



■ ANNUAL REPORT 2013/14

28 March 2014

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Annual Report 2013/2014

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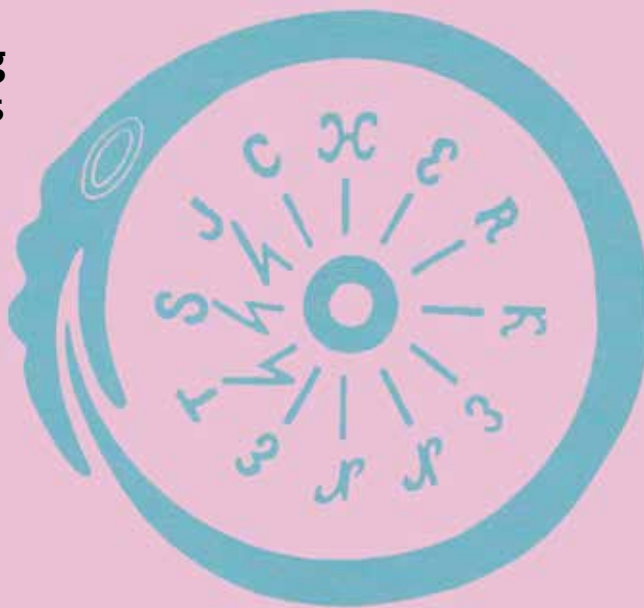
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**Liberating
Roots**



“The I Knows Itself” – seal to Rudolf Steiner's First Mystery Drama “The Soul's Awakening”

The I knows itself – a surprising motto that is not easy to grasp. It expresses activity. It reflects the identity of anthroposophy, of the Anthroposophical Society, of any anthroposophically inspired work, in fact. Activity, cognizing activity, activity that leads to knowing the I as the true being of a spiritual movement, of a society and of manifold initiatives all over the world? A self-knowledge, which is not easy to grasp, as the unifying task of people who research, teach and take on responsibility, who are connected throughout the world in their active spiritual practice; as the motif, that is, of the School of Spiritual Science?

But this is not all. Does this enigmatic phrase not describe what makes us human, does it not designate humanity as such? Understanding oneself and being able to act in the world out of understanding; being understood and finding meaning in one's own and other people's actions – that is a desire that increasingly rises to consciousness in us today – with ever greater urgency.

Again, this motto will be at the centre of the Anthroposophical Society and its life – in this year (2014/2015) as the foundation stone of a world affirmation, just as, in the past year, it was the affirmation of the foundation stone laying. A hundred years ago, Rudolf Steiner laid the foundation stone for the Goetheanum – the home of the wrestling for the knowledge of the human being, for becoming active in the world out of knowledge. World affirmation in an ever more complex world of questions, insecurities and man-made disasters needs strong spiritual and interpersonal roots. As the meditative practice of self- and world-knowledge, these liberating roots are the living heart of all anthroposophical work. They connect people across professions, interests and orientations, they bridge continents and contrasts. The annual report gives insight into this commitment and speaks of the trust in the ongoing development of this endeavour. | *Bodo von Plato, Executive Council at the Goetheanum*

■ EDITORIAL

Dear reader,

In mid-March more than 800 members in Spain, Argentina and other Latin-American countries received the first Spanish issue of *Anthroposophy Worldwide*. This project of the Anthroposophical Society in Spain makes it possible for the General Anthroposophical Society and the Latin-American world to communicate more directly.

The willingness to communicate is like the opening of a market where people come together, meet each other and share their experiences. Mutual perception and participation can be enhanced. And this is what happened. Thanks to the contact established through the editor Michael Kranawetvogl we already received contributions from Argentina (page 16). And Paul Mackay had hardly announced that the members should be included in the considerations regarding changes to the exterior stairs in the west of the Goetheanum, when the first contribution on that topic arrived. Once the plans have been presented at the AGM, this “conversation” will take place at various levels: in the media, in an exhibition at the Goetheanum and at membership days: the members will be included, at every step on the way, in the forming of judgements. | *Sebastian Jüngel*

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Motifs from 2013/2014

The expansive gesture and its counterweight

Rudolf Steiner's statement that we can only be individualities to the extent that we carry humanity within us becomes living experience

At the 2013 World Teachers' Conference at the Goetheanum, thirty teachers came together in a work group on the future of Waldorf Education. These teachers had come from China, South America, India and various European countries. They sat in a circle, a geometrical form that aptly expressed the way the conversation unfolded. Peter Röh of the Pedagogical Section described it as “a circle of cultures in which we, together, asked questions regarding the future of education and found answers.” With Ben Cherry, coordinator of Waldorf schools in China, Röh moderated this small but global cultural circle.

Global topics

Until around ten years ago, anthroposophy was exported from Europe into the world: people in Chengdu or the Brazilian city of Botucatu were keen to hear how this or that could be done anthroposophically. Today, the picture has changed. The formerly Eurocentric explanations have turned into conversations on anthroposophy. Anthroposophy does not only individualize itself in people; it also manifests in specific ways with specific answers in the various cultures. A global field of conversation, a mutual learning process, emerges and Rudolf Steiner's statement that we can only be individualities to the extent that we carry humanity within us, becomes living experience. With the first completed eurythmy training course in Chile, the first anthroposophic hospital in India and the Asian Pedagogical Conference attended by 400 teachers in the summer of 2013, new topics come to the surface and new agents join in the conversation.

We could look at last year's conflicts, which culminated in Sergei Prokofieff's withdrawal from the Executive Council, as the shadow cast by this expansive gesture within anthroposophy. But we could also see these conflicts, which concern basic questions of anthroposophy and the relationship with Rudolf Steiner, as a necessary process of self-assurance

within the Anthroposophical Society. As shown in a number of opinions expressed in *Anthroposophy Worldwide* – for instance by Paul Mackay and Marc Desaulles in issue 6/2013 – this process needs a culture of individual and communal forming of judgements. In November a Members' Day was newly introduced as a forum without the need to take positions. Justus Wittich introduced the gathering by speaking out the wonderful wish that “it may be possible for all to turn their standpoints into points of view”. But as pleasant as the atmosphere was at that Members' Day, which was attended by around 300 people: it showed again that it is not easy, in the Anthroposophical Society, to keep to factual discourse or ‘constructive dispute’. Either the views put forward harden and become positions or determinations of truth or they lose their clear outlines in the attempt to bring about harmony.

The tension between balance and contour

Rudolf Steiner's sculpture depicts these two opposite sides of the soul – in last year's conflicts with their hardening and dissolving tendencies they appeared as a time phenomenon. As in Rudolf Steiner's wooden sculpture, both forces seem to be necessary. Standing up for what is seen as the truth gives the Anthroposophical Society spiritual form while taking away warmth and even its life. Making an effort to achieve balance and tolerance brings diversity and vibrancy, but at the cost of clear spiritual contours.

The monthly meetings of General Secretaries and the Executive Council, the new concept of the Annual Conference and the specialist meetings that aim at exchange are stages on the journey. The success of these and other steps will determine whether truth and life – two sides of the same coin – are the hallmarks of the Anthroposophical Society. They form the counterweight in the process of expansion of anthroposophy. | *Wolfgang Held*

Goetheanum Leadership: Looking back on the working year 2013/2014

Living harmony as an organizational task

of the Anthroposophical Society, the School of Spiritual Science and the practice fields. Since September 2013, the Goetheanum Leadership has worked intensely with the foundation stone laying of 1913, preparing a new step that can serve as a foundation for the 2014 Annual Conference and Annual General Meeting.

In the newsletter of the Johannesbauverein (Johannes-Building association) of October 1911 we already find the statement that the future building was to be a place devoted to the Mystery Plays as well as to an esoteric school and the permeation of all areas of science with anthroposophy in an independent academic institution. Looking at the specialist sections and fields of life in general we realize today that the deepening and further development of the anthroposophical substance is our main challenge in the years and decades to come. We also observe in many places that a living relationship between the Anthroposophical Society and the fields of practice must first be established or, where such a relationship exists, it needs to be deepened. It often happens that those who are active in the fields of practice have little strength or motivation left to attend local branch meetings or Class events. Some branches also seem to constitute a cosmos of anthroposophical life of their own and people involved in the fields of practice find them restricting or uninspiring. What forms of working together must be developed to meet the needs of these people?

Practical relevance

Work within the School of Spiritual Science also often seems like a world of its own where the class lessons are cultivated, closed off from the Anthroposophical Society and the fields where anthroposophy is applied in practice. It often seems to lack practical relevance. Heinz Zimmermann thought that this was due to "the view that the contents and cultivation of the First Class, which probably consisted in the listening to the reading of written down class lessons, were what characterized the School of Spiritual Science. What people forget is that the course of First Class lessons [...] was given primarily for individual meditation, to develop the faculties without which anthroposophy cannot be individually represented.[...] The narrowing down of the School of Spiritual Science to the cultivation of class lessons is something that first needs to be overcome." The work in the School of Spiritual Science consequently

only comes into its own if it can provide the sources of inspiration necessary to meet the needs of our time.

