Rudolf Steiner School in Berlin all the way through to A Levels (“Abitur”). After studying medicine at Freie Universität Berlin, I worked as medical assistant in Internal Medicine, followed by several years in the oncology department of a Berlin hospital. During that period I also worked in intensive medicine and as an emergency doctor on the ambulances of the Berlin fire brigade.

Internal medicine

After completing my specialization in internal medicine (to which I later added diabetology and palliative medicine) I took over – with the support of my wife, Anja Girke – the mainstream medical practice of my first boss, which I then turned into a practice for internal anthroposophic medicine.

During that time I also deepened my relationship with anthroposophical curative education to which I had a long-standing connection through my parents and grand-parents: whilst running my own practice I also provided medical care for the residents of the Caroline von Heydebrand Home, conducted child conferences and attended college meetings.

In 1995 I co-founded the Havelhöhe Community Hospital for Anthroposophic Medicine, taking responsibility for general internal medicine and diabetology and later, within our Oncology Centre, also for interdisciplinary oncology and palliative medicine. During that time I was also actively involved with the hospital management. My ongoing endeavours include the deepening of anthroposophic medicine in the various specializations of internal medicine, medical training – we also established the Academy for Anthroposophic Medicine within the Havelhöhe Hospital, which includes an anthroposophic-medical training – the promotion of interdisciplinary approaches in medicine and therapy and the meditative path of inner development of the School of Spiritual Science.

Class work

I have actively supported the anthroposophical work in Berlin for around



Matthias Girke

forty years now. Since 1995 the Class work has been among my central concerns. This work is now prepared by the Berlin Class leaders and consists of regular Class lessons as well as Class conferences on central topics of the School of Spiritual Science and its meditative path.

Medical Section Leader

On 18 September 2016 I took over the leadership of the Medical Section together with Georg Soldner. It is my wish to bring my practical medical experience of 33 years to my task as section leader: to the deepening of the diverse specialist areas, to training, to the support and cohesion of professional therapy groups and to the further development of the work in the School of Spiritual Science.

I am deeply grateful to my wife and my two now grown-up daughters for supporting me in taking this step. The Section leadership is not like a “motor nerve” but like the heart of the medical movement, manifesting itself in attentive perception, inspiration, integration and the giving of impulses. I am very grateful for the warmly expressed trust and all the good wishes I have received from within the medical movement for this seven-year leadership task in the Medical Section on which I embarked in 2016. | Matthias Girke

Motion 1

Motion for secret-ballot voting at Annual General Meeting

We move that the Annual General Meeting decide by separate and secret ballot

1. “that all votes on motions (with the exception of procedural motions) are secret if the presenters of the motion in question request this.”

2. “The vote to discharge the Executive Council is always secret.”

Rationale: Considering the situation of the AGM at present, one cannot say that the vote is uninfluenced and free. It is part of the special situation in Dornach that a great number of members attend the AGM who are in various ways dependent on the Goetheanum, because they are – freelance or employed – staff members, annuitants, tenants or occasionally commissioned artists. One can imagine that they may sometimes not feel free to vote, for instance, against the employer who is sitting directly opposite them on the stage. A truly free ballot therefore needs to be secret. With adequate preparation the additional efforts necessary for this will be tenable and made up for by a result that reflects the actual situation.

Dornach, 9 February 2017

Tatiana Garcia-Cuerva, Thomas Heck, Gerd-Mari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher

Motion 2

Motion to count abstentions from voting at the Annual General Meeting

We move that the Annual General Meeting decide in a secret-ballot vote “that abstentions are counted in all votes.”

Rationale: With votes regarding the election, or re-election, of Executive Council members and also those to discharge the Executive Council, it is important to differentiate between affirmative votes, negative votes, and abstentions. Presently abstentions are treated as if the members abstaining were not there at all. Abstaining is, however, an important

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way of expressing an opinion that lies between a definite 'yes' and a definite 'no', particularly when it is about discharging the Executive Council. It is therefore not appropriate to deal with abstentions as if the members in question were not even present for the vote.

Dornach, 9 February 2017

Helmut Eicher, Tatiana Garcia-Cuerva, Thomas Heck, Gerd-Mari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher

Motion 3

Motion to make the initiative 'Ein Nachrichtenblatt' known in Anthroposophy Worldwide

We move that the 2017 AGM decide that "The Annual General Meeting will ask the Executive Council of the General Anthroposophical Society to make it possible, as an expression of a free spiritual life, for the initiative 'Ein Nachrichtenblatt' [a newsheet] to present itself in Anthroposophy Worldwide in order to make itself known to all members."

Rationale: In 2011 it was decided to cease the publication of the Newsletter "What is Happening in the Anthroposophical Society" which was founded by Rudolf Steiner and had come out weekly since 1924. It has since been replaced by Anthroposophy Worldwide which appears ten times per year. Its publication frequency and scope do not allow for the former diversity of contributions, such as letters from members, articles, a variety of reports, basic presentations of Society matters, discussions of controversial topics etc. etc. Members therefore no longer have the possibility of a lively and topical exchange with one another or with the Goetheanum Leadership. This kind of exchange does, in fact, no longer take place: you just need to compare the present content with that published around the millennium.

In order to ensure that there is a lively organ of communication, members have taken the initiative to publish 'Ein Nachrichtenblatt', now in its seventh year, for members of the Anthroposophical Society and friends of anthroposophy. So far, there has been no recognition of this

publication, in the form of a positive perception for instance, by the Leadership of the GAS. After six years the members have still not been informed of its existence by the editors of Anthroposophy Worldwide, although such an announcement has been requested repeatedly. "Ein Nachrichtenblatt" has hundreds of subscribers by now. The feedback from readers is largely positive; there clearly is a need for an independent newsletter so that some degree of free spiritual life can be realized within the General Anthroposophical Society. Anyone who wishes to get an impression of "Ein Nachrichtenblatt" can apply for a complimentary copy, either per email from ein.nachrichtenblatt@startmail.com, or by mail from Ein Nachrichtenblatt, R. Tüscher, K. Juel, Apfelseestr. 21, 4147 Aesch, Schweiz. It should be in the interest and intentions of the GAS organs to promote and support a lively exchange and diversity of publication in the sense of a free spiritual life. It should therefore be possible for the Ein Nachrichtenblatt initiative to introduce itself to the entire membership in Anthroposophy Worldwide; and there should be scope for constructive cooperation seeing that one pursues the same anthroposophical aims. We therefore ask the Annual General Meeting, in the interest of a free spiritual life, to vote in favour of this motion.

Dornach, 9 Februar 2017

Tatiana Garcia-Cuerva, Thomas Heck, Eva Lohmann-Heck, Gerd-Mari Savin, Angelika Schuster, Leonhard Schuster

List of supporters of the above motion: Ernst-Felix von Allmen, Julia Arnold, Iris Blankenhorn, Beate Blume, Jan Fontain, Tatiana GarciaCuerva, Bernard Frank Gerritsen, Mozes Foris, Lucius Hanhart, Thomas Heck, Monica Heredeu von Allmen, Herbert Holliger, Sirpa Honko-Linde, Dagmar Jessen, Christian Jüttendonk, Eva LohmannHeck, Thomas O'Keefe, Thomas Pittracher, Cora Bettina Richter, Elke-Maria Rischke, Gerd-Mari Savin, Klaus Schäfer-Blankenhorn, Ingrid Schleyer, Roswitha Schumm, Angelika Schuster, Leonhard Schuster, Stephen E. Usher, Carina Vaca Zeller, Paul Peter Vink and 27 others

Motion 4

[for a full report and a members' day on the Faust Project]

We move that the Annual General Meeting decide "to commission the Executive Council to publish a full report on the Faust Project by the end of 2017, and to make it possible that a members' day is held where all those in charge are available for members to ask questions and receive information on the Faust production.

Rationale:

The present Faust cycle will go down in the history of the Goetheanum Stage with three superlative attributions at least: as the shortest, the worst and the most expensive. After just over a year this cycle will end in the summer of 2017, while performance periods in the past stretched over seven to ten years – as had been the original plan for this cycle, too. So there must be good reasons for this decision. Those in charge seem to think, however, that the brief announcement in Anthroposophy Worldwide 1-2/2017 is sufficient.

