



■ ANTHOPOSOPHICAL SOCIETY

*Afterthoughts on the Annual Conference and Annual General Meeting at the Goetheanum*

## Allowing others to grow

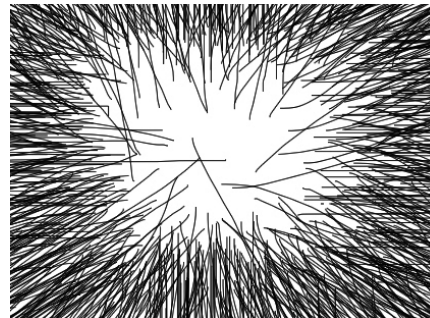
When looking back to the 2013 annual general meeting, Wolfgang Held quoted Rolf Kerler who said that recognition should come before cognition; generosity as a first step is followed by wakefulness and strictness in a second step, Held suggested. (Anthroposophy Worldwide 4/2013). Releasing the potential of another person by showing interest is also a quality.

When I was at school I had a maths teacher who would not answer any questions during tests. He would, however, listen to the question. Interestingly, the answer often came to me while I was formulating the question. When we attend a members' meeting we also hope to find answers to our questions. What happened? Who did it? What did it cost? What is going to happen next? The answers to such questions provide – or so we hope – a kind of reliability, like a building brick that has been cemented into place and there it stays. In this case it is possible to judge whether or not the brick is in the right place.

### A panorama of thoughts

During this year's AGM, Paul Mackay was confronted (as an accusation) with a statement he was said to have made, "I am willing to serve but I am not willing to take orders." That sounds final, like a building brick that has been put firmly in place. If one looked at the sentence with interest, a rich panorama of thoughts would open up: about serving, for instance, which can mean acting in bondage but it can also mean making one's forces available freely; about the receiving (of orders) that can

mean being the blind instrument of others or being susceptible to the will of others. Interest creates a space and a space is something one can enter into. Interest facilitates movement and allows us to discover new things.



A number of things were said at the AGM that invited us to bring movement into these statements by looking at them with interest. Virginia Sease, for instance, mentioned that Rudolf

Steiner's gospel research has not yet been penetrated. A subtle invitation to turn to this task! When Joan Sleight described how she experienced the "greatest light and darkest shadows" in her first year at the Goetheanum, questions could have led to a lively exchange: What do you mean? What is it you have perceived? Does it have to be like that? Can it be changed? What can I do to change it?

### Interest allows a being to grow

Asking out of interest leads us to the other person and makes them our own concern. Listening out for what lives in others allows them to reveal and grow beyond themselves. Where such intimate interaction evolves a third element can enter, something that allows both to reach a deeper understanding. | *Sebastian Jüngel*

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### Annual Conference and Annual General Meeting (AGM) 2014

- 1 Afterthoughts Annual Reports
- 2 Virginia Sease
- 3 Paul Mackay
- 4 Bodo von Plato
- 5 Seija Zimmermann
- 6 Joan Sleight
- 7 Visual Art Section: Marianne Schubert's inaugural address
- 8 Minutes

### School of Spiritual Science

- 2 Register now for study and further training courses

### Goetheanum

- 10 Building work: the overall concept of the Goetheanum
- 12 Discussion: The stairs in the west of the Second Goetheanum
- 13 Response by Martin Zweifel

### Forum

- 14 Eurythmy Therapy Forum

### Anthroposophical Society

- 14 Obituary: Karla Kiniger
- 15 Membership news

### Feature

- 16 Living with Downsyndrome children

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Information on the new study courses is now available and registration is open for the courses that will start on 29 September 2014. | *Sebastian Jüngel*

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## ■ ANTHROPOSOPIHICAL SOCIETY

*Annual Report***Virginia Sease**

It is always a pleasant occasion when we meet once a year at the Goetheanum to hold the Annual Meeting of the General Anthroposophical Society and so I am happy to present my report on the manifold tasks that were part of my area of work in the past year. We all have permanent tasks and duties that we can, of course, not present every year. Today I will only mention two of those:

Every morning at 8 o'clock you will find me in the Rudolf Steiner Halle with the students of the Anthroposophical English Studies, who start their daily work at that time. Joan Sleight has joined me there last year, working also in this area which I consider to be an important task of the Anthroposophical Society. Students come from all over the world to the Goetheanum to study anthroposophy intensely over three terms and to get to know various artistic activities. Since 2001 we have had students from 36 different countries here at the Goetheanum. Many of them move on to work in Waldorf schools or find their way to other professions within or outside of anthroposophy – but all of them are going on to work out of the impulses they have received here. These impulses do not only go out from the lecturers and teachers of our study programme but from all the people who work here at the Goetheanum – all of them have an important part to play: for us who are responsible for the studies but also for the students who come to us.

**Class Conferences in German and English**

Another of my permanent tasks as a member of the Executive Council is to coordinate the membership in the School of Spiritual Science, particularly the class readers all over the world. This work will become more visible this year with the conference for members of the first class of the School of Spiritual Science entitled "The Nineteen Lessons of the First Class." This conference will take place at the Goetheanum from 27 July to 2 August 2014 and it will include all nineteen class lessons, freely rendered in German as well as in English by readers from both language areas. We are pleased to be able to invite class members from all over the



*Virginia Sease*

world to this conference. In August 2014 a similar conference will take place, in English only, in London (GB). Marjatta van Boeschoten will maybe say more about this conference tomorrow, when she introduces herself as General Secretary for Great Britain.

**The need to return to a topic repeatedly**

Looking back over the past year, there were particularly the various conferences between autumn and Christmas that need to be mentioned and that I co-organized as a member of the Executive Council. I will begin with the Christmas Conference which was – to my knowledge – for the first time centred on Rudolf Steiner's gospel research. No other person has studied the gospels as deeply and consistently as Rudolf Steiner who also wrote a seminal work on "The Fifth Gospel". I organized that conference together with Christiane Haid who is the leader of the Literary Arts and Humanities Section at the Goetheanum. Other contributors to the conference were Paul Mackay from the Executive Council, and the Christian Community priests Cordelia Böttcher, Friedrich Schmidt-Hieber and Rolf Herzog. We realized during that conference how strong a wish there is not only to understand the gospels but also to understand them through Rudolf Steiner's research. Apart from the main contributors, Goetheanum staff and Executive Council members were also involved as leaders of conversation groups.

Before that, in mid-November 2013, we had the fourth conference at the Goethe-

anum on a new culture of death and dying. Oliver Conradt, the leader of the Mathematical-Astronomical Section, was actively involved in this conference. The situation of the dying person was looked at from various angles, including aspects the dying can expect to happen immediately after death and in the time after that, in other words, aspects of their journey into the spiritual world. At this conference, too, we experienced how strong a need people feel to address this topic. Anthroposophy has a very important role to play in this respect, today and in the future. Many members sense this and have already become active in this field.

### **Celebrating the centenary of the laying of the Foundation Stone**

Going further back in time we come to the centenary celebration of the Laying of the Foundation Stone for the First Goetheanum on 20 September 2013 for which the Main Auditorium was full to the last seat. Around a thousand people came to the Goetheanum from all over the world for just one very short day. This was very touching for me because it showed how strongly they carried this impulse with us. Everywhere in the world where anthroposophy lives, and especially in countries where there is an Anthroposophical Society, this anniversary was marked in one way or another. I think of Japan in particular, where the day was not celebrated within the society but publically, in a grand auditorium, with public funding and support from the academic world. The event was organized by our member Yuji Agematsu and included a major exhibition about the Goetheanum.

When during our festive act here Christian Hitsch read out the exact same words that Rudolf Steiner spoke on 20 September 1913 a very special atmosphere was created in the auditorium. One almost felt one was present in that stormy night a hundred years ago when Rudolf Steiner spoke these important words to the people there, but also to the atmosphere, the elementary world, and the spiritual world. I think the experience will live on in many hearts. When we sit in the Main Auditorium – and this happens frequently for us who are so deeply involved in the life of the Goetheanum – we can imagine this Foundation Stone, deep down in the earth, underneath this auditorium.