With this stocktaking we do not intend to criticize the way things are at present. It is meant as a reflection that makes us aware of the wider tasks we need to take on in future. The living harmony of the Anthroposophical Society, the fields of life and the School of Spiritual Science - through mutual inspiration and penetration in spiritual practice, active participation in the Class work and the realization of practical life tasks - is the challenge posed by the Christmas Conference. It remains an important task for us. The reality in the fields of life is so complex and demanding today that we need the spiritual inspiration of the School of Spiritual Science. It is the place where we develop the inner faculties and gain the forces that we need to face the diverse threshold experiences.

The Anthroposophical Society should have a central role in this, promoting the School of Spiritual Science on the one hand and supporting and protecting the work in the fields of practice on the other. That Rudolf Steiner struggled to establish this way of harmonious working together even before the Christmas Conference is apparent from the events of the fateful year 1923. As we approach the centenary of the Christmas Conference in 2023/2024, we consider the active continuation of this striving for unity as a central task.

Themes to work on

Starting with the foundation stone laying for the First Goetheanum, we have devoted ourselves since September to the unification of science, art and religion. We have looked at the individual areas in more detail and we continue to work on the question of scientific qualities. We have started to study GA 25 (Philosophie, Kosmologie und Religion) as well as the eponymous lecture cycle (GA 215). These studies we will continue. The three areas are here most closely connected with the anthroposophical knowledge of the human being and the path of inner development.

September to December were dedicated to Goethe's Faust to give us a foundation for our decision-making with regard to a new production. The idea is that the production ought to be intimately connected with the questions of the Sections and of the School of Spiritual Science.

A further area we worked on were the formalities connected with the First Class of the School of Spiritual Science. So far, we have looked at the admission interview and what it means to be a representative. Three meetings with Class members around the Goetheanum in March, April and May will offer the opportunity for conversation on these questions.

Areas of responsibility at the Goetheanum

At the beginning of 2013 we first reflected and worked on areas of responsibility at the Goetheanum, asking ourselves whether any changes were possible or necessary before confirming those in charge of the various areas and departments. Members of the Goetheanum Leadership Group are - either individually or in pairs - responsible for the areas and departments at the Goetheanum. This means that, for the first time, the principle of individual responsibility was consistently introduced to each area (see Anthroposophy Worldwide 5/2013 for more details). This responsibility is granted for three years and can be withdrawn by the Goetheanum Leadership. All bigger projects are presented to and discussed by the Goetheanum Leadership Group, which does, however, not take any decisions since they are the remit of the person(s) in charge of the relevant area or department.

As a second, and equally important, process that took place in the first half of 2013, the section leaders presented their individual fields. Due to our full agendas, the weekly meetings of the Goetheanum Leadership Group do not usually allow for such an in-depth exchange. The presentations of the individual sections included a historical overview as well as a look at their current tasks, conferences, people or groups with particular responsibilities within a section and the worldwide section work. Against the background of current events we considered individual problems and plans for the future. In addition to these more exoteric aspects and developments we also looked at the esoteric work within the sections. | *Paul Mackay/Christiane Haid, Goetheanum Leadership spokespersons*

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Visual Art Section: New section leader Marianne Schubert

A wide and welcoming gesture

Since March Marianne Schubert has been the new leader of the Visual Art Section. As an architect she is not only interested in building but also in the social life arising from the way one builds. Her wishes are for a culture of togetherness, where people develop their communal awareness for new methods of working and evaluating.

Marianne Schubert grew up in Hesse (DE), a part of Germany with many areas of natural beauty and places as familiar as Mother Holle's pond in the folktales of the Brothers Grimm. Her father being an architect and painter, she got to visit building sites as well as exhibitions from an early age. The documenta, a major exhibition of contemporary art in Kassel (DE), which opened for the first time in her birth year 1955, is where she encountered modern art from childhood. Here, she met Joseph Beuys, with his 'Honey-pump' and 'Direct Democracy', the drastic performance artist Hermann Nitsch and photorealism, all of which left a deep impression on her young soul, as she says.

At the age of 18 she began to study architecture in Darmstadt (DE), graduating with a thesis on 'Interaction between built-up environments and their inhabitants'. She studied how people feel in different surroundings. She then went on to study landscape design in Kassel and a year of ecology in Vienna. In that period, between the age of 18 and 28, clear motifs emerged and stayed with her through her life: architecture and the kind of social life it inspires, as well as garden art and the question of how one deals with wild plants. Her first professional experience she gained in a landscape planning office in Frankfurt.

Shaping the environment

At the age of 28 she met anthroposophy and shortly after she discovered the Goetheanum. She attended the Waldorf teacher training in Mannheim to deepen her knowledge of anthroposophy. "Interestingly, I had my admission interview with the Goethean scientist and biologist Andreas Suchantke", Marianne Schubert explains. From him she learnt on field trips how to identify birds and plants. She continued these studies when she attended the Science Year at the Goetheanum under the direction of Jochen Bockemühl.



The contribution of the arts to the general anthroposophical concerns: Marianne Schubert

Marianne refers to the years that followed, from the age of 32 to 43, as her "anthroposophical apprenticeship". With the sculptor Hansjörg Palm she planned the landscaping at and around the Goetheanum in the 1990s. With Christian Hitsch, who took over the Visual Art Section, she organized building camps. Giving courses at conferences and guided tours and organizing a major art exhibition in support of the refurbishment of the Main Auditorium were important steps in those years.

With Jochen Bockemühl, she worked on his concept of 'directed plant com-

munities'. His thoughts on metamorphosis resounded deeply with Marianne Schubert, presenting her with an interesting contrast to the static scientific views she had met at university. The landscaping project at the Goetheanum was accompanied by anthroposophical experts from whom she could learn much: Rex Raab, Michael Bockemühl, Abi Asmussen and Arne Klinkborg.

The building team in Järna (SE) remains a model for her own work. From them she learned to understand that modesty and the power of artistic expression are not mutually exclusive. The smallest chicken coop can be 'beautiful', she says, in that it is a metamorphosis of the basic building idea behind all the buildings in Järna.

Entrepreneurial responsibility

Other activities followed. For 16 years she was a member of the Board of Directors of the Gemeinschaftsbank in Dornach (CH) and worked with the Goetheanum's building fund group, gaining insight into entrepreneurial and financial matters. By founding the International Forum Man and Architecture (ifma) she established contact with architects all over the world. Major architecture conferences resulted from this impulse: in Järna in 1994 and at the Goetheanum in 1996.

Her encounters with other arts, such as eurythmy and painting, and her studies of the growth gestures in plants widened her concept of the life forces. The idea of the living organism and Rudolf Steiner's building forms became new companions in her life, as she began to explore the question, "where does the language of architecture flow into the landscape and meet landscape forms that, in turn, evolve into architectural forms."

Marianne Schubert refers to the period between the ages of 44 and 57 as her "anthroposophical journeyman years": in

1998 she founded her own architecture firm, where she planned and realized buildings and the grounds of schools, communities and commercial enterprises, such as the anthroposophical bank GLS, the organic supermarket chain alnatura, the drugstore chain DM or Sekem. In 2002 Marianne Schubert opened an art gallery south of Munich to offer a platform for freelance artists to meet and share their experiences.

Understanding the needs of others

How can one, when one pursues long-term projects, read the needs of others from what they bring to expression? This question led her to attend further training in mediation, biography work, Viktor Frankl's logotherapy and non-violent communication.

Building has a social aspect for Marianne Schubert: "Working in construction at Frankfurt Airport showed me the horrible, slave-like working conditions on large-scale building sites: at the end of a long row of sub-contractors stands the builder who slaves away for 3.50 Euros an hour, not knowing where, what or whom he is working for. I wanted to create building processes where the workers can connect with their task, where planners and craftsmen meet at eye-level, as it used to be in the old cathedral workshops." For a spiritually extended building culture this means – as Marianne Schubert points out – "that one takes into account all the beings which contribute to the building, including the elementals. She summarizes her ethos as "building in order to heal, in order to create vitality."

Rudolf Steiner's place of life

During a meeting of section members Marianne Schubert describes how she experiences her task as section leader. "I sense two streams that want to come together in this new task: they are, on the one hand, my – family and professional – roots in the material life and, on the other, my childhood experiences that there is a spiritual world that led me to anthroposophy at the age of 30."