According to the Bylaws of the Anthroposophical Society, which was founded during the Christmas Conference of 1923 and which the Executive Council claims to perpetuate (see accession statements of Bodo von Plato and Sergei Prokofieff of 2001), "the Executive Council gives a full report" to the Annual General Meeting. For years, only short and hardly informative versions, if any, have been presented (Bodo von Plato at the 2014 AGM).

We think, however, that a report on the failed Faust project is urgently necessary, because of its dimension and importance and because the spiritual and material damage will certainly be considerable. Numerous members will have helped to make this project possible in good faith, expecting a new production in accordance with Rudolf Steiner's intentions. We therefore think that a full assessment and transparency towards the members are absolutely necessary. All responsibilities should be made visible and the experiences gained made fertile for future tasks and projects.

Below is a list of points in need of clarification. For most members in the spatial and informal surroundings of the Goetheanum it was clear from very early on that this production would not do jus-

tice to the intentions of Rudolf Steiner and anthroposophy. This was apparent from, among other things, the choice of directors, the obvious preference for non-anthroposophical actors, the rejection of competent co-workers and artists, reports from those involved, the advertising posters, publications from the production, also on the internet, and much more. The dramaturgical responsibility, for instance, was given to Martina Maria Sam. A few months later her name was no longer mentioned in connection with the Faust production; no official reasons were given. In short: everyone in Dornach - apart from those in charge at the Goetheanum? - knew where this production was heading.

The first rehearsals, or the preliminary performance at the latest, must have revealed to the Executive Council the intentions pursued with this production. Even if one had 'forgotten', when this production was commissioned, to agree on its intentions, this would have been the time to intervene. The question is why this did not happen, and how it could come to such a production at the Goetheanum.

It also needs to be established why the performances were so poorly attended. As is apparent from numerous conversations and from the feedback to the analysis of the Faust production (see *Ein Nachrichtenblatt*, 25/2016), many people decided on the basis of the symptoms described above and the advertising style, that they would rather not attend this production. After the preliminary performance of Faust I, the only one to be sold-out, a review was published in the journal "Die Drei" (10/2015) by Ute Hallaschka, who also described the state of this production. One began to ask oneself uneasily, what Faust II would be like – a play, for which Rudolf Steiner had given entirely new artistic indications as regards its mythological beings and characters. In September 2015, the preliminary performances of Faust II began and these fears were confirmed. All this seems to have had the effect that the informed and anthroposophically oriented core audience stayed away from the performances and people around them were obviously not inspired to attend the performances. This means that the often officially cited positive feedback must have mostly come from visitors who had either no interest in or knowledge of the Goetheanum's true intentions. When

it comes to visitor numbers, a comparison with the Mystery Dramas may be helpful: these plays are certainly less attractive to "normal" audiences than Faust, but they are still well attended after a running time of several years. The following questions need to be asked:

1. Who commissioned the directors?
2. Who wanted this style of production that give no consideration to Rudolf Steiner's indications?
3. What is the extent of the material damage?
4. Who will take responsibility for the spiritual and material damage?
5. What steps will or have to be taken by those in charge?

An in-depth report is urgently needed, particularly with regard to spiritual considerations. Countless members will have made donations, expecting that the new production would do justice to Rudolf Steiner's impulses. The material damage – which probably amounts to millions – also needs to be made known. It must therefore be allowed to ask about personal responsibilities and consequences. We therefore ask the Executive Council to publish a detailed written report and to arrange for a members' day that can be moderated and shaped by several members and by supporters of this motion.

Dornach, 9 February 2017

Thomas Heck, Eva Lohmann-Heck, GerdMari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher

Motion 5

Motion to change the motion procedure in the GAS

The often embarrassing and inappropriate situations arising in the processing of motions are among the experiences that are painful for everyone involved in the annual general meetings of the GAS. This has been the case for decades, and anyone looking into the history of the GAS will find plenty of similar reports of embarrassing situations during annual general meetings.

The problem emerged soon after Rudolf Steiner's death, culminated for the first time when members were excluded in 1935 following the motions submit-

ted by members in agreement with the Executive Council members. There have always been vehement conflicts at AGMs between groups of members and the Executive Council. Many members will remember the situations in the 1990s and around the millennium.

The possibility that members can make motions is highly valuable and is explicitly mentioned in the Bylaws of the Anthroposophical Society as founded at Christmas 1923. This is particularly important because in these Bylaws Rudolf Steiner consciously refrained from using unnecessary or even generally customary formulations.

Members have taken the initiative in the past to change the motion procedure, on the one hand so as to make the annual general meetings run more smoothly (a deep and justified wish, especially of those members who travel to Dornach from all over the world), and on the other hand in order to create a legal organ that allows the members and the Executive Council to meet and share their views at eye-level. Karl Heyer relates, for instance, how he failed with such a motion as early as 1930 (source: Karl Heyer, "Betrachtungen über die Anthroposophische Gesellschaft", in *Mitteilungen für die Mitglieder der AAG*, 8/1950).

The results of members' initiatives after the millennium, which could only be dealt with within the GAS due to a resolution made at the 2001 annual general meeting, were not taken into consideration by the leadership of the Society. Instead, the Executive Council tried repeatedly, as part of the planned reactivation of the Christmas Conference Society on 28 and 29 December 2002, to restrict the possibility to make motions as much as possible (documented in *Ein Nachrichtenblatt* 4/2017 of 19 February 2017).

The development against the democratic participation of people in creative societal processes that can be observed in the world today must not prevail in our Society if we continue in our aspiration to be a model for the world. "The Anthroposophical Society must unite people who feel that they are the centre of a movement that needs to grow in human civilization so that humanity can truly move forward and earthly life will not become decadent." (Rudolf Steiner, lecture of 2 May 1923, GA 224). The proposers of this

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motion would therefore like to make a new attempt to develop within the Society an appropriate and fruitful organ of the legal life for dealing with members' motions.

We move that the Annual General Meeting decide to "ask the Executive Council to set up a work group that involves the Social Sciences Section and that will develop proposals for a motion procedure that is right for our time and appropriate for the GAS. The work group will report on its progress from time to time and one will aim to make a decision on its results by 2019."

Dornach, 9 February 2017

Thomas Heck, Eva Lohmann-Heck, GerdMari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher

Motion 6

Motion to revoke the resolutions of 1935

At the Annual General Meeting of 14 April 1935 the following motion was made with regard to Ita Wegman and Elisabeth Vreede, and passed with great majority:

Agenda items 3 and 4:
"Motion I.

The Annual General Meeting of the General Anthroposophical Society of 14 April 1935 states that the two Executive Council members Dr Ita Wegman and Dr Elisabeth Vreede, who have expressed their disrespect of the will of the Society through actions which have self-exclusive character, will no longer be recognized as members. In accordance with the legal requirements, the Annual General Meeting decides that

'Dr Ita Wegman and Dr Elisabeth Vreede are excluded from the Executive Council of the General Anthroposophical Society'.

The General Meeting decides that the persons mentioned are no longer entitled to act on behalf of the General Anthroposophical Society." (Nachrichtenblatt 11–12/ 1935 of 17 March 1935).

This motion was passed with 1691 affirmative votes (76 against and 53 abstentions). Although it has been known for decades that this motion and decision, in particular the "memorandum" of 1935 (cf. E. Zeylmans von Emmichoven, Who was Ita Wegman?, volume 3, Mercury Press) were based on false and incorrect claims, the resolution has never been formally

revoked and a full investigation of these events within the society has never taken place.

At the 1948 Annual General Meeting only parts of the resolutions of 14 April 1935 were revoked, and these did not refer to the exclusion of Elisabeth Vreede and Ita Wegman (see Nachrichtenblatt 16 of 18 April 1948 and Emil Leinhas, Einige Gesichtspunkte zum Verständnis der Vorgänge in der Anthroposophischen Gesellschaft nach Rudolf Steiners Tod [Some aspects in explanation of the events in the Anthroposophical Society after Rudolf Steiner's death], published privately in 1963).