The special festivities were organized by myself as representative of the Executive Council at the Goetheanum and the Council of the Anthroposophical Society in Switzerland, represented by Clara Steinemann and Marc Desales. As with some of the impulses, of which my colleagues will speak later, one may ask what is past, what is present and what is future? And this, I think, is the reason why we have these general meetings every year. | *Virginia Sease, member of the Executive Council at the Goetheanum*

### **Annual Report**

## **Paul Mackay**

**B**efore I begin my annual report I would like to make reference to an important statement of Rudolf Steiner's at the Christmas Conference of 1923/1924. He pointed out that it is apparent from our times today that we need to bring to the Anthroposophical Society the greatest possible openness to the public. This creates a fundamental problem which we can only solve in our hearts. Our society has the task to combine the greatest possible openness with a true and genuine esotericism. In his lecture of 30 January 1924 Rudolf Steiner explained what he meant by esotericism: it means studying and exploring life, intensively and energetically, in all its depth. And for me, this is also the task of the Goetheanum as a School of Spiritual Science, as we can read in Article 4 of the principles (of the Foundation Statute).

### **New designs for the west entrance**

In this context I would like to speak about three of the areas of activity I am involved in:

With regard to the building project, we will have to decide at the end of May 2014 how we will shape the room with the Representative of Humanity (Group Room). Ulrich Oelssner has submitted a very good design which you find displayed in the Foyer. A small group of us have also worked on how the ground floor could be developed and you see the first plans arising from these consultations in the Foyer, too. One of these plans proposes making the west entrance the main entrance – as originally planned. For this, a new access will need to



*Paul Mackay*

be created from the car park in the north of the Goetheanum to the west entrance. We are also considering transforming the two outside spaces, where the stairs to the north and south side of the West entrance lead up to the terrace, into internal spaces in order to create a more adequate reception hall at the west entrance. These considerations arise from the fact that we need to meet new hygiene requirements in connection with the Goetheanum cafeteria. As it is now, these requirements are not met. Moving the cafeteria counter to the place where we now have the ticket sales and reception would solve this problem. Such a newly designed ground floor would give a clear and sensible structure to these spaces. We would like to share our considerations with the members and will therefore invite them to a meeting on 18 October 2014. The plans relating to the ground floor are not part of the building project that was begun in October 2013.

### **Between deepening and opening up to the world**

The Weleda was founded in 1921, having emerged, under the direction of Oskar Schmiedel, from the "Laboratory at the Goetheanum". Yesterday you heard from Thomas Breitkreuz how Anthroposophic Medicine is now in a situation where it stands between inner deepening and opening up to the world (Anthroposophy Worldwide 5/2014). The same applies to the Weleda. In the past two years a close cooperation has developed between the anthroposophic physicians and the Weleda with regard to anthroposophic



## ■ ANTHROPOSOPHICAL SOCIETY

medicines. It is necessary for Weleda to work towards updating the development of their medicines. In order to make this possible, some of the more popular medicines need to be made available to a wider public. The money raised in this way could fund such innovations.

In the business year 2013/2014 Christiane Haid and I shared the task of being spokespersons for the Goetheanum Leadership Group. Our predecessors in this role, Seija Zimmermann and Ueli Hurter, had introduced a series of principles for the Goetheanum Leadership specifying two tasks, among others, that fall to this group:

1) To see and develop anthroposophy within the context of the current developments in the world,

2) To strengthen the connection between the School of Spiritual Science, the Anthroposophical Society and the fields of life.

We chose to make the second point the topic of this year's annual conference and annual general meeting. As part of this task we need to identify the specific contribution that the Anthroposophical Society can make in that respect. Which specific aspect of the Anthroposophical Society can be made fruitful for the School of Spiritual Science and for the fields of life? I think that our annual theme – The 'I' knows itself in the light of Michaelic world affirmation – has to do with this. The motto "The 'I' knows itself" is taken from the seal of Rudolf Steiner's fourth Mystery Drama, *The Soul's Awakening*. This awakening in the encounter with the spirit-soul of the other person and with the events of our time is, in my view, one of the important tasks the Anthroposophical Society can devote itself to. From this a new heart force will grow that is indispensable, in the School of Spiritual Science as much as in the fields of life. | *Paul Mackay, member of the Executive Council at the Goetheanum*

## Annual Report

**Bodo von Plato**

If we are not able to confront an idea in living experience, we will fall into bondage to it. If we have no ideas we will end up in a barren desert. A narrow crest of individual experience runs between bondage and desert.