She never felt that the Second Goetheanum radiated a purely contemplative, temple-like mood that is only meant for the inner life. "For me, Rudolf Steiner's Gesamtkunstwerk continues to breathe; it has a wide and welcoming gesture. All

the artistic elements, individual as they may be, are connected; strict, yet full of loving details, especially where the transitions are. It is as if Rudolf Steiner wanted to build a bridge for us between the material and spiritual worlds." She quotes from one of Rudolf Steiner's notebooks from 1888, "The artist transforms the individual, lending him universality. He turns the merely accidental into something necessary; what is of the earth he makes divine."

Outlining the artist's task she says, "We know too much and therefore forget about what we sense. It is not the task of artists to give a sensory form to the idea, but to allow reality to appear in the light of the ideal." Her own task she describes as "taking seriously my own concern with togetherness, with the perception of the special place that is the Goetheanum, with looking at the biography of this task." For this, she first wants to experience what exists, what has grown, and she therefore asks, "Who has brought about what and when?"

Because she thinks that the concept of art needs to be newly identified again and again, Marianne Schubert wishes for people to develop their perception together, so that new ways of working and evaluating can be found. "In order to be sensory observers we need nothing but healthy senses; genius is not necessary." Marianne Schubert cites this statement from Rudolf Steiner's 'Goethe as the Father of a New Aesthetics' in order to underline her wish to develop a culture of togetherness where people meet over the questions – not the answers – of life. She remembers the discussions about the refurbishment of the Main Auditorium in 1998, "My experience from the meetings of that time was that people used the voice of Rudolf Steiner to prove to each other with the same quotation that their own opinion was the right one."

The present and future of the past

"How do we move on with the Goetheanum building, with all the works of art from the past, how do we integrate them? How are guests being received who would like to understand something of Rudolf Steiner's artistic impulse? What working conditions can we offer them, how can they meet artists?" These, in summary, are her main questions. She

also asks about the organs which can make the Section visible and about the work on the anthroposophical foundations of art creation.

Marianne Schubert looks at the Goetheanum: "There is no place in the whole world where one can learn so much, day in day out, from Rudolf Steiner's artistic impulse." Her question is what we can 'learn' in the Visual Art Section. One needs to have an interest in anthroposophical and non-anthroposophical artists in the world and discover who is close to the anthroposophical ideas. Asked how she sees her collaboration with the Executive Council and the other section leaders, she emphasizes that it is also a matter of acknowledging the general anthroposophical concerns of the School of Spiritual Science and contributing to them what the arts have to offer. What she implied again and again indirectly, she speaks out at the end of her contribution: "I would like to be a host." | Wolfgang Held

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■ ANNUAL REPORT 2013/14

Goetheanum Stage

From the Mystery Plays to Faust

Following the Mystery Plays by Rudolf Steiner the Goetheanum is planning to present a new production of Goethe's Faust. The first part of the tragedy will be performed in the summer of 2015, followed by Faust Parts I and II from Easter 2016. Artistic directors Margrethe Solstad and Christian Peter give first insights into the preparations



Being aware of each other's intentions: Margrethe Solstad (right) and Christian Peter (left)

Sebastian Jüngel: How will the transition be from Rudolf Steiner's Mystery Plays to Faust?

Christian Peter: The Mystery Plays are still being performed; there is strong demand, especially from Germany.

Margrethe Solstad: We will then assemble a new ensemble for the Faust for which auditions took place in March.

Jüngel: Are there enough young actors, seeing that the situation is so difficult for speech artists?

Peter: I was surprised that all the young people came from training courses that offer not only the classic speech training but also acting – while the older applicants tend to have the more classic speech training. Among the young people we also had more women applicants than men.

Solstad: In eurythmy we also had many young people from many different countries. Building on the ensemble's potential

Jüngel: What is special about this production?

Solstad: It's too early to say. We have chosen a way of working where everyone contributes their point of view and then we see where that leads us. That means that there will be changes. We have chosen a path of mutual inspiration.

Jüngel: On the Goetheanum stage, there have often been added impulses that went beyond the performance of the play, such as 'moving light'.

Peter: That is not what I am after. I am interested in the subject matter and the play. I don't need anything else.

Jüngel: What do you mean by "the play"? Does not everyone see "his" or "her" play?

Peter: That's right. And I therefore seek the dialogue with the play and with the people with whom we are working on this. This is why we did not have casting sessions to look out for people who correspond to a ready-made director's idea. Instead we held auditions that helped us to get to know people and to put together a team that we think will achieve a good performance of Faust.

Solstad: This is why we are looking for a stage set that leaves plenty of freedom for what wants to unfold between the actors and eurythmists.

Peter: Light is an important element in this. Light only becomes visible when it 'meets' something. How much materiality does it need to make spaces appear? We have experimented with objects and painted areas: where is either of them most suitable? In a performance that lasts 16 hours the eye simply needs changes. ...

Relationships in space

Solstad: In the Mystery Plays we brought together acting and eurythmy. This we want to continue to cultivate and deepen with the Faust. There is much scope for development, for instance, when it comes to the relationships in space between the various actors in the play and the speaking through eurythmy gestures. The eurythmy aims to further explore the dramatic tension. In order to allow acting and eurythmy to come more closely together, we meet regularly to become aware of our mutual intentions, so that we can later work homogeneously, even

if we hold different views on this or that question.

Jüngel: For the Mystery Plays, Christian Peter introduced quite an open way of rehearsing, without instructions. Instead there is a possibility to find a new way each time. How is this in eurythmy?

Solstad: Eurythmy is a different world in this respect. We have big group forms, for instance, which cannot be improvised. Since there are no forms given by Rudolf Steiner for most Faust scenes, we have to find them first – based on the laws of eurythmy. By the way, many young eurythmists expressed the hope that they would be able to deepen eurythmy on the basis of Rudolf Steiner's indications with regard to Faust.

Experiences in the ensemble

Jüngel: Eurythmy needs a permanent ensemble, acting does not.

Peter: Not having a permanent ensemble in itself creates a logistical problem, because the actors will need other ways of earning their livelihood, in addition to their work on Faust. This means that time schedules need to be adapted, which can lead to difficulties with rehearsal times. We need to find ways of achieving quality without a permanent ensemble and of generating a skin or membrane nonetheless.

Solstad: In Norway I used to have an ensemble whose members met twice a week. That was possible. But for a major project such as Faust one needs an established ensemble. One needs to know each other well to move well together. Acting, on the other hand, relies more on the individual...

Peter: ... which is to say: no eurythmy in Faust without a permanent ensemble...

Solstad: I mean something else: if a member of the ensemble is prevented from being there through illness, for instance, the gap can be more easily closed if one has a permanent ensemble. Apart from that, such an ensemble offers young eurythmists the possibility of gaining experiences that they will need if they later want to build up an ensemble. And last but not least, it will have been special for them to have once worked at the Goetheanum.

The «Faust»-Team: Margrethe Solstad (eurythmy), Christian Peter (acting, artistic director), Roy Spahn (stage set), Ilja van der Linden (lighting), Martina Maria Sam (dramaturgy), Rob Barendsma (costumes), Nils Frischknecht (administration).

	<i>in 1000 CHF</i>	Revenues	Expenses	Net	Revenues	Expenses	Net	Revenues	Expenses	Net
in support of General Anthropol. Society		4'320		4'320	6'043		6'043	4'273		4'273
Donations		2'000	0	2'000	1'128		1'128	2'000		2'000
Donatios and contributions from institutions		2'150	0	2'150	1'981		1'981	2'150		2'150
General Anthroposophical Section		348	-422	-74	548	-728	-180	321	-349	-28
<i>(incl. studies and further training)</i>		210	-329	-119	302	-301	1	210	-329	-119
Youth Section		105	-272	-167	89	-233	-144	71	-203	-132
Mathematical-Astronomical Section		234	-427	-193	58	-304	-246	237	-397	-160
Medical Section		1'655	-1'730	-75	1'950	-2'057	-107	1'540	-1'565	-25
Natural Science Section		417	-654	-237	375	-660	-285	417	-654	-237
Pedagogical Section		527	-667	-139	700	-735	-35	468	-762	-294
Visual Art Section		28	-110	-82	13	-93	-80	28	-170	-142
Section for Agriculture		355	-496	-141	378	-493	-115	425	-565	-140
Section for Performing Arts		104	-255	-152	126	-281	-155	97	-261	-164
Literary Arts and Humanities Section		67	-185	-118	110	-206	-96	75	-197	-122
Section for Social Sciences		35	-53	-18	100	-96	4	72	-52	20
Executive Council / secretaries' offices (50%)		16	-677	-661	9	-697	-688	16	-610	-594
Communication and documentation		982	-1'559	-577	1'068	-1'616	-548	989	-1'520	-531
<i>of that documentation</i>		52	-364	-313	33	-364	-331	39	-367	-328
<i>of that weekly journal</i>		950	-1'071	-121	1'034	-1'166	-132	950	-1'071	-121
Goetheanum Stage		427	-2'276	-1'849	1'050	-2'863	-1'813	513	-2'394	-1'881
<i>of that Mystery Plays</i>		375	-375	0	662	-656	6	0	0	0
Goetheanum Building Administration		1'146	-3'210	-2'065	1'045	-3'384	-2'339	1'154	-3'204	-2'050
Reception and Event Management		47	-883	-836	71	-905	-834	47	-899	-852
Human Resources		47	-314	-267	12	-271	-259	12	-274	-262
Finance Department		0	-291	-291	0	-368	-368	0	-350	-350
IT Department		0	-326	-326	6	-327	-321	0	-350	-350
Unallocated revenues and expenses		57	0	57	71	-136	-65	57	0	57
Support for retired staff members		25	-284	-259	0	-217	-217	0	-186	-186
extraordinary revenues and expenses		0	0	0	6	-3	3	0	0	0
Reserves		0	0	0	8	-273	-265	0	0	0
Renovation Goetheanum		0	0	0	2'764	-2'763	1	0	0	0
		15'089	-15'089	0	19'709	-19'709	0	14'962	-14'962	0