The proposers of this motion think that now, after more than 80 years, it is time to formally revoke the decision of 1935.

They therefore ask the Annual General Meeting to decide that

"We hereby revoke the decision taken at the Annual General Meeting of 14 April 1935 with regard to Motion I, item 3 of the agenda."

Dornach, 9 February 2017

Tatiana Garcia-Cuerva, Eva LohmannHeck, Gerd-Mari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher

■ ANTHROPOSOPHY

India: World Social Initiative Forum Conference

The Riddle of Relationship

“Healthy Earth, Healthy Body, Healthy Society: The Riddle of Relationship” was the title of the most recent World Social Initiative Forum Conference, which took place in Madurai (IN) from 8 to 10 November 2016. The conference explored the various ways in which humanity can change our planet and the way we live in it.



We each have a role to play, whatever our standpoint or walk of life

The Biodynamic Association of India, the farms of Muhil/Karmuhil and the Section for Social Sciences at the Goetheanum hosted the gathering at the Pillar Centre in Madurai, where attendees from all corners of the globe came together to discuss, listen, and share the challenges and new ideas emerging for social initiatives. The welcoming location provided a warm space to meet, reflect and practise the social networking dynamics. Every morning began with exercises on rhythm and movement to awaken the body and the group spirit, followed by key lectures on the subjects of relationships (Joan Sleight), society (Gerald Häfner) and caring for the Earth (Jean-Michel Florin).

Social exercise sessions led by Joan Sleight and alumni of the Anthroposophical Studies at the Goetheanum, sought to bring a new level of depth to the words spoken in the lectures by giving participants the chance to experience what it takes to forge meaningful relationships. The dynamics aimed to develop trust, observation skills and cooperation.

Understanding local life and customs

The afternoon sessions provided everyone with unique opportunities to understand the local life and customs of Madurai. A tour around the farms of Muhil/Karmuhil and Compost and Cow

Pat Pit-making workshops gave everyone the chance to understand some of the processes involved in preparing the earth for biodynamic agriculture. “The way in which Bio-Dynamic practices have been taken up reflects once again the great energy and above all the deep devotion with which India seems to take everything up, with great attention to detail and a mixture of stern pride in individual mastery, deep respect for the teacher and gentle humility towards the Gods,” said Rob Small, founder of the Farm and Garden National Trust

Presentations

In the afternoon an open space was created for initiatives to present their achievements and missions. Amongst the organizations presenting was Timbaktu, a collective working in over 150 Indian villages for sustainable development, whose vision is for “rural communities [to] take control of their own lives, govern themselves and live in social and gender harmony while maintaining a sustainable lifestyle”.

Rob Small showed how they fight against poverty and unemployment in Cape Town through the creation of urban micro-farms managed by local people; and David Hogg from Naandi showed attendees the outstanding work that the foundation carries out to improve health, basic education and sustainable livelihoods for

people in the region of Andhra Pradesh. Ute Cramer spoke about the Brazilian initiatives of the Monte Azul community and the Childhood Alliance in Brazil.

Florian Kraemer of Vulamasango in South Africa delighted everyone with images of the children’s performances around Europe, whilst Pinky Stuurman and Lusanda Bali, project managers and musical directors at the orphanage, gave a live performance: a beautiful gift that truly showed how deeply art touches the human soul.

Everyone has a role to play

There is an undeniable connection between the state of the Earth, our bodies and the societies of which we are a part. Each of these elements influences and nurtures the other, offering the possibility to work from different disciplines – such as agriculture, medicine, education or social work – to begin a process of developing and healing ourselves, our relationships and the environment. The mystery of this relationship broadens our horizons and allows us to ask what does it take from each one of us to support the movement towards healthier communities, relationships, lifestyles and ultimately a healthier environment for all beings on planet Earth. All of us, from our different standpoints and walks of life, can play a role. The WSIF 2016 speakers and participants reminded us all of this and of how much could be achieved.

The World Social Initiative Forum will continue to grow in 2017 by creating an online platform to showcase a variety of social initiatives aligned with anthroposophy, and working towards a more inclusive, freer society. A new website - www.wsif.org - is being developed and a team led by Joan Sleight and the Social Sciences Section at the Goetheanum will manage the network, whose primary responsibility will be to listen, research and understand the initiatives and their needs.

If you know of a project that would like to become part of this growing community and could benefit from receiving news about projects, opportunities and events you can now get in touch with Elizabeth Kuriakose and Andrea De La Cruz of the WSIF team. | *Andrea De La Cruz Barral, Guadarrama (ES)*

Contacts:

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■ SCHOOL OF SPIRITUAL SCIENCE

Medical Section: Anthroposophic Art Therapies Conference

“The world of the senses is uniquely individual”

More than 150 art therapists, eurythmists, physicians and artists from several continents attended the Anthroposophic Art Therapy Conference at the Goetheanum from 5 to 8 January 2017. Following their studies of the lower senses in 2016, their focus this year was on the middle senses.

Sebastian Jüngel: What was your inner question in approaching this conference?

Johanna Gunkel: The question was, ‘How can each perception be stimulated and dealt with in a way that allows an artistic impulse to arise from it?’ Because they are linked to perception the middle senses can be seen as gateways to the arts. This gives rise to more questions: What is the role of fostering sensory perception in contrast to working with the feeling world which is adjacent to it? What therapeutic task do these senses have as mediators between inner and outer worlds? How do we work with these senses in therapy?

Making good what was neglected

Jüngel: What solutions do you have?

Gunkel: Because human development proceeds from the lower senses via the middle senses to the higher senses, it is important in therapy that the senses which were neglected are given the chance to catch up with their development. Last year’s conference on the basic senses showed how strong an influence our very first sensory experience – the sense of touch – has on our life and how important it is to experience boundaries, first of all physical boundaries: Where does my body end, where does that of the other person begin? And then at the soul level: Where is my ‘I’? Where is that of the other person? Finding the answer to these questions involves an essential process of individualization and ‘I’-maturation. Take an example from the middle senses: the sense of taste: How do I make something part of myself, as the beginning of an entirely individual digestive process?

Jüngel: What do clients appreciate most about art therapy?

Gunkel: The non-verbal possibilities of art therapy are the main reason for its popularity. Something appears that cannot be put into words, but because the clients meet it – either on the paper in painting therapy, or in sound in music therapy, they can distance themselves from it and this is often helpful and constitutes a first step towards change.

Jüngel: What kind of content was offered at this conference?

Gunkel: The sensory world is something uniquely individual – we each may perceive the same things, but our sensations are individual. The nervous system is formed through experience; the sensory world helps us to gain clarity about our own selves and to become individuals. Diversity thanks to an interprofessional approach

Jüngel: What are the central statements that can be derived from this conference?

Gunkel: All the senses are interconnected and they are intimately linked with the levels of human existence. We had so many work groups and the most diverse interprofessional cooperation – such as music and visual art, modelling and medical aspects, psychotherapy and artistic speech, visual arts and eurythmy – there should really be a report from each of these groups! Research and work are being done in all of these fields. The method we used was interesting in that the presentations by Michaela Glöckler were worked on afterwards in twelve different seminar groups, each with its own approach. It is more difficult to derive particular statements from the artistic presentations and the project reports we had from all over the world. The creative and artistic involvement with the methods and approaches was intensive and was further enhanced in personal conversations.

Jüngel: What did you personally find particularly inspiring?

Gunkel: I am personally really excited about meeting people from all corners of the world: the experience that anthroposophic art therapy is made available on all continents – by so many wonderful individuals. This great thought inspires me, as did the experiences in my work group on light and darkness, based on Liane Collet d’Herbois: that you can really sense it physically when light is created on paper!

Johanna Gunkel is one of the art therapy coordinators in the Medical Section at the Goetheanum
International Art Therapy Conference on the four higher senses: 4 to 7 January 2018

■ ANTROPOSOPHICAL SOCIETY

Sebastian Jüngel: How do you recognize other Danes when you are abroad?

Niels Henrik Nielsen: Usually from the very informal – sometime maybe too nonchalant – way they dress and behave.