Bodo von Plato

Our time is in the middle of a crisis that tests the relationship between the individual and the idea. What is the role that the idea will and must play in a human society? Does it dominate us or do we ignore it? It is between these two extremes that, often unnoticed, the reality of humanity is decided. In their opening contributions Constanza Kaliks, Bernd Ruf and Thomas Breitzkreuz appeared yesterday as witnesses of a successful relationship between idea and life.

**Transforming the relationship with Rudolf Steiner**

Is it possible that what Rudolf Steiner stated in the *Philosophy of Freedom* will be of ever greater importance, today and tomorrow, for the individual and for society? The relationship with Rudolf Steiner has certainly changed considerably in recent years, inside and outside of the Anthroposophical Society. I will give you six examples that illustrate how individual people have caused the delicate relationship between idea and life with regard to Rudolf Steiner to change in a positive way. In correspondence to this, changes have evolved within the Anthroposophical Society.

An exhibition on Rudolf Steiner and Contemporary Art presented in 2010 in Wolfsburg (DE) allowed prominent artists and thousands of other people to have a profound encounter with Rudolf Steiner. Markus Brüderlin, who died unexpectedly a few days ago, on 16 March, showed with this exhibition that Rudolf Steiner belongs more and more to the whole world.

At the 55th Venice Biennale – an impor-

tant international visual art exhibition, held for the first time in 1895, which took place from June to November last year – the large entrance hall was dominated by Rudolf Steiner's work. We owe it in particular to Walter Kugler that Rudolf Steiner's work takes up such a prominent place in today's world of art.

In the last year, anthroposophists active in the academic world for the first time developed and documented evidence that Rudolf Steiner has something to say to today's questions of science and life. A book published by Peter Heusser with the title "Rudolf Steiner – seine Bedeutung für Wissenschaft und Leben heute" [Rudolf Steiner – his significance for science and life today] provides access to visions of the present and the future that are derived from anthroposophy.

Another event that might have an even more lasting impact in the scientific or academic world is the publication of the first volume of a critical edition of Rudolf Steiner's writings by the frommann-holzboog press. It is certainly one of the noblest places where one could be published in the German spiritual life: they have published critical editions as well as original works of Thomas Aquinas, Desiderius Erasmus or Giordano Bruno, Hegel, Schelling or Fichte and others. Since last year, frommann-holzboog publish also Rudolf Steiner, with further volumes to follow in the years to come, edited by Christian Clement.

While symptomatic initiatives are changing the way Rudolf Steiner is perceived in the world of art and science, two publications have come out within the anthroposophical world that could not be more different. Each of these publications widens the perspective one can have on Rudolf Steiner and opens up further possibilities of relating to him. Three months ago Robin Schmidt published a slim book, "Rudolf Steiner. Skizze seines Lebens", [Rudolf Steiner – a sketch of his life] that deepens the basic motifs of Rudolf Steiner's life in a poetic-meditative way; and last year an extraordinary three-volume compendium by Peter Selg was published that opens up a wide panorama of Rudolf Steiner's life, work and times: "Rudolf Steiner 1861-1925. Lebens- und Werkgeschichte."

**Life imbued with ideas**

Dear friends, life has changed considerably in regard to Rudolf Steiner – thanks

to a few individuals. Within the Anthroposophical Society here at the Goetheanum and also radiating out from the Goetheanum – important changes have occurred over the last two to three years. All that happens here seeks to enhance the relationship between the Anthroposophical Society and the School of Spiritual Science on the one hand, and the fields of life and practical work on the other. This is not easy, because in the course of the twentieth century these fields have largely developed independently of each other. It is among the most important tasks of the Anthroposophical Society, the Goetheanum Leadership and the Executive Council to make sure there is coherence in this respect; learning to understand life in a way that allows the idea, the original idea of anthroposophy, to work more strongly in this life, so that this life which is imbued with ideas, this living idea, can continue to fulfil its task of making the world more humane. Aside from many individual projects and obligations, the working year has been informed by ever more collegial ways of working together, the intense striving to bring the sciences, arts and the religious or social life together, and the Anthroposophical Society's increasingly apparent orientation in supporting the School of Spiritual Science.