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Differentiating between Society and School of Spiritual Science

The Goetheanum is, of course, the home of the General Anthroposophical Society, the Executive Council and the central membership administration. But for this, neither the building nor the numerous services offered by the individual departments at the Goetheanum would be necessary, since the activities of the Anthroposophical Society, which is represented on all continents, unfold mainly in the various countries.

The Goetheanum – and that includes the building, the grounds and the whole infrastructure – serves primarily the School of Spiritual Science. The School of Spiritual Science is the ‘soul’ of the Anthroposophical Society and the raison d’être of the scientific and artistic activities of the sections and the Goetheanum Stage (drama, eurythmy, music), which is connected with most other events, the conferences and the hundreds of meetings. All the services and departments, such as Building Administration, garden, reception, event management, IT, human resources and finance departments work towards this central task. The weekly journal *Das Goetheanum* and its monthly supplement “*Anthroposophy Worldwide*” are also striving to be organs of the School of Spiritual Science.

Members of the General Anthroposophical Society join this global society in the first instance, before they become members of local or thematic groups. According to the decision taken by the

1 This is mostly a donation from Weleda to the School of Spiritual Science.

2 The weekly journal ‘*Das Goetheanum*’ has lost around 300 subscribers, due to the exchange rate to Euro (and the resulting considerable rise in costs) and the age structure of its readers. Its income has gone down as a result.

3 While the expenses for staff members have remained below the 2013 budget, they have risen by five per cent compared to 2012, among other things because the Executive Council gained a new member and because operational costs had to be slightly raised in various places.

4 The support for retired staff members of the Goetheanum consists in contributions for elderly people whose services to the Goetheanum are not yet covered by a regular pension scheme or other social security benefits.

**General Anthroposophical Society
Profit and loss account 2013**

	2013	2012
	in CHF	Footnote
REVENUES		
Membership contributions	3'983'856	4'084'957
Contributions from institutions, not designated	1'981'024	1'853'770
non-designated donations	1'128'110	864'314
designated donations	2'595'097	2'652'395
Zweckgebundene Legate	176'574	0
Contributions and donations	9'864'661	9'455'436
Events, studies and further training	2'242'726	2'918'792
publications, weekly journal	1'023'745	1'065'270
services	1'020'141	940'464
financial revenues	107'820	101'316
Operational revenues	4'394'432	5'025'841
Total revenues	14'259'093	14'481'277
Expenses		
Expenses Events and Studies	-2'032'855	-2'245'416
Expenses services	-2'684'097	-2'560'221
Maintenance buildings, grounds, inventory	-955'751	-922'752
financial expenses	-139'476	-162'933
TOTAL EXPENSES	-5'812'179	-5'891'323
Gross result	8'446'914	8'589'955
staff salaries incl. social security benefits	-10'625'982	-10'029'229
Ordinary result	-2'179'068	-1'439'274
Extraordinary result		
Staff housing, real estate		
revenues	1'418'478	1'418'936
expenses	-829'024	-876'992
Result	589'454	541'944
Pension schemes retired staff members	-217'172	-288'258
extraordinary matters		
revenues	21'103	191'982
expenses	-21'724	-22'984
result	-621	168'998
Reserves		
withdrawals	429'591	275'239
deposits	-736'727	-565'333
Result	-307'136	-290'094
Goetheanum renovation		
donations Goetheanum renovation	2'027'677	1'973'510
revenues from selling property to renovation	736'630	
reserves Goetheanum renovation	-2'763'637	-2'073'510
Result	670	-100'000
Legacies (not designated)		
Result	2'123'290	1'413'247
Extraordinary result	2'188'485	1'445'838
Ordinary result	-2'179'068	-1'439'274
Extraordinary result	2'188'485	1'445'838
Result	9'417	6'564

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Annual General Meeting in 1990, each member is expected to pay a membership fee of CHF 125 per year to the Goetheanum. The amount has never changed. At present the members pay on average CHF 84. In addition, we have a regular income from the property we own in and around Dornach, which is mostly used as staff accommodation. On the expenses side, we have the costs of the membership office and – as we assume at present – half of the costs of the Executive Council and its secretaries' offices (the other half serves the School of Spiritual Science).

The account shows that, in 2013, the worldwide membership provided CHF 3.93 million in fees and CHF 2.12 million in legacies to support the School of Spiritual Science. The total of around CHF 6 million provides the basic funding for the School of Spiritual Science which, over and above that, generates its own income and receives free and designated gifts as well as third-party funding for research.

Divided according to areas, the annual statement of the School of Spiritual Science shows clearly that the 2013 budget was exceeded by CHF 4 million, luckily on the income as well as expenditure sides (expenses for the building: CHF 2.8 million). As a result of third-party funding, individual sections have also been able to take on additional tasks during the year.

Profit and loss account 2013

In the usual profit and loss account the expenses for the General Anthroposophical Society and the School of Spiritual Science are split into different categories and differentiated into ordinary (statutory activity) and extraordinary budgets (property management for staff housing, reserves, legacies and donations for the building and renovation project). The notes refer to the corresponding explanations in the text.

The ordinary budget closes with a deficit that is clearly higher than last year. This is not due to the expenses, which were kept strictly to budget by the people responsible for the various cost centres, but to the fact that the income had been estimated too optimistically. If one considers the generous amounts we received in donations for the building and renovation project (more than CHF 2 million), it is understandable that the envisaged

General Anthroposophical Society Balance as of 31 December 2013 compared with 2012

	31.12.13		31.12.12
ASSETS	all amounts in CHF		Footnote
Current assets			
cash, banks	8'530'601	1	4'456'637
debtors and clearing accounts	1'514'761		1'076'564
Financial assets			
Loans, securities and investments	5'437'848	2	6'308'927
Fixed assets			
Goetheanum buildings, grounds, inventory	1		1
Main Auditorium	1'831'560	3	1'840'393
started renovation work Goetheanum	2'066'576	4	58'348
staff housing, real estate	5'176'083		5'739'430
TOTAL ASSETS	24'557'430		19'480'301
LIABILITIES			
Short-term liabilities			
creditors and other debts	2'204'431		867'312
Long-term liabilities			
Gifts with right of withdrawal	4'921'892		4'791'989
Loans to the Goetheanum	1'408'544		1'409'503
Construction Notes and loans Main Auditorium	1'831'560	3	1'840'393
Construction Notes + loans Goetheanum renovation	1'447'936		660'231
Loans staff housing	3'083'000		3'105'000
Equity			
Diverse reserves sections and departments	1'233'295		1'643'483
Reserves Goetheanum renovation	7'892'818	5	4'637'852
Free equity 1.1.2013 / 1.1.2012	524'537		517'974
Result 2013/2012	9'417		6'564
Free Equity 31.12.2013 / 31.12.2012	533'954		524'537
TOTAL LIABILITIES	24'557'430		19'480'301

amount of CHF 2 million in non-designated donations could not be achieved. The membership contributions and income from events (only one summer cycle of Mystery Plays and fewer big conferences than in the previous year) also fell short of last year's result.

Without the legacies from Switzerland, Germany, the Netherlands and Great Britain, which we haven't budgeted in recent years and which, at CHF 2.13 million in 2013, exceeded those of the previous year, the budget would not have been balanced. As it is, only modest amounts from these revenues could be allocated to the new production of Goethe's Faust (CHF 150,000), the restructuring of the terrain outside the West entrance (CHF 160,000) and Rudolf Steiner's cultural heritage (CHF 60,000) as reserves for actual forthcoming tasks.