Jüngel: What do you miss about Denmark when you are abroad?

Nielsen: I always enjoy being abroad. I even used to be sad as a child when we came back to Denmark after being away. But as I grew older I ‘discovered’ how quaint and beautiful nature is in Denmark. The North Sea coast is truly unique: the elements interact here, creating the most wonderful music. I often miss that. And of course I miss my family, friends and colleagues. Most of all I miss our bread, especially the dark variety.

Danish-German relations

Jüngel: Denmark and (Northern) Germany have a special relationship because each has members of the other living in it and they each recognize and grant special rights to this minority population. What makes these two peoples, who used to fight as well as support one another, so open to each other?

Nielsen: It is a special kind of coexistence between the Danish minority in northern Germany and vice versa. The relationship between Denmark and Germany in general is rather complicated.

My mother came from Germany; she arrived in Denmark in 1963. I have had close experience of the relationship between the Danish and German cultures (my father is Danish): for a long time Denmark depended on Germany culturally as well as economically. Many Danes admire Germany, but they also feel somehow inferior. World War II and the occupation of Denmark have, on the other hand, created a deep sense of insecurity towards everything German. It has not always been easy for my mother to live in Denmark. Luckily, the situation has become more relaxed in the last 25 years. Nowadays we are occupied every summer by Germans, but they come with peaceful and friendly intentions – as tourists.

Jüngel: How much of the Viking mentality still lives in Denmark today?

Nielsen: Today’s image of the Viking mentality is rather distorted: Vikings are seen as fearless, wild, ‘mjöd’ (mead)-guzzling, all-conquering warriors. But individualization and globalization play an important

Denmark: New general secretary Niels Henrik Nielsen

“The effects of anthroposophy will become apparent in future”

Niels Henrik Nielsen was born in Denmark in 1964. After spending 18 months in Camphill Scotland, he started work as a cellist at the Music College and spent many years playing in orchestras and chamber ensembles. He is married to a pianist and the couple have two daughters (15 and 18). He is now a Waldorf teacher working in teacher training.

part now and the old forms are breaking down—as everywhere else. In this mood of departure one occasionally senses a kind of Viking nostalgia – a longing for a glorious past that one is proud of. We Danes have been a peaceful, open and tolerant people for a long time. But changes are underway; a certain polarization is taking place; a certain intolerance is noticeable in the media; people distance themselves and judge more easily.

Floating rather than striving

Jüngel: What is Denmark striving for?

Nielsen: That is difficult to say. I think we are struggling with the same problems as the other European countries. Maybe it is more appropriate to speak of floating rather than striving.

Jüngel: How does Denmark’s spirituality express itself?

Nielsen: That’s another difficult question. Rudolf Steiner said that the Danish have the task to develop the ‘I’ in the intellectual soul – and we are struggling with this, also when it comes to spirituality. Spirituality either becomes very abstract and dry, or the opposite: it manifests in spiritual feeling experiences (New Age). The well-known clairvoyant and spiritual scientist Martinus presented his teachings very systematically, using tables and symbols. Anthroposophy, on the other hand, speaks to the consciousness soul – this is really a challenge for us. I think that Søren Kierkegaard, the philosopher, and Hans Christian Andersen, who is best known for his fairy tales, are eminent representatives of the Danish intellectual soul.

Jüngel: What is the role of anthroposophy or of the Anthroposophical Society in this?

Nielsen: Not a big one, certainly not in the public life. And yet, I am convinced that the anthroposophical work has an effect – which will, however, only become apparent in the future.

State-funded Waldorf Schools

Jüngel: Is it good for the Waldorf movement that there are so many private schools in Denmark?

Nielsen: Yes and no. Private schools have a tradition in Denmark; they are regulated by the law and given quite a lot of freedom. The state pays around 75 per cent of the school fees. This means we are still relatively free in the way we work in our schools. But there is also competition, and I am not sure if that is a good thing. I think it has the effect that Waldorf schools are less visible. But opinions diverge on this point.

Jüngel: How do you see your role as general secretary: more like an administrator, manager, healer or pastor?

Nielsen: I am “only” a general secretary. Troels Ussing is still president. I see my task mainly as a facilitator between Dornach, the other countries and Denmark. But I also see that I need to get a sense of how the Danish anthroposophical work resonates with the work in the world. It will take a few years to find my way. But I feel really positive after getting to know the other general secretaries and the Executive Council members.

Jüngel: Does being a musician help?

Nielsen: I think so. Music is, among other things, a future image for the social life. My work as a musician is very limited now. I used to do a lot of ensemble music. Living with the great works of classical music has instilled in me a sense of what social forms and time processes could be like – but for now they remain ideals. How I am doing in this respect in actual life situations is for others to say.

The School of Spiritual Science

Jüngel: What kind of research is typical of the School of Spiritual Science in Denmark?

Nielsen: For many years the School of Spiritual Science was identical with the



Niels Henrik Nielsen: musician, teacher, general secretary

Class lessons. But that is gradually changing now. There is active section work going on and people meet regularly to share their ideas about various questions. As far as I can see there is no actual spiritual research going on, however. But there are people who address and study various questions competently. The Danish scientist Jens-Otto Andersen, for instance, has gained international acclaim with his work on capillary dynamolysis.

Jüngel: What needs doing?

Nielsen: First of all, a genuine connection needs to be made between the School of Spiritual Science, its fields of practical application and the Society. Then one needs to find the people who are able and willing to conduct scientific research. At the moment we are trying to establish among our Council members and Lectors what spiritual research actually is.

Maybe the answer to that question must not be too narrow. The tasks of the School of Spiritual Science also include the arts and universally human aspects – both of which are important for people’s spiritual and vocational needs. While it is very important to have an academic and scientific orientation, I can see a great danger if this becomes too one-sided and if there is too much adaptation.

Jüngel: Last question: what did you play with as a child? Be honest – was it Lego?

Nielsen: No, it was Playmobil.

■ ANTROPOSOPHICAL SOCIETY

Norway: New contact Ingrid Reistad

“A place where the future comes to life”

In September 2014 Frode Barkved stepped down as general secretary and, after a transition period, Ingrid Reistad became the contact person for the Anthroposophical Society in Norway in April 2016. Ingrid Reistad is a eurythmist, kindergarten teacher and a lecturer at the Oslo University College for Waldorf Education.

Sebastian Jüngel: Norway has the highest standard of living in the world – even higher than Switzerland. Do you agree with this estimation from the World Economic Forum’s report on growth and development?

Ingrid Reistad: Yes, as regards material standards, Norway is certainly right at the top. This makes life in Norway very comfortable and easy, in some respects. But prosperity also has its dark sides. One of them is that one feels so comfortable that one becomes a bit “sleepy”. In my view, this undermines one’s sympathy and understanding for people and nations whose situation is very different, because their reality bears no resemblance to one’s own. Secondly, a society with a high standard of living also generates high expectations. Young people in Norway often have to cope with pressures – to succeed and to be perfect – and that is not always easy.

Living at the edge of Europe

Jüngel: What is your present perception of the Norwegian attitude towards life?

Reistad: In his book “Europe, Europe”, Hans Magnus Enzensberger describes Norway as an anachronism. We have material wealth with social and private security on the one hand. Everyday life is managed by mobile phone and Apps; banking, train tickets, shopping, communication – all done by smartphone. On the other hand there is the dream of authentic nature experiences, of the simple life and its traditions. The two have been disconnected for some time.

I often say: in Norway we live at the edge of Europe. We are connected with the whole world, we are informed about everything, we live in a kind of prosperity vacuum where old traditions are no longer viable and where difficult global events are easily brushed aside. Living in this kind of discrepancy is challenging for individuals. But there are also many positive initiatives, started by younger or older people: projects to do with environmental

awareness and sharing economy in particular. But it is difficult to be an activist in a country where everything is “just so”.

Second language: new-Norwegian

Jüngel: Norwegian literature is influential outside your country too. Henrik Ibsen is a theatre classic; Karl Ove Knausgård’s autobiography has become a bestseller. How do Norwegians relate to language?