The events outside and those within the Anthroposophical Society increasingly interpenetrate each other. You and all of us, our friends everywhere in the world, in institutions and sections, the people who work here at the Goetheanum, we all take part in this. For this I am deeply grateful. | *Bodo von Plato, member of the Executive Council at the Goetheanum*

#### Annual Report

## Seija Zimmermann

Since we are running late I will restrict my report to a few points. As Paul Mackay has already mentioned, the building is at the centre of our attention in many ways. The Goetheanum building is, as you know, connected with the Visual Art Section.

Not long ago, in the autumn of 2010, we had to introduce financial cuts that affected three sections in particular. The Visual Art Section was hit hardest at the



*Seija Zimmermann*

time and the question arose as to what could be done with this section. At the time the Collegium of the School of Spiritual Science asked Christof Wiechert, who was then the leader of the Pedagogical Section, and myself to act as contacts for this section. For the practical side we had Rik ten Cate, a Dutch sculptor, who agreed to be the coordinator. That was a beginning with very modest means and I would like to take this opportunity to thank all artists and those who feel connected with this section that they remained loyal to us during that very difficult time and that they continued to put their trust in us. Despite all the difficulties they were prepared to meet three years ago here at the Goetheanum, in May 2011, to hold their annual Ascension conference.

#### Looking for a new leader of the Visual Art Section

The regular work went on as usual and two meetings a year took place. This made it possible for artists to come together here at the Goetheanum.

During that time Rik ten Cate, as the Section coordinator, took part once a month in the meetings of the Collegium of the School of Spiritual Science and later of the Goetheanum Leadership. For time reasons he could not do this more often, seeing he lives in the Netherlands. But a section needs a leader who is on the premises and can be actively aware of the needs within the field of life he or she represents. We therefore started a process one year ago with the aim to find a leader for the Visual Art Section. We formed two groups, one

consisting of members of the Collegium of the School of Spiritual Science – Paul Mackay, Christiane Haid, Margrethe Solstad and Seija Zimmermann, and the other of section members and Rik ten Cate. In the autumn of 2013, both groups came to the decision to ask Marianne Schubert to be the leader of the Visual Art Section. She has taken up this position on 1 March 2014 and will introduce herself to you tomorrow (see *Anthroposophy Worldwide*, 5/2014 and page 7).

#### Membership

As for membership matters, I can report that as of 31 December 2013 the General Anthroposophical Society had 45,818 members. This information is based on the figures the Goetheanum Membership Office has received from the different countries. We welcomed 1060 new members in 2013. The withdrawals include people with whom we have lost contact, people who have withdrawn and those who have resigned. The designation “withdrawals” will in future be replaced by “membership ceased”. The “lost” members are those we have not been able to contact despite multiple attempts to find them: their addresses are no longer valid, our letters are returned to us and so on. Anyone who wishes to renew their membership can do this quite easily, without any bureaucratic hurdles. In 2013 we identified all in all 1776 people whose membership has ceased. 570 have passed away. Compared to the previous year we register a loss of 2.4 per cent.

#### Country secretaries

Every two years the staff of the Anthroposophical Society offices in the various countries meet after the AGM at the Goetheanum to work together. The last of these meetings took place after Easter in 2013. With the exception of South Africa, all countries that have such an office were represented. I really appreciate those meetings because the people who come together there are the first representatives of our Society, they are the first port of call for those interested in our society. Much depends on the response interested people get, when they first ring up or inquire by email, or on the impression they take with them after a first meeting. It is like the eye of a needle. The Executive Council at the Goetheanum has many important

## ■ ANTHROPOSOPHICAL SOCIETY

meetings with general secretaries and country representatives, but I strongly value the work of the people who work in the offices. They bring with them important questions from the first contacts they had with interested people and impressions that enrich our perception of life.