Balance 2013

Here, the most noticeable feature is the amount of cash and money in the bank which has almost doubled to CHF 8.5 million (see note 1). These are the funds accumulated for the major building and renovation project, even though CHF 2 million have already been spent. In 2014, a further CHF 6 million will be spent on the stage upgrading, which will need to be completed by the end of September 2014 and paid for soon after. The roof work, and possibly the repairs to the concrete, in the South and West, should be completed by the end of 2014. The question is whether we will manage to collect the CHF 2.5 million in donations and Goetheanum Construction Notes that we will need for the repairs at the northern side of the building and the terrace scheduled for 2015 (CHF 11 million

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were raised by February 2014!).

An interest-paying loan to Weleda of CHF 1 million was paid back as agreed in 2013 (note 2). The balance also shows the remaining CHF 1.8 million for the refurbishment of the Main Auditorium that was funded with older Goetheanum Construction Notes (from the late 1990s). The capitalization of those building costs will be reduced in accordance with the level of the Construction Notes (note 3). The work that has been started (note 4) and the reserves put aside for the present building and renovation project (note 5) reflect the present building activities.

Funding of building work

This issue of Anthroposophy Worldwide comes with a supplement (BauZeitung No 3), which contains reports about the progress of the stage renovation and about the beginning of repairs to the roof and concrete in the south and west of the building. At present the work is going to schedule and we can therefore hope that the stage will open as planned on 26 September 2014.

Regarding the funding of the building work, which is expected to cost CHF 13.5 million – this amount has been budgeted – CHF 11 million have been either received or pledged for 2014. At this point in time (March 2014) just over two million Swiss Francs are still outstanding:

Donations received	CHF 7.1 million
Restructuring of assets	CHF 1.3 million
Monuments Office	CHF 0.4 million
Interest-free loans	CHF 1.1 million
Construction Notes	CHF 0.3 million
Subtotal	CHF 10.2 million
Promised donations and grants for 2014	CHF 1.1 million
Funded so far	CHF 11.3 million
Outstanding 2014/2015	CHF 2.2 million

We are pleased that two major Swiss cultural foundations are interested in the refurbishment of the Goetheanum's exterior. With a joint effort of many members and the one or other Construction Note or interest-free loan it should be possible to muster the remaining funds for this large-scale project. Looking back at the decision taken in the summer of 2012 and the enormous uncertainty as

to how the sum of CHF 13.5 million could ever be raised, what we have achieved so far seems like a miracle.

The use of assets for renovation

Last year, the Anthroposophical Society in Germany decided to support the major renovation project at the Goetheanum with a total of one million Euro (circa CHF 1.23 million) from their own assets (from legacies). This came with the request, however, that the Goetheanum should also use means from its own real estate for this extraordinary maintenance investment. In principle, the Goetheanum does not sell land it owns in and around Dornach and respects, wherever possible, the will of the decedents. But this real estate was ultimately given to the Goetheanum for its maintenance and it is almost exclusively used as staff housing. Seeing that the Goetheanum pays comparatively low salaries, it makes sense that it charges rents that are affordable for staff members.

In this respect, the conveyance of House Julian to the Edith-Maryon-Foundation constituted a special opportunity for the Goetheanum. This Basel Foundation, which has plenty of experience with properties and supports forms of social housing, holds the land on which House Julian was built under a lease. The house, which was originally built with donations and own capital for the youth and used over the years as student accommodation, could therefore be passed on with the same proviso and transformed into equity for the renovation of the Goetheanum (the Youth Section has gained a room on the ground floor of the Goetheanum). The house price, which was estimated by a surveyor, adds more than CHF 0.7 million to the balance in reserves for the building project as well as a further CHF 0.5 million in liquidity. It might be necessary to sell another house under similarly favourable conditions to a not-for-profit organization to support the Goetheanum renovation.

Joining forces to preserve Rudolf Steiner's cultural heritage

Following several years of preparatory discussions the Anthroposophical Societies in Switzerland and Germany and the Nachlassverein have joined forces and established a fund in support of Rudolf

Steiner's cultural heritage that will guarantee the basic funding of the Goetheanum's Documentation Department (owned by the General Anthroposophical Society) and the Rudolf Steiner Archives (owned by the Nachlassverwaltung). The two archives need around CHF 765,000 per year, of which around CHF 454,000 were funded in 2013. The Fund for Rudolf Steiner's Cultural Heritage was able to raise another CHF 231,000. While this does not cover the basic requirements, it is an important step in the right direction.

The Anthroposophical Society in Germany contributes 50,000 Euro each year for three years; in Switzerland the branches have declared their willingness to take on CHF 30,000; and the Goetheanum and the Nachlassverein contributed CHF 30,000. In addition to that, the Goetheanum passes on donations collected by the Förderstiftung Anthroposophie (foundation in support of anthroposophy) in Germany to the Rudolf Steiner Archives.

A thank you to all sponsors and supporters

I would like to thank all sponsors and supporters very warmly. One cannot always see from the donations where they come from and under what circumstances they were made, or the sacrifices involved in making them available to the Goetheanum. But in many encounters and conversations one gets a sense that they all come from the heart. The fact that the interest in and demand for what is happening at the Goetheanum is clearly on the rise is not only apparent in the donations we have received.

I do hope that you will hear about the building activities and the progress directly during the Annual General Meeting or at other occasions when you visit the Goetheanum (there are guided tours of the building site every Saturday – booking essential!) and I look forward to experiencing with you the completion of the first building stage, when the Main Auditorium reopens on 26 September 2014 with the first artistic performances.

| Justus Wittich, treasurer

■ ANTHROPOSOPHICAL SOCIETY

Addendum to the Annual General Meeting

Concern

Protecting Rudolf Steiner and his work

Heidrun Scholze, Unterföhring (DE), submitted the following motion for the Annual General Meeting of the General Anthroposophical Society:

Our motion to the annual general meeting should be discussed with the following aim: The General Anthroposophical Society should cease to support the Rudolf Steiner Estate Management Association (Nachlassverein), the Rudolf Steiner Archives and the Rudolf Steiner Verlag, as long as the Rudolf Steiner Verlag collaborates with Christian Clement or frommann-holzboog publishing. The dissociation must be announced in the Newsletter. We are concerned with the protection of Rudolf Steiner and his work. His work ought to be published without adulteration; he must not be separated from his work. | *Heidrun Mathilde Scholze, Hansjochim von Wick, Anton Dembinsky, Erika Kaiser, Manfred Klein*

Clarification: A first motion submitted by these members regarding the Critical Edition of writings by Rudolf Steiner in cooperation with frommann-holzboog publishing and the Rudolf Steiner Verlag could not be accepted for the Annual General Meeting because the decision would affect third parties (Anthroposophy Worldwide 3/2014, p. 8). After the deadline for submitting motions – 15 February 2014 (eight weeks prior to the AGM) – I received an email on 19 February (11.53 p.m.) with a new motion concerning the Critical

Edition that was also sent, on 21 February, to all members of the Executive Council. This motion could not be considered because it arrived after the deadline.

Yet, both motions were from the beginning clearly driven by a concern that, according to our statute, should be discussed in open conversation at the Annual General Meeting: the question is whether the cooperation of the Rudolf Steiner Verlag in distributing the Critical Edition published by frommann-holzboog serves to protect Rudolf Steiner or whether it does the opposite. For the sake of completeness we will publish the text of the motion that arrived too late in this place. | *Justus Wittich, Executive Council at the Goetheanum*

Motion submitted too late

Firstly: The Annual General Meeting should decide that the distribution of Christian Clement's "Rudolf Steiner's Writings – Critical Edition 5 (SKA 5)" in the Goetheanum Bookshop ceases with immediate effect.

Secondly: The Annual General Meeting should decide that the General Anthroposophical Society will not support, above all financially, the Rudolf Steiner Nachlassverein, the Rudolf Steiner Archives and the Rudolf Steiner Verlag as long as the latter collaborates with Christian Clement and frommann-holzboog publishing. This dissociation is to be announced in the members' Newsletter. | *Heidrun Mathilde Scholze, Hansjochim von Wick, Anton Dembinsky, Erika Kaiser and Manfred Klein*

■ ANTHROPOSOPHY WORLDWIDE

Russia: On the 120th anniversary of the Philosophy of Freedom

Creating a new reality

On the occasion of the 120th anniversary of Rudolf Steiner's *Philosophy of Freedom*, Tatiana Pavlova renews her invitation to the international conference "Freedom as the way to keep the human identity." (Anthroposophy Worldwide 10/2013, p. 7)

And you will know the truth, and the truth will make you free." These words from John, 8:31-32 were said to human beings more than 2000 years ago. As long as these words are not understood, the concept of freedom will be limited by the wish to become free and permeated by the many emotions which are aroused in the human soul by this magic and sweet word "freedom". People struggle and fight for freedom against other people, seeing each other as obstacles on the way to freedom, but as long as this struggling goes on, no one will become free.