Reistad: Norwegians are avid readers. Lots of books are written in Norway, thrillers above all. We also have many dialects and therefore have a second official language: new-Norwegian, our written language. It makes it possible to keep dialects alive, also in the public life. Most Norwegians speak English well and, because of the affinity of the Scandinavian languages, they are also understood by speakers of Danish and Swedish. Because ours is not a global language, we need to know at least one foreign language in order to widen our own linguistic sphere.

Jüngel: Is there anything about the Norwegian cultural life that is too little known?

Reistad: Many things. But anything that is not expressed in English will hardly be received outside Scandinavia. We have some very good poets in Norway, for instance. One of my favourite poets is Hans Børli, who managed, in his poems, to blend subtle nature observations with inner spiritual experiences. It is this gentle interweaving of natural and human aspects that you find with many Norwegian poets.

We also have some very good comedians in Norway; they can certainly be seen as part of the cultural-spiritual life. Their astute observation and analysis of society and human beings are very much to the point. Sometimes the comedians are the only ones who can speak the truth.

No slaves to authority

Jüngel: What, in your eyes, is Norway’s spiritual contribution to the world?



Ingrid Reistad: eurythmist, early years’ teacher, lecturer

Reistad: One aspect has been demonstrated by the poets: the human spirit-soul working in harmony with nature; in other words, the experience of the spiritual in nature and finding one’s own ‘I’ as spirit. There is one other quality that is particular to us Norwegians: we don’t like authority; we don’t like to be told what to do. We could also put it negatively and say we have a certain tendency to stubbornness and complacency. Yet, in conjunction with prosperity and detachedness from old traditions that are no longer relevant this quality could be a wonderful basis for free initiatives and deeds.

Jüngel: What is the role of the Anthroposophical Society in Norway in this?

Reistad: Anthroposophy is no unknown quantity – thanks to earlier and present writers. In literary, and increasingly also in academic circles anthroposophy is talked about and sometimes controversially discussed. The Anthroposophical Society, on the other hand, is not so well known. I do hope, however, that we can become more prominent in the future, and I believe that our love of self-determination in particular will make it possible for us to develop new ideas and take new steps within the Anthroposophical Society.

Jüngel: Is the Anthroposophical Society in Norway well equipped for its tasks?

Reistad: We are doing our best. It is important to point out that individuals in the Anthroposophical Society have done much over time to support the anthroposophical work.

■ ANTHROPOSOLOGY WORLDWIDE

New ways of nurturing the spiritual life

Jüngel: How do you intend to increase the activities of the Anthroposophical Society in Norway?

Reistad: We want to maintain and strengthen our public presence. We also want to develop the good cooperation we have within our organization. It is high time, however, to develop new ways and forms of cultivating the spiritual life. My wish is that spiritual exercises become as normal and matter-of-fact as the physical exercises are that we do to keep fit. For this the gap, which some people still experience between the spiritual life and everyday reality, needs to be bridged; we can achieve this, for instance, by working even more concretely with anthroposophy, spiritually and practically in our everyday lives. That would certainly be a positive and enjoyable endeavour.

Jüngel: What should the Anthroposophical Society in Norway be in the coming years?

Reistad: We can always dream! I would wish that the Society becomes a place where people experience the reality of the spirit-soul through their own actions, be it through artistic activity or meditation; a place of study, research and discussion; a place where the future comes to life – through lively exchange with anyone who wishes for a spiritual dimension in their life.

Jüngel: What is the situation of the School of Spiritual Science in Norway? What kind of research is being done there?

Reistad: The following sections are active in Norway:

- General Anthroposophical Section,
- Pedagogical Section,
- the Section for the Performing Arts,
- The Social Sciences Section and the Medical Section, which includes the Agricultural Section.

There is no actual research going on in those sections right now, but work is being done to deepen various topics, and individual members of the Pedagogical Section are involved in research projects elsewhere.

New translation of the Class lessons

In the autumn of 2016 a new translation of the nineteen Class lessons was published and offered to the Class members. This was an important achievement and highly welcome. The language of this Norwegian translation is very good and makes it possible for people to study the lessons in their own language.

Several Class members have expressed the wish to make these texts also available to members of the Anthroposophical Society who have not joined the Class yet. This is something that needs to be discussed further and that would certainly require further work on the texts.

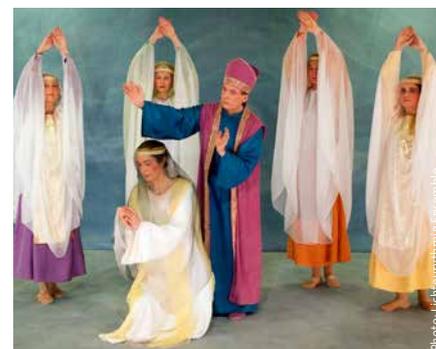
Jüngel: Some of your colleagues have revealed something about themselves that others would not necessarily expect. How is that with you?

www.antroposofi.no

Portugal: Light Eurythmy Ensemble

From Faust to Saint Odile

From 20 to 22 January 2017 the first Portuguese national Waldorf Teachers' Conference was held in Lisbon. The Light Eurythmy Ensemble from Arlesheim was there.



from the program 'Saint Odile'

More than 150 teachers and students from diverse anthroposophical education initiatives came together in the premises of Lusófona University. The mood was inspiring and intensive. Pedro Miguel, one of the organizers, said there was so much interest in this event that not all applicants could be accepted – so everyone is looking forward to the next conference.

The Light Eurythmy Ensemble was invited to provide the artistic programmes in the evenings. On the first day they presented a public performance, to a packed auditorium, with eurythmy scenes from Goethe's Faust. Pamela Lippke, who is a eurythmist at the Waldorf School on the Algarve, pointed out in her address that this was the first ever public eurythmy performance in Portugal.

A second performance for conference members, with an introduction and demonstrations, rounded off the second evening. Hans-Peter Strumm and Sonja Wudy presented two eurythmy workshops on artistic and pedagogical eurythmy as part of the conference programme.

On 22 January the ensemble travelled further north to visit Casa de Santa Isabel, a curative education centre in São Romão, where they also gave two eurythmy performances, this time featuring the legend of Saint Odile. Here too, they received a very warm welcome, from Fernanda and Fritz Wessling. | *Sonja Wudy, Oftersheim (DE)*

www.eurythmie.com

*Petition***No to the digital Kindergarten**

At the symposium entitled "A right to childhood – the responsibility lies with us", which was held in Hamburg (DE) on 19 November 2016, the former leader of the Medical Section in Dornach, Michaela Glöckler, and the neuroscientist Manfred Spitzer, among others, initiated a petition against the digitalization of early years' education. Their aim is to collect a minimum of 100,000 signatures by 21 May 2017. 28,600 people have signed so far (as of 20 February). | *Sebastian Jüngel*

Sign online: <https://eliant.eu/en/news/petition-no-to-the-digital-kindergarten/>

■ FORUM

Appeal: 100 Years of Threefolding

No more waiting

As we approach the centenary of the social threefolding impulse considerations are afoot on how one could go about making Rudolf Steiner's social ideas more widely known. Ulrich Schöne has collated a few thoughts on the topic.

In light of the present confusion and disastrous events in the world I would like to appeal to everyone who knows and appreciates the idea of social threefolding to join forces and spread the basic ideas underlying this concept among more and more people in the world.

Common sense tells us that three vital forces are needed for human beings to live together peacefully. Together these forces preserve the life of any social organism. As human beings we each

- make sure that our needs are met;
- help to shape and adhere to social agreements and rules;
- place our own faculties and ideas in the service of the community when we work.

In this process one will experience oneself as another – inwardly transformed – person, and one will get a sense of how the three areas mentioned relate to the three great ideals of modern humanity: fraternity, equality and freedom.

New thoughts

There are plenty of indications by Rudolf Steiner that can give us orientation for our task of disseminating the impulses of social threefolding. The appeal, which has been expressed in many places, “to bring new thoughts into people’s heads”, is as relevant today as it was a hundred years ago (GA 185a, lecture of 17 November 1918). The thoughts put forward in the book *Towards Social Renewal* are still new today, even if the book needs to be modi-

fied and adapted for today’s readers in accordance with Rudolf Steiner’s wishes in regard to the evolving social organism.