In November 2013, after the meeting of the General Secretaries, we held a Members' Day because of the need we identified to discuss questions that had arisen. The feedback from this Members' Day led us to consider holding a similar meeting this year, too, on 7th and 8th November 2014, starting Friday afternoon and ending on the Saturday afternoon; exact times to be confirmed.

### Preparations for 'Faust' Parts I and II

Last night Margrethe Solstad, who is responsible for the Eurythmy Ensemble at the Goetheanum and for the Section for Performing Arts, spoke to us about the 'Faust' project. In December 2013, the Goetheanum Leadership decided to present Goethe's 'Faust' starting from 2015. Christian Peter will be in charge of drama; auditions have been held and the appointments of eurythmists and actors have already been sent off. To give you an idea of the scope of this project I only mention one figure: no less than 650 costumes will be needed for both parts of 'Faust'.

In the summer of 2015, at the end of July, 'Faust Part I' will be performed as part of a 'Faust' conference, with a possible further performance being offered after a one-day break. At Easter 2016 we will then present the whole 'Faust'. | *Seija Zimmermann, member of the Executive Council at the Goetheanum*

### Annual Report

## Joan Sleigh

I would like to tell you about the experience of my first year here at the Goetheanum. Firstly, I met and got to know a variety of wonderful, diverse and remarkable people, initiatives and organizations. Getting to know as much as possible of what lives and weaves here was what I had wished for.

### A section of the world at the Goetheanum

Secondly, there was the work with the students. This year we have a very special



Joan Sleigh

group in the first year of our English Studies. It is a very cosmopolitan group with at least eight different languages and this brings a fair amount of challenges – as well as possibilities. It was not easy to form a coherent circle, or community, with this group. They could not understand each other very well, because of language problems but also because they have very different habits and ways of thinking. This was a challenge on the one hand but on the other it was also a wonderful opportunity to experience how a section of the world had come to the Goetheanum to work together.

In January this year I started to travel in order to get to know some of the Anthroposophical Societies in the world. It was a joy and so interesting to find out that, independently of the various geographical and social contexts, the questions, problems and challenges people experience are quite similar. This brought out many questions in me, such as: what is needed? Where do our future tasks lie? Going out into the world with the greatest openness and publicity on the one hand and being a true spiritual source here at the centre where we have our home.

### A challenging community

And fourthly – as my strongest impression – I have got to know the Goetheanum itself. Here I found an incredible potential and also a very challenging and demanding community of people and work situations. The brightest light and darkest shadows live together here. The Goethea-

num is the heart, the home of anthroposophy, the wellspring which answers to a need that lives in the world today. At the same time it cannot remain a wellspring only, a home, a heart – it must also be an open space, where people from all over the world can meet and find inspiration in each other.

I would like to refer to three levels in this context. The first level is the spatial one, the outer physical form. We are creating a space here. Every day I ask myself, 'Is this space that we are creating a healthy, healing, qualitative, light space? Are we generating light and openness for all the different people, the diverse ways of life, the contrasting ways of thinking, the manifold questions about the building and for the Goetheanum campus?'

The second level refers to the Goetheanum as a social meeting place. Last year, when I introduced myself, many people may have thought to themselves: What is it she wants? Does she just want to have coffee with people and make social contacts? No, what this is about is the real, true encounter between people; it is about the 'I that knows itself' and the 'I that knows you'. Can one really meet here in a social, warm and open way, take oneself and the other seriously so that an 'I-to-I' meeting at eye level becomes possible? This sanctum – can we show it at all and invite the other to equally give expression to his or her 'I'? For me, a social meeting place is a place where we, each of us, can present ourselves in our truest humanity.

And thirdly, I would like to speak about the spiritual level: the original source of the School of Spiritual Science; this new mystery that is necessary for life, that it is our task to protect, to foster and develop. This is the most important task, the greatest honour I can imagine. Can we maintain, foster, carry this in the right way? May we do this? Questions arise in me such as: Can I manage that – and I speak of myself only – can I manage to let the Foundation Stone Meditation, the love meditation, unfold every day within me spiritually, let it become true? I think if we are consciously aware of and awake to this important spiritual task, we might not have to give so much attention to the question as to where, in the end, the Representative of Humanity will stand in the Goetheanum.