One remarkable attempt at connecting the concept of freedom with cognition again was made 120 years ago, when Rudolf Steiner's *Philosophy of Freedom* was first published. With this book, humanity was given a scientifically based method for experiencing freedom through knowledge. Looking at the world today, one realizes that this method has not been understood and accepted. But it is particularly relevant because it points to the connection between freedom and morality.

We are not free as long as we fight each other in trying to establish our right to be free. We are only free when we realize ourselves, as free spirits, in moral activity. Of course, one starts this individually by developing moral imagination and moral technique, but we need each other on this way because these qualities gain real value only when they are put into practice in social life.

In the year when we celebrate the 120th anniversary of the publication of the *Philosophy of Freedom*, we invite all friends to join us in the international conference "Freedom as the way to keep the human identity", so we can unite our forces for finding the truth about the essence of freedom as a concept, as a living experience and as a true expression of our humanity. Our joint work is especially important in difficult political situations as we see them now in Eastern Europe, where people look at each other again with fear and mistrust. We hope that all who know that spiritual science has real power to change the world, when it works through human beings united by their love for the truth, can come to Rostov-on-Don from 26 to 30 June 2014 and work together in order to begin to create a new reality based on anthroposophical insight. Unfortunately, one of our lecturers, Sergei Prokofieff, will not be able to join us due to his illness. | *Tatiana Pavlova, Rostov-on-Don (RU)*

Tatiana Pavlova is a board member of "Luch Solntsa", a Rostov City public organization that promotes Waldorf education and anthroposophic medicine.

For more information about the conference visit: www.anthropos-psycho.org/en/pages/conference/ (Russian, English, German)

■ SCHOOL OF SPIRITUAL SCIENCE

Medical Section: Study on the history of Curative Education and Social Therapy

Personal destinies

The history of anthroposophical curative education and social therapy, composed by the historian Volker Frielingsdorf, the secretary of the Curative Education and Social Therapy Council of the Medical Section at the Goetheanum (since 1995), Rüdiger Grimm, and his research assistant, Brigitte Kaldenberg, proves to be a well-documented and competently researched compendium.



Individuals and communities, times and destinies (pictured: extract from book cover)

From its very beginnings curative education was carried out unobtrusively, secluded from the events that were played out on the big stage of public life. It is therefore all the more important to have this historical survey that is devoted culturally so significant a movement. In addition, this book with the title *Geschichte der anthroposophischen Heilpädagogik und Sozialtherapie* [History of anthroposophical curative education and social therapy] closes two gaps: In the specialist publications on special needs education which have been published since the 1980s, anthroposophical curative education and social therapy is only mentioned marginally, while the interest of the public in this approach continues to grow. Secondly, within the anthroposophical movement there is a noticeable and growing interest in its own origins, since these origins have to do with the movement's self-image, its particular character and its connection with other approaches within special needs' education.

Companions

Almost a hundred years of curative education and social therapy out of anthroposophy: a sign of continuity and sustainability in the daily work with people whose physical foundation is so incomplete – if compared to what is considered usual –

that they are in need of the lifelong support and help of attentive companions: companions who see this life as worth living and who devote their own lives wholly or temporarily to people with special needs. What characterizes the anthroposophical approach is the view that the individual's spiritual entity is not affected; it is only prevented, due to physical deficiencies, to enter earthly existence as deeply as it could do if these deficiencies were not there. People with disabilities only touch on the earth, one might say.

Respect, gratitude and critical appreciation

With respect and gratitude, the authors, Volker Frielingsdorf, Rüdiger Grimm and Brigitte Kaldenberg, look at what has been achieved by earlier generations, whose commitment and courage can be inspiring for one's own life and actions. At the same time they are not afraid to critically assess former traditions, for instance, in their appraisal of the generational change in the decades following World War I, from a more self-sacrificial attitude to a sense of entitlement among the carers; or when they look at occasions such as the breakup between Karl König and the curative community on the Silesian castle Pilgramshain in 1936, a conflict that ultimately led to the founding of Camphill, which is highlighted as a special 'stream' of anthroposophical

community building.

The study focuses on the years between 1920 to 1980 and differentiates five developmental phases during that period: the founding and pioneering years from the opening of a remedial class at the first Waldorf school in Stuttgart (1920) through the "Sonnenhof" in Arlesheim (1923), the Lauenstein in Jena (1924) to the "Curative Education Course" Rudolf Steiner gave in June/July 1924; the rise of the Nazis; the destiny of people threatened by this totalitarian regime; the phase of growth and differentiation leading up to the 1960s; and the years of inner and outer consolidation in the 1960s and 1970s. We learn about the now approximately 700 centres of Anthroposophical Curative Education and Social Therapy in 50 countries worldwide and the 50 training centres. The book also looks at the various socio-political contexts across the time and at other approaches to special needs education. The movement's close ties with the chequered events within the Anthroposophical Society are also included: for instance, Ita Wegman's exclusion from the Executive Council in Dornach or Karl König's exclusion from the Anthroposophical Society in 1935. The consequences that the latter event had for the curative education movement are dealt with in a factual and adequate manner.

A reference work

In describing the everyday life in the centres, their guiding principles and methods and the therapies they offer, the authors bring to life the destinies of individuals and communities, of carers and of those cared for. It is these people who made and still make progress possible. The many illustrations in the book further enhance the impressions conveyed by the lively descriptions.

An appendix that includes indices, a list of centres and associations of Anthroposophical Curative Education and the addresses of anthroposophical initiatives for Curative Education and Social Therapy make this publication a useful reference work. | Uwe Werner, Dornach (CH)

Volker Frielingsdorf/Rüdiger Grimm/Brigitte Kaldenberg, *Geschichte der anthroposophischen Heilpädagogik und Sozialtherapie. Entwicklungslinien und Aufgabenfelder 1920–1980*, Edition Anthropos. Verlag am Goetheanum & Athena Verlag, Dornach and Oberhausen 2013, 570 pages.

■ ANTHROPOSOPHY WORLDWIDE

Australia: Little Yarra Steiner School

Individual support and social integration

In the last five years the teachers and staff at Little Yarra Steiner School (LYSS) have been working towards enhancing the child's development and learning by introducing new initiatives aimed at improving the child's growth and development.

As educators we seek to meet the unique development of each child. The class teacher does this through the rich curriculum which supports each developmental phase as well as developing a rich social and emotional environment. However, there are children in each class whose developmental needs cannot be fully supported in this way. At Little Yarra we offer eurythmy therapy and have developed a specialized program called the Tobias Class to meet the needs of these children.

In the first years of life the development of the child is focused on the further shaping of the bodily organs. In a way the invisible forces work like an architect whose insight and imagination manifests itself through the building of the material form. The completion of this first phase becomes visible when, at the age of 7, there is a change of the teeth. This is a sign that the forces that hitherto were being used to form the physical being are released to take on a different task and the child becomes eager to learn. The child is nourished by and learns through the vivid images given by the teacher. At the age of 9 the child begins to perceive the world differently. The child begins to feel the difference between the outer world and him or herself. Another way of perception and discrimination of the different elements of the world becomes evident. This process is often accompanied with a feeling of loneliness and isolation as for the first time children confront their own mortality. It is a time when the inner being of the child comes into its own. At 12 the inner essence, the first emergence of which began at 9, begins developing and growing to the point where it can flower and become manifest. At this point the child is sensitive and vulnerable and the child's being reaches into the social element. Social interaction becomes essential in supporting this process.

The child's development does not always follow this archetypal picture. There are children in each class whose developmental needs cannot be fully supported in this way. They are the children whose physical, emotional or spiritual development does not keep pace with that of their peers.

They learn differently to the classical model and need individual attention beyond that which is possible in the classroom situation. When this happens at just the right point in time the child continues to develop in a healthy way. At LYSS we offer two ways of supporting children, namely the Tobias Class and Therapeutic Eurythmy.

The Tobias Class

The Tobias class is a multi-age class of approximately 6 children. The children join the class for varying reasons ranging from specific learning difficulties to sensory overload in a busy classroom. The focus of the class is to engage the children in various hands-on activities as well as more formal studies. It suits kinesthetic learners who are able to participate in small building projects, caring for farm animals, gardening or cooking on a regular basis. All these activities have a therapeutic aspect. This allows the children to experience a learning environment, which is not stressful. They begin to develop confidence and more resilience as their progress is supported.

The children attend the Tobias class for their main lesson and most other lessons until lunch time. They return to their class for their morning tea and play times as well as those activities which are socially inclusive such as orchestra, singing, Eurythmy and craft. In this way the children are still part of the social milieu of the class, but also have a small and socially inclusive group where they feel comfortable. During the week the children also have a session of Therapeutic Eurythmy.

This model of learning is established in Germany, England, New Zealand and other countries. The main difference between the schools in these countries and the Tobias class at Little Yarra is that they are usually separate from the main school streams. The Tobias class is straddling the gap between curative and main stream education – an educational model which is inclusive and where individual needs can be met.