Today we are no longer, as Rudolf Steiner was, dealing with the “unused intelligence” of a proletariat of European industrialized countries at the end of a horrible war. Today there is a worldwide movement of people who have a strong sense of justice and who are seeking ways out of the chaos of today’s crises in the midst of a global war that has been going on for decades, between rich and poor. In this war countless people have fallen victim to hunger, displacement and even violent death.

New communities

Many of the communities, initiatives and free organizations that are emerging all over the world follow the voice of their conscience and their sense of moral responsibility. They become active and take steps to protect and bring peace to the earth and to create a more dignified life. Could they become the force that will fundamentally renew the social life? How can we reach them?

We should consider what Rudolf Steiner said in a lecture in November 1918, where he pointed out that social renewal was only possible on a large scale, not “in some piecemeal fashion [...] or [...] in a small way” (GA 185a, lecture of 22 November 1918).

What Rudolf Steiner said about the way he explained social threefolding in the spring

of 1919 is impressive, “We were able to reach the broad masses. It gradually dawned on them what the impulse of the threefold social organism was about. [...] People only have difficulties understanding this because they are unable to leave their old thinking patterns behind. [...]” (GA 76, lecture of 8 April 1921)

Knowing how other people live

What Rudolf Steiner said to the Swiss members in Dornach on 3 October 1919 can help to overcome any reluctance, “If everything depended on people first becoming anthroposophists before they can apply the right social thinking, it might well be much, much too late. We therefore have to consider placing the threefolding idea into the world by itself – even if that means that it rests on less solid foundations. [...] It will be necessary, however, that this threefolding idea is corroborated [...] by the way the members of the anthroposophical movement live their lives [...]. We must try to represent a social life that people can see as trust-inspiring because of the way you are representing it, even if it is not possible for us to establish the anthroposophical foundations fast enough.” Rudolf Steiner then went on to speak about the right way of representing this social movement, saying that “we need to get rid of the habit of walking past people without knowing what kind of life they live.”

The same message also speaks clearly out of the appeal Rudolf Steiner addressed to his listeners on 14 April 1919 in Dornach, outlining as our task “to spread enlightenment [...] and teach people to change the way they think, [...] teach them in a universal way about what is needed [...] and put

these ideas into practice” (GA 190). These words show the necessity to bring new thoughts into people’s heads and hearts against the resistance of old concepts. They tell us that this cannot happen on a small scale, but that the wider public needs to be addressed and that we cannot wait with teaching people about the right social thinking until we have become anthroposophists because it could be too late by then.

Summary

Many people need to be aware of this shared task and join forces, since otherwise the goal of making the social threefolding impulse fertile in the world cannot be achieved. We must prepare ourselves for the possibilities and ways of introducing the social threefolding impulse in national and international work groups in a way that is suitable for our time. An important first step in this direction has been taken by Rainer Schnurre with his *Appeal* (“Auf-Ruf”), see *Anthroposophy Worldwide* 12/2016, page 2. | *Ulrich Schöne, Witten (DE)*

The original version of this abridged contribution is available from the author.

Contact: ulrichschoene@gmx.de

For Rainer Schnurre’s appeal (*AufRuf*) visit: www.alternativ3gliedern.com

■ FORUM

To the contributions by Stephen E. Usher and Thomas O’Keefe in *Anthroposophy Worldwide* 1-2/2017

I took part in the 2016 Goetheanum World Conference and witnessed the events described by Justus Wittich in *Anthroposophy Worldwide* 12/2016 from up close. I also attended the exhibition in question.

My impression is that Stephen E. Usher and Thomas O’Keefe picked a detail out of its context and communicated it – pointedly – to the anthroposophical public using various routes including flyers, emails and newsheets. It surely is no more than a detail. The exhibition showed 30 artistic images and the exhibition guide contains 22 short citations from contemporaries or later authors regarding their ‘image’ of Rudolf Steiner. One was a citation taken from Helmut Zander’s attempt at a Steiner biography.

If comments, then comments on all citations

None of the very different citations gives the impression that it reflects the “opinion” of the Goetheanum’s Documentation Department, especially because they are so varied. It would be rather strange to ask for such an opinion. One does find differentiated comments in catalogues of major exhibitions and such a catalogue would be highly interesting in this case, too, since it could provide historical context on the diverse author personalities, but not on Zander alone, please!

Asking the Documentation Department for a comment on the Zander citation only looks like calling for an “authoritative opinion” – something that would better be avoided. It only needs a bit of inner distance

and common sense to see the citation, in the context of this exhibition, for what it is, even if one belongs to the “less informed” whose advocate Stephen E. Usher claims to be.

Zander speaks about himself

The Zander citation contains no image of Rudolf Steiner, merely speculation. The style of the presentation says more about Zander himself than its content does about Rudolf Steiner. Unlike the other citations, which reflect personal experiences, Zander claims universality while his thoughts about Rudolf Steiner lack any experiential foundation: with Steiner it could be like this, or like that, or it could be different altogether. First there is the thesis that the “snow” Steiner mentioned may have referred to cocaine. But because this has long been discarded – a fact which Helmut Zander omits to mention – he goes one step back and points out that Steiner’s decades-long occupation with “meditative practices” would hardly be reconcilable with the consumption of cocaine. But here he also has reservations: Steiner as an esoteric disciple had remained “largely concealed to us” – these are the words of a university professor who claims universality, for it would have to be “to him”, or in his words “to me”. Zander ignores Steiner’s detailed descriptions of paths of esoteric experience that remove any doubts as to Steiner’s esoteric discipleship. This discipleship is therefore anything but “concealed”. It seems that Zander did not personally venture on any of these paths and therefore lacked the personal experience that would have allowed him to have an opinion on the subject. We will not hold this against him, however. But if he is not really interested in Steiner’s path of inner develop-

ment – which is the crux of the matter – it remains a mystery why he studies him so keenly. Zander “speaks” less about Steiner than about himself: from a great distance, he presents a few hypothetical statements about Steiner which in actual fact characterize his own scientific approach – they are parts of a self-portrait.

Open to conversation

In my experience Johannes Nilo, head of the Documentation Department, and Bodo von Plato, as a member of the Executive Council, are always open to conversation, even with the “dissatisfied”. Such a conversation can also take place by phone or email. Why was this way not chosen instead of rushing to hand out flyers at the Goetheanum World Conference? | *Uwe Werner, Malauccène (FR)*

There have always been those in the history of the world who spread horrible lies about highly developed individualities. Luckily the human ‘I’ is strong enough to differentiate and to not give credence to such lies and malice or allow them to be spread. I am sure that Rudolf Steiner would never pay any attention to such calumnies. By disseminating such statements one feeds the adversary forces. One needs to know them, but not propagate them! Serious disciples of anthroposophy would take such a situation as an opportunity for more intense inner, spiritual work, so that the shining force of our spiritual-scientific path of knowledge can unfold and lies can be transformed into truth. | *Aban Bana, Mumbai (IN)*

“Ars Herbaria” author affected by earthquake in Italy

Last summer my husband and I moved to the central Marche region of Italy in order to set up a small study centre and a school for medicinal plants in the commune of Gagliole. This medieval village was badly damaged in the recent earthquake; our house next to St. Michael’s church is now uninhabitable – as is the entire walled-in centre of this ancient village: of the 650 inhabitants 300, us included, live in shelters or share flats in quakeproof houses.

All of central Italy has been affected by the tremors and the earth has not calmed down yet. Thousands of animals are left in the cold outside, many are dying; schools threaten to collapse and snowfall has made the whole situation even more difficult. This will have dire consequences for the economic situation in Macerata and Ascoli Piceno, Umbria, Latium and the Abruzzi.