Therapeutic Eurythmy

In the physical body many processes

take place that are, in the first instance invisible; one becomes aware of it when an illness occurs. Those forces that build up and maintain the physical body are used for expression in eurythmy through the movement of the arms and the legs. Eurythmy is like the process of activation



... and with animals

in the larynx before a sound is made. The forces behind the speech become visible in eurythmic movement.

In therapeutic or individual eurythmy where the gestures are made closer to the physical body to harmonize where a disharmony exists in the child's being. When these gestures are repeated, it activates the harmonizing element in the child's being. This then gives the child an opportunity to move forward in development more ably by him/herself, without continued support.

As the child moves through the stages of development, there is always a possibility of retardation or congestion. At such moments therapeutic eurythmy can help so the child can move forward in their development more easily. We see it as beneficial to offer therapeutic eurythmy at LYSS to each child from Preps to class 2 in the form of a series of individual sessions. There is always a possibility to work more intensively or longer with particular children when the need arises, through the whole school development.

These two approaches to supporting the child's development in the primary school have proven to be successful. It can be seen as smoothing the path of development thereby making the child's educational experience enjoyable and rewarding. | *Ismelda Verbraak, Woori Yallock (AU), and Julie Sale, Mt. Evelyn (AU)*

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■ FORUM

On Rudolf Steiner's identity: Reply to the letter from Rob Steinbuch in Anthroposophy Worldwide 3/2014

In my tribute to the anthroposophical work of Sergei Prokofieff on the occasion of his 60th birthday (Anthroposophy Worldwide 1-2/2014) I mentioned among other things his spiritual-scientific discussion of some works by Judith von Halle, since this concerned a matter that has occupied him and many other people in recent years. By way of an example, I chose a topic that has interested me for some time, albeit from another point of view – that of the history of the Theosophical Society. The question is in regard to a being called Serapis that was seen as a god in the Egyptian world, which relates to a very comprehensive tradition (cf., for instance, Hans Bonnet, *Reallexikon der ägyptischen Religionsgeschichte*, Berlin 1952, p. 649f.). In my tribute I wrote, “Some theosophical sources, however, refer to Serapis as Master [...] [followed by examples from Alfred Percy Sinnett and Henry Steel Olcott, who claimed to have received letters from Master Serapis]. How would theosophists relate to the statement that Rudolf Steiner was Master Serapis?” [In the original German: “Wie würden sich die Theosophen zu der Aussage verhalten, Rudolf Steiner sei Meister Serapis?”] Rob Steinbuch overlooks the fact that I used the subjunctive (“sei”), a grammatical form that is used to express a possibility or suggestion rather than a fact.

My comments arose from the fact that Judith von Halle even associates Rudolf Steiner with the name Serapis. To quote from her book *Rudolf Steiner, Meister der Weißen Loge. Zur okkulten Biographie:*

“The seventh master – in his true being and full human dignity, that is, in accordance with his special mission – has really only appeared once. Since this appearance was only just a hundred years ago, his individuality could not yet be given the name of an incarnation [...]. We must remember that around ‘a hundred years’ must ‘have passed’ before the bearer of inspiration can be named exoterically. This is why one has, so far, used a particularly abstract-sounding ‘substitute’ for the individuality of the seventh Master, namely ‘Serapis’” (p. 134f.). Two pages further down von Halle writes, “This seventh Master of the White Lodge can be found by occult research – and I [Judith von Halle] consider taking the responsibility for this statement before the spiritual world in due course – in the person of Rudolf Steiner.”

This may serve as a short answer, in the context of the history of Theosophy. I concluded therefore that “[...] I find it inappropriate to speculate on Rudolf Steiner's identity in any case, let alone in this context.” | *Virginia Sease*

Virginia Sease is a member of the Executive Council at the Goetheanum.

Thoughts on the Critical Steiner Edition (SKA) published by frommann-holzboog

The first ‘critical edition’ of Rudolf Steiner's works is being published since 2013, starting with volume 5 which includes “Mystics after Modernism” (CW 7) and “Christianity as Mystical Fact” (CW 8). A number of positive and negative voices have been raised in the anthroposophical world on this “Critical Steiner Edition”, edited by Christian Clement.

My hope is that they may contribute to the relationship of anthroposophy and the public.

Between closeness and distance

A ‘critical edition’ is not critical of the author; it is more about reliability and insight into the textual development across various editions and publications. It also looks critically at the editor, to see whether he has provided an objective basis for study, as free as possible from his own views.

In his introduction, Christian Clement writes that “anthroposophy is a child of mysticism and idealism, whether legitimate or illegitimate is a matter not to be decided here.” I have the impression that, with the second part of this statement, Clement tries to make clear that his tangible commitment to Steiner's thinking does not jeopardize his objectivity as editor: a customary gesture of displaying distance. This alternation between closeness and the kind of distance that needs to be demonstrated appears again and again in this introduction, which is nonetheless an important achievement, also in anthroposophical terms. To give but one example: Clement makes it clear that the “change” from exoteric individualist to esoteric theosophist that Steiner's critics and opponents claim to have observed in him around the year 1900, did not actually happen. Clement explains in detail that the esoteric aspect was there much earlier – at least in disposition.

The edition's professional achievement as well as its importance for the work of many researchers and students cannot be emphasized enough. I would like to look at points in the edition's introduction and

preface that people who are close to anthroposophy may see as problematic. The issue just mentioned, for instance, is dealt with in an unfortunate way in Alois Maria Haas' preface. The reason for this is primarily a – to me incomprehensible – lack of in-depth consideration of the – disconcerting? – matter itself. Haas finds proof, for instance, for the alleged change in Steiner in the fact that for him, in *Mystics after Modernism*, “the mystical knowledge [...] was a real process within the events of the world.”

Failing to see what is there

How can one fail to see that for Steiner any knowledge had always been just that – even in his earliest writings? And that in *Mystics after Modernism* this is also said of the contemporary knowledge of scientists? They just don't know it. For around two decades Steiner had tried to make it clear to them. Steiner pointed out that, if the old mystics were to come back to study Darwin and Haeckel, they would see this immediately. “Meister Eckhart as well as Tauler, Jakob Böhme as well as Angelus Silesius, would feel the deepest satisfaction if they looked at today's natural science. The spirit they bring to their way of looking at the world has fully moved into the way nature is observed today.[...]” (CW 7, Epilogue). The old mystics would see that, within the scientific thinking of modern times, “a cleansed, self-reliant human spirituality has emerged as [unconscious] experience. (CW 26, “The condition of the human soul before the dawn of the Michaelic age.”) In his entire early work Steiner tried to awaken awareness of this experience in his readers. These are aspects that are fundamental to the question of anthroposophy as a sci-

ence. The preface, which is otherwise very readable, is blind to these aspects. In Christian Clement's introduction, on the other hand, this matter as well as the unity of Steiner's thinking, including even his Leading Thoughts, is made unmistakably clear.

Without spite

"Rudolf Steiner has arrived in the academic world, the place he was drawn to all his life, albeit without success." Hartmut Traub wrote this in *Philosophie und Anthroposophie* (p. 25). He says this without spite, I think, maybe with a hint of irony, and with the Critical Edition it becomes reality. It should not disconcert anyone that there are aspects to some of Steiner's works that hardly interest the studying anthroposophist, of which Steiner himself was, however, fully aware. "Please don't see my 'Christianity' as more than it is meant to be. I know its shortcomings all too well, especially the historical ones. The attribute 'as mystical fact' needs to be taken seriously." (CW 39, letter to Wolfgang Kirchbach of 2 October 1902).

Those who are prepared to follow this advice can find reliable and comprehensive help for their work in Christian Clement's introduction and commentary.

The Critical Steiner Edition will show that in Steiner one meets a thinking to which one cannot simply apply a hermeneutics of insinuation (popular allegations as a 'means of interpretation'). Just as little, however, will we do justice to Steiner by employing a

hermeneutics of veneration (passive, reverent reception). Much has been achieved in the 'outside' reception: high-level scientific works and admired practices are being recognized – but there is the question as to where the Anthroposophical Society as such locates itself. "From the beginning, this anthroposophical movement was fully equal to any scientific requirements." But this "has not been taken seriously enough, not even by its members." (CW 203, lecture of 8 February 1921; also GA 28, chapter 32).

Being public through conversation

This scientific quality it is not about academic forms or intellectual skills; it is about taking responsibility for one's thinking and feeling, and about the beginnings (and possibly more) of the inner awakening in thinking and feeling. Can the Anthroposophical Society, can the groups within the Society and movement make the inner effort to accompany or carry the Critical Steiner Edition?

Rudolf Steiner wanted to enter into conversation – today we would say 'discourse' – with other spiritual forces and streams, even if some differences cannot be overcome immediately. Today, we can only "be as public as possible" if there is conversation. And if it is, or becomes, genuine conversation, then it will be able to "convey the most profound esotericism." The Critical Steiner Edition can be (made) an important companion on this journey. | *Helmut Goldmann, Vienna (AT)*

■ ANTHROPOSOPHICAL SOCIETY

We have been informed that the following 68 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. *The Membership Office at the Goetheanum*

Margaret Bäumer	Witten (DE)	23 February 1912
Elsa Norlander	Malmö (SE)	18 April 1912
Inger Siem	Oslo (NO)	in July 1912
Erkki Flander	Järna (SE)	1 December 1912
Helge Hedetoft	Vikedal (NO)	15 December 1912
Adriana Riveros	Santiago (CL)	30 April 1913
Bodil Vincenz	Skanderborg (DK)	21 May 1913
Franca Gatti	Milano (IT)	22 May 1913
Rosemarie Braun	Lübeck (DE)	13 June 1913
Niek Wit	Chatsworth (CA)	21 June 1913
Ragnhild Norbäck	Tomelilla (SE)	31 July 1913
Ole Striim	Højbjerg (DK)	30 August 1913
Ulf Tunius	Partille (SE)	6 September 1913
Wolfgang Greifenstein	Happurg (DE)	10 September 1913
Luciano Balduino	Torino (IT)	14 September 1913
Ib Rohold	Odense SV (DK)	18 October 1913
Anni Hofmann	Lauda-Königshofen (DE)	in October 1913
Giacomo Maragliano	Milano (IT)	1 November 1913
Ulf Herrström	Kristianstad (SE)	16 November 1913
Ian Milling	Clwyd (GB)	17 November 1913
Jutta Seidel	Witten (DE)	18 November 1913
Ion Bosica	Cluj-Napoca (RO)	22 November 1913
Lidoina Polati	Montorio (IT)	23 November 1913
Odessa Ferris	Valley Village/CA (US)	17 December 1913
Mary Anderson	Orange/CA (US)	22 December 1913
David Brewster	Chatham/NY (US)	25 December 1913
Isabel González	Santiago (CL)	1 January 1914
Flemming Thuesen	Risskov (DK)	7 January 1914
Eleonore Meyer	Heitersheim (DE)	11 January 1914
Hugo Buchter	Überlingen (DE)	14 January 1914
Theodor Bolsinger	Reinach (CH)	23 January 1914
Helmut Schwaetzer	Schneverdingen (DE)	25 January 1914
Ernest Friederich	Oberhausbergen (FR)	26 January 1914
Ursula Freese	Wedel (DE)	27 January 1914
Günter Henke	Königsfeld (DE)	28 January 1914
Annette Staak	Oldenburg (DE)	in January 1914
Barbara Ortlam	Hamburg (DE)	3 February 1914
Rosmarie Suter	Basel (CH)	3 February 1914
Alma Schüttler	Wuppertal (DE)	4 February 1914
Camelia Udrea	Pitești (RO)	5 February 1914
Hedwig Bitterli	Walkringen (CH)	8 February 1914
Margrit Denzler	Walkringen (CH)	8 February 1914
Ute Philipp	Dortmund (DE)	11 February 1914
Jutta Thiesen	Broby (DK)	12 February 1914
Olga Laubscher	Dornach (CH)	14 February 1914
Ulrich Rösch	Lörrach (DE)	14 February 1914
Gerhard Pokern	Berlin (DE)	15 February 1914
Vera Samuel	Stourbridge (GB)	16 February 1914
Edith Momsen	Herdecke (DE)	17 February 1914
Linda Abayomi	Plymouth (GB)	18 February 1914
Cornelius Degen	Hamburg (DE)	19 February 1914
Christel Frankfurt	Dortmund (DE)	19 February 1914
Heinz-Christian Ohlendorf	Kassel (DE)	19 February 1914
Günther Schultze	Hamburg (DE)	19 February 1914
Frank Heathcock	Stourbridge (GB)	20 February 1914
Rolf Kugler	Oberwil bei Zug (CH)	20 February 1914
Gus Frouws	Cathedral City/CA (US)	21 February 1914
Horst Kersting	Borchen (DE)	22 February 1914
Rita Erb	Basel (CH)	24 February 1914
Dorothy Goodman	South Croydon (GB)	24 February 1914
Dorothee König	Stuttgart (DE)	25 February 1914
Mathilde Pflegerl	Mallnitz (AT)	26 February 1914
Elizabeth Graves	Arlesheim (CH)	28 February 1914
Victor Dan	Cluj-Napoca (RO)	2 March 1914
Paul Zürrer	Zürich (CH)	3 March 1914
Ann Hoyland	Newnham-on-Severn (GB)	4 March 1914
Fred Moyer	Fair Oaks/CA (US)	4 March 1914
Benediktus Hardorp	Mannheim (DE)	7 March 1914

From Feb. 11 to March 10 there were 91 new members and 146 resignations

■ FEATURE

*Argentina: House of the Anthroposophical Society***Damaged in fire**

A donation received three years ago made it possible to build an extension to the House of the Anthroposophical Society in Argentina. Five weeks after building work started – early on 21 February – a fire broke out on the building site. Thanks to the speedy arrival of the fire brigade ‘only’ a third of the building was affected by the fire.



Destroyed: office and library – hardly affected: the extension (here as model)

Ignoring the warning of the fire fighters, I went into the room, as if urged by an inner voice. The walls were still giving off heat, like a stove, and hot steam filled in the air. On the heap of ruins that consisted mostly of books I made out copies with pages that were not burned; only their covers were pitch-black.

The book that survived the fire

Opening the book, I see its title: ‘Das Wort im Bau’ [The word in the building] by Roman Boos. On page 1 I read, “Fatal fire consumes the ‘House of the Word’ in the New Year’s night of 1922/1923”. And further down, “Through these heavy shadows of human inadequacy, the gates had to open so that the House of the Word could be pervaded by the adversary spirit of all human striving that lurks wherever a fissure opens between human willing and doing – to interfere as soon as the soul becomes tired as a result of this fissure: the spirit of darkness, of heaviness, of contradiction, of resistance that we meet as Ah-ri-man in the visual and performing arts: in sculpture, in painting, in the carved windows and the mystery plays.” Of course, we cannot compare this in the slightest

with ‘our’ fire, but nevertheless ... A sign? From whom? In front of the window, from where the fire spread, someone discovered a damp Michael poster, attached to one of the wooden columns.

Thanks to an anonymous donation we were in the process of extending the building to create spaces for the many working groups. Building work had started on 15 January. Michaela Glöckler had donated the takings for two of her lectures to the building. We hope for more gifts so that our building will once look the way it is portrayed in the model, so that the word can find at least a soft resonance in our building, too. | *Horacio Müller, Capital Federal (AR)*

Fire caused by faulty wiring

Fire investigators and insurance experts established that the fire was caused by faulty electric wiring. Luckily the fire brigade came promptly and could prevent the fire from spreading to the neighbouring fashion boutique. They could, however, not prevent that all the German books and the new computer equipment were destroyed by the flames. | *Rüdiger Heuer, Buenos Aires (AR)*

Pioneering Argentina

Anthroposophical work started in Argentina in the 1940s and 50s. In 1963, the first Anthroposophical Society of South America was founded here. For a long time it remained without a home, but thanks to the generosity of the members, a house could be bought in 1981, in Núñez, a district of Buenos Aires, the country’s capital. In this house the Society’s activities took place: study groups, artistic work, teacher training, lectures: everything connected with the life of the Society.

Around three years ago, following the fifth Pan-American Congress for Anthroposophy, the Society received a considerable sum of money as a gift. Since the space available proved less and less adequate to accommodate all the diverse events, an impulse to extend the building awakened in the hearts of several members one year later. The ‘big’ auditorium, which only seats 70 people, is too small to do eurythmy in a group. The idea of an extension first led to the founding of an “Extension Committee”, followed by a call for tenders. Of the three proposals submitted, we chose the one that was best suited to our needs and most in harmony with the organic structures of the surroundings.

In mid-January 2014 the first columns were raised (the best option for us was to extend upwards). Our enthusiasm grew alongside the building work. But the spiritual world had a surprise in store: On 21 February a part of the building was destroyed by fire. The library and office were most affected; the first parts of the extension less.

The fire caused great concern among the members: why did this happen at this time, just as the newly kindled enthusiasm seemed to point to a new era for the Anthroposophical Society in Argentina? A few hours after the fire we met, also with the people in charge of the building work: we will go ahead with the extension and our enthusiasm is unabated. We now need positive thoughts and contributions from friends worldwide, because our situation has become more difficult and turned into a real challenge. | *On behalf of the Extension Committee: Elsa Cornide (AR)*

Contact: elsarichter@yahoo.com.ar