Keeping going

My partner Giorgio is a biodynamic gardener and works for a social cooperative, La Talea, where he is in charge of growing Demeter vegetables. I will continue to give courses on Goethean and practical herbalism and nature observation in the Camaldolese monastery of Fonte Avellana. I am working on a new book and on setting up a work group on agriculture. Please write to me if you can offer help: we welcome any kind of solidarity, visitors and general interest in our shaken country. | *Karin Mecozzi, Gagliole (IT)*

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www.karinmecozzi.wordpress

■ SCHOOL OF SPIRITUAL SCIENCE

Section for the Literary Arts and Humanities
Antroposofische Vereniging in Nederland

Chymical Wedding

The Alchemy of the Soul in Imaginations, 5 to 7 May 2017

The images of the Chymical Wedding never cease to invite us to unlock their secret and experience the initiation of Christian Rosenkreutz, because they reveal to us the journey of the human soul to the spirit. In October 2016 a conference on this subject was held by the Anthroposophical Society in Holland. Amsterdam and The Hague are cities which have a strong connection with Jacob Boehme and the Rosicrucians. Some of the artists involved in that conference will now present motifs from those seven days, expressed through eurythmy. We were also able to secure a brilliant exhibition (“Divine Wisdom and Divine Nature”) of original Rosicrucian manuscripts from Amsterdam’s Bibliotheca Hermetika, an excellent collection of original esoteric documents from the hermetic and Rosicrucian traditions. The conference will also focus on the individuality of Christian Rosenkreutz and the importance of Rosicrucianism for the future of anthroposophy. | *Christiane Haid and Jaap Sijmons*

www.goetheanum.org/8504.html

Section for the Literary Arts and Humanities
 Cultural Science Research Group
 (Hochschulkreis für Kulturwissenschaften)
 General Anthroposophical Society

Riddles of the Soul

Fundamentals of Human Threefoldness in the Age of the Consciousness Soul, 19 to 21 May 2017

Rudolf Steiner referred to his work “Riddles of the Soul”, in which he developed the functional-anatomical threefoldness of the human organism, as the “justification of the anthroposophical path of knowledge”. As the result of his research it forms the basis of the anthroposophical image of the human being and is an inspiring foundation for understanding the scientific nature of this image. But this conference will not only dwell on scientific-theoretical or philosophical questions, but also consider the transformed reality of life resulting from such anthropological threefolding. Aside from fundamental questions regarding “Riddles of the Soul” we will deal with the practical effects of the threefold human image in medicine, education, agriculture, social science, in the Youth Section and in general anthroposophy. In composing the Foundation Stone Meditation of the Anthroposophical Society Rudolf Steiner crystallized this research result into the central meditation of world and self-knowledge. It can be the foundation stone for communal activity in a society and school. We would like to make this initial moment of the threefolding impulse, its social and spiritual dimension, accessible to as many people as possible. Interpretation into other languages will be provided if a minimum of twenty speakers of that language apply. | *Christiane Haid, Eckart Förster, Harald Schwaetzer, Bodo von Plato*

www.goetheanum.org/8503.html

■ ANTROPOSOPHICAL SOCIETY

14 Dec. 1935 to 6 Nov 2016

Adriana Onofrei

Adriana Onofrei was born the youngest of five children and grew up in the small hamlet of Frumușica in north-eastern Romania, surrounded by a glorious landscape. Her father was a notary, whom people held in high esteem, referring to him as “the man of justice”. Her mother’s moral strength accompanied her all her life; she, too, was a “person of initiative”. Adriana was still at school when she heard the call of a world that lay beyond the reach of the physical senses. As a psychologist and active scientist she was disappointed with the image of the human being that prevailed in her field of work. Always in search of the essence, she moved in her sixties, also as a poet, among the upright people who informed the cultural life in her country and made no compromises with the communist regime. Some people were arrested as a consequence and Adriana Onofrei had to leave her research work behind.

At the age of 34 she was faced with the unexpected death of her fiancé and friend. Three years later, her destiny led her to meet anthroposo-



phy. Later she would say, “My life suddenly had a very different substance; my existence received new dimensions and goals.” One could add, “Her poetical talent was also given wings. The Societatea Antroposofică din România (SAR) which was founded in 1928, and banned in 1947, could be newly founded in 1990. Adriana was a member of its council for many years. With her deep affinity to language she – with two or three others – worked on translating the Mystery Dramas, the Class lessons and other works by Rudolf Steiner. From around 2009 onwards, her fruitful work was unfortunately increasingly impeded by a debilitating illness. In the early morning of 6 November 2016 Adriana Onofrei was released from her suffering. | *Gheorghe Paxino, Stuttgart (DE)*

I am the last crane

Adriana Onofrei

The last crane in these parts am I
 Flying towards the “Light shine forth!”
 Above me infinite skies
 - Below, boundless, ocean’s chalice
 And around me such expanses
 That my heart grows dense with fear
 And a prayer is my flight:
 May my wings carry me!
 In this flight, so stern and eager,
 Am I in these parts the last crane.

6 Feb 1918 to 22 Jan 2017

Vojislav Jankovic

Vojislav Jankovic was born on February 6, 1918 in Nice, France. After 1919 he lived in Belgrade (RS), where he finished the Terazije primary school (1924 to 1928) and completed his secondary education (1928-1936). In 1936 he enrolled in the department of Mechanical Engineering, University of Belgrade, where he finished the two preparatory years. From 1939 to 1940 he attended the School for reserve officers in Sarajevo. He was in the war from 4 to 15 April 1941, when he was captured. Vojislav spent the rest of the war in an officers' prisoner-of-war camp in Germany. He was liberated by the Americans, and returned to Belgrade on 30 June 1945.

From 1946 to 1958, he first worked as a senior technician in the technical administration, and subsequently as a freelance designer and a technical director of a small company, "Invest-Import". From 1959 to 1978, he worked in foreign trade in the export of complex industrial installations. He went three times, for extended periods, to India, Burma, Sudan, Vietnam and Brazil. He retired in July 1978.

Commitment to anthroposophy

In 1953, he encountered anthroposophy through Slobodan Velicki. He was in the inner circles of anthroposophists in Belgrade. Since his retirement, he was working as a translator and writer. Starting in 1988 and up until today, he put a special emphasis on the threefold social order and on attempts to spiritualize culture (in the manner of R. Steiner):

For the arts: he wrote five dramas: "We All Want That," "Grandfather's Stories," "The Golden Key for the Princess," "Dark Province," and "The New Age"; two poems: "Ballad" and "Hymn". His translations include "Esoteric Stories and Poems (selection)" by Nova-



lis, "Development of musicality in childhood" by Edmund Pracht, "Excerpts from Eurythmy" by Wolfgang Veit.

For science, he wrote „The mathematical approach to spiritual science“, „On Science,“ (translated into English), "On Nature", "Let's put our thinking into order"; he translated Andre Bjerke's „Goethe versus Newton.“

For history, he wrote "Esoteric interpretation of Serbian folk poems „Decline of the West, yes or no,“ "At the end of the twentieth century," "Historical symptomatology," "Peter de Rosa Writes, I Comment", "What is of the present and what is of the past in human thinking".

For religion, he wrote „The Christian Mystery“ (translated into English), "Masonic order of Henry Tort-Nouguès", „On Jesuitism“, „The interview with Danilo Lazic“.

Copies and online blog

For geopolitics, he wrote „Four double streams towards the Serbs“, "Call to Serbian people."

For the renewal of culture, he wrote „Belgrade, a city of free spiritual life“, „Proposal to amend the Constitution“, "Acquiring knowledge and morals", „Threefold social order.“

Theatres and publishers refused all of his work. Writings of Vojislav Jankovic circulate as photocopies and over the Internet. His blog can be found on troclanstvo.blogspot.rs

Mr Jankovic died in Obrenovac on January 22, 2017. | *Slobodan Žalica, Sarajevo (BA) translation by Svetlana Correa*

We have been informed that the following 50 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | The Membership Office at the Goetheanum

Jitka Dvořáková	Liberec (CZ)	in 2015
Flemming Ishøj	Charlottenlund (DK)	28 January 2016
Ana Kunica	Santiago (CL)	19 February 2016
Werner Decoodt	Heusden (BE)	8 April 2016
Willy Eykens	Deurne (BE)	16 April 2016
Lily Wilda	São Paulo (BR)	7 July 2016
Heidi Nogueira	Rio de Janeiro (BR)	15 July 2016
Fem Owen-Wahl	Pinelands (ZA)	30 July 2016
Susanne Wetzel	Basel (CH)	25 August 2016
Jan Meyns	Werchter (BE)	23 September 2016
Gertrud Herzog	Salez (CH)	3 October 2016
René Pandelaers	Kalmthout (BE)	8 October 2016
Gerda Navis	Zutphen (NL)	12 October 2016
Raimond Maris	Arnhem (NL)	18 October 2016
Maria Emck	Zeist (NL)	8 November 2016
Anke Maasböl	Ahrensburg (DE)	24 November 2016
JoAnne Karp	Spring Valley / NY (US)	25 Nov. 2016
Otto Franke	Berlin (DE)	30 November 2016
Carolyn Getson	Akron/OH (US)	im November 2016
Johanna Hartsuiker	Den Haag (NL)	2 December 2016
Claire Trives	Valleraugue (FR)	2 December 2016
Bernd Ehlen	Bieldside (GB)	7 December 2016
Karl-Günther Mastaglio	Eckernförde (DE)	10 December 2016
Mary LeBeau	Sylmar/CA (US)	15 December 2016
Carmen Ravanal Depassier	Santiago (CL)	16 December 2016
Richard Latessa	New York / NY (US)	19 December 2016
Cesare Rebesco	Musestre (IT)	23 December 2016
Carla Zom	Bergambacht (NL)	23 December 2016
Ursula Heinle	Murrhardt (DE)	29 December 2016
Zdeněk Helus	Praha (CZ)	im Jahr 2016
Felix Irmiš	Praha (CZ)	im Jahr 2016
Ludmila Nejedlová	Březnice (CZ)	im Jahr 2016
Simone Barrault	Chatou (FR)	1. January 2017
Werner Martens	Pforzheim (DE)	11. January 2017
Eva Hitschler	Villingen-Schwenningen (DE)	13 Jan. 2017
Eleonore Mayer	Wintersingen (CH)	16 January 2017
Thomas Witzemann	Wetzikon (CH)	16 January 2017
Salvatore Chimento	Palermo (IT)	17 January 2017
Lilo Bühler	Münchenstein (CH)	21 January 2017
Stella Hellström	Järna (SE)	22 January 2017
Marianne Klare	Sankt Augustin (DE)	22 January 2017
Doris Hoeltz	Beringen (CH)	23 January 2017
Margareta Solyom	Cluj-Napoca (RO)	26 January 2017
Else Tietze	Bochum (DE)	27 January 2017
Paul Reinhardt	Stuttgart (DE)	29 January 2017
Cinzia Balos	Trieste (IT)	31 January 2017
Hélène Oppert	St-Germaine-en-Laye (FR)	1 Febr. 2017
Verena Haag	Gonten (CH)	5 February 2017
Neeltje Prior	Titirangi/Waitakere (NZ)	6 Febr. 2017
Helga Jatho	Basel (CH)	8 February 2017

From 17 January to 13 February 2017 the Society welcomed 82 new members. 253 are no longer registered as members (resignations, lost, and corrections by country Societies).

■ FEATURE

A currency for the Goetheanum

The Hibernia

Christopher Houghton Budd, treasurer of the Anthroposophical Society in Ireland, has created a virtual currency, the Hibernia, which he thinks can serve the better perception of financial streams within the Anthroposophical Society and movement. He suggests that the Goetheanum should use this currency too.

The Hibernia (HIB) was conceived as the counterpart to an important spiritual event, namely, the establishment of the Anthroposophical Society in Ireland as one society active in two countries – the Republic of Ireland and the United Kingdom of Great Britain and Northern Ireland. This means, however, that the affairs of the Irish Society are conducted in two currencies – the pound sterling (GBP) and the euro (EUR) – yet the Society makes its remittances to the Goetheanum via a euro account held in Germany. This arrangement is presumably designed to minimise exchange rate ‘losses’, but is it not possible instead to conduct our affairs on the basis of a world currency – not, however, as the instrument of a supranational economy or central bank. Not to *effect* monetary affairs, but to *reflect* them.

Building a bridge across Europe

In the case of Ireland the need was twofold. Firstly, to avoid either of the national currencies being our official or preferred currency, yet enabling members in each currency area to see (and think) the Society’s affairs with the ease that is assured when they are presented in one’s ‘own’ currency. Secondly, in order to evaluate and indeed ‘see’ our link to the General Society. For this one needs to be able to ‘read’ in the currency used by that society, which is the Swiss franc (CHF). Accordingly, the Irish Society’s finances are now conducted in three currencies – HIB, EUR and GBP – with the Hibernia valued 1:1 to the Swiss franc.

So much game-playing? Trivialising the Hibernia Mysteries? Maybe, but probably not. The world is not entirely asleep. Just after we published our budget in Hibernias the Irish Republic issued a 2 Euro coin depicting Hibernia with an image reminiscent of Samothrace’s Nike (see pictures). Here is not the place to reiterate the many things Rudolf Steiner said about Hibernia, but it is interesting to consider some things he did not say – at least not directly. For example, Hibernia preceded the sub-

sequent history of Ireland, especially that portion of its history as the first, and possibly worst-treated of England’s colonies. Or that from Ireland as a whole we can hopefully build a bridge that arches across Europe, from Hibernia to Golgotha. For such a bridge is urgently needed.

The Hibernia Mysteries

In 1998, two Swiss colleagues – Marc Desaulles (Treasurer and General Secretary of the Swiss Anthroposophical Society) and Anita Grandjean, co-founder with Marc of L’Aubier near Neuchatel – and I published research into the links between global money when understood as accounting, Rudolf Steiner’s ideas about money, and the essential characteristics of the Hibernia Mysteries.

In essence we suggested links between:

- i) Trading (represented by income and expense accounts), the saying “I am knowledge but I lack being”, and the fact that the male/sun/winter pillar returned to its original shape when pressed against – a fact reflected in the closing or bringing to zero of all accounts at year end, and
- ii) Capitalisation of capacities (represented by the balance sheet), the saying “I am phantasy but I lack truth”, and the fact that the female/moon/summer pillar retained any impressions made in it – a fact reflected in the fact that the values on a balance sheet do not disappear.

Creating a currency matched to the Swiss franc enables the Society worldwide to operate above all national currencies. It can then ‘see’ its worldwide nature directly in its own accounts. For example, if we know there will be an event somewhere in the world we can use funds al-

ready held there, or else seek or generate them ‘locally’. This is not a complex matter; ask any foreign currency dealer. The difference is that the Hibernia currency is an *instrument for perceiving* the worldwide economy of the Anthroposophical Society/Movement, not a *means of profiting* from exchange rate differences.

The Hibernia flows would be one-way – towards (or should that be from?) the future as it unfolds through the will life, for which donations are the best medium. Exchange rates only become problems when the amount of money available for giving away is not enough to cover such problems or when one expects money to come back – as is the case where economic life relies on lending.

The community of humanity

In all this it may be that the Irish Anthroposophical Society is punching above its weight – the more so because it aims to remit the full amount due per member to the Goetheanum, something very few national societies currently do. But in finance, as in much else in life, things subtle have more significance than things gross. ‘Leverage’, for example, can be understood as financial ‘homeopathy’. And then there is timing, world timing – as Daniel Dunlop might have put it – concerning which three final observations:

Firstly, were it to adopt the Hibernia, the General Anthroposophical Society would stand ‘free’ of the Swiss franc, enabling one to see more clearly the karma of locating the Goetheanum in a particular ‘corner’ of Europe now known as Switzerland. Secondly, the risk of the Swiss franc being usurped by the euro would also become evident. Thirdly, the fact that the Irish Society straddles two countries would not be affected by ‘Brexit’.

National currencies keep old habits and old enmities alive. However, ‘Europa’ refers to humanity as a whole, not to a particular region on earth or political bloc, still less to supernations and their currencies, for which the European Union and the euro are forerunners. Nothing of this kind informs the Hibernia. | *Christopher Houghton Budd, Folkestone (GB)*