## Serving with holy sobriety

I would like to add one more point. We are the representatives of anthroposophy; we go out into the world, carrying this task not only in our hearts; we carry it into the world spiritually. We have this whole gift of anthroposophy – what I referred to as a need of our time – and we have the knowledge that, in each of us, there dwells a spiritual individuality. In this knowledge we work every day and this should be noticeable in the way we treat each other. It is obvious what our task is in this respect!

In summary I would like to say, my impulse, my intention is to serve anthroposophy with holy sobriety and to connect with the world willingly and lovingly, in all the tasks we have here. | *Joan Sleight, member of the Executive Council at the Goetheanum*

## Visual Art Section: Inaugural Speech

### Marianne Schubert

The sentence I have heard most frequently since having been appointed section leader is, “You are brave!” For me, it was initially not a question of courage. The request came to me from the outside, as a destiny question, and I tried to relate to it inwardly. I think I was able to say yes to it and to accept the challenge because I have made a connection with this place, with this ‘Michael Building’, because I feel at home here.

I was already introduced in *Anthroposophy Worldwide* 4/2014 and will therefore only mention a few stages in my biography: I was born in the north of the German state of Hesse, and I studied first architecture and then landscape design. At the age of 30 I met anthroposophy and my destiny led me quite swiftly into the very centre of active anthroposophical life.

## Listening to find out what is needed

In the late 1980s I was asked, together with the sculptor Hansjörg Palm, to design the grounds here at the Goetheanum around the main building. This work was carried out in the early 1990s. Our design motif: the ‘language’ of the building was to be continued into the surrounding grounds, and a sloping meadow, rather than parking cars, was to bring the landscape towards the building. I stayed in the



Marianne Schubert

construction office up until 1996, working on projects such as the renaturalization of the brook (Schwinebach) in conjunction with the towns of Dornach and Arlesheim, and organizing conferences, exhibitions and building camps.

In 1998, I returned to Germany and have since then run my own planning office. For bigger projects I work together with other offices I know. In March I took on the leadership of the Visual Art Section. I will continue to accompany the projects in my architectural firm until the summer and, once they are finished, I will move to Switzerland.

The Visual Art Section represents three arts: painting, sculpture and architecture. Graphics, design, photography, textile art, jewellery work are integrated. Contemporary art forms that determine today’s art market and the international debate but are hardly represented in the section need to be looked at. They include film and video, performance art, light art, land art, social arts. Old arts such as glass art need to be newly discovered. Here, I see major challenges, a task that I cannot manage by myself and for which I need a section team.

Why appoint an architect as section leader, you might ask. Architecture is an art but also a service. The profession requires the skill to do justice to the diversity a building needs, it demands that one listens to what lives in a specific place with its people and their particular needs, that one listens to the other surrounding buildings and nature, to the spirit of the time, to the prevailing culture.... – Listening to all that is needed brings up the question:

what does the necessary casing for this – or, as Rudolf Steiner put it: the “cake tin” [Gugelhupftopf] – look like? Have wounds been inflicted? That often happens in the process of building! How can the new design work in a healing way?

As section leader I would like to help to create physical, emotional and spiritual spaces, to visit and invite artists worldwide to gain insight into their fields of life, to talk about today’s arts in a new way.

## Art as a giver of life

The question ‘What is anthroposophical art?’ needs to be newly defined, again and again. We should create forums, form alliances, also with artists outside the Anthroposophical Society, in order to strengthen the arts as mediators between the worlds, as givers of life. The Goetheanum in Dornach is a special place for this. Here the foundation stone was laid, a hundred years ago, for a new art impulse that had not been seen before.

The Goetheanum and its surrounding buildings communicate with each other, with the design of its grounds and with the surrounding landscape of the Jura Mountains. These 1-to-1 models of Rudolf Steiner’s artistic creativity remain an ever inspiring influence in the course of the day and of the year, and they are still not being noticed enough.

I would like to invite you to bring together the questions about art that come to us from the future, with the biographical stream of this place and to continue to research and develop each of these streams with a strong sense for what lives in the present. The second Goetheanum building exudes width and sternness at the same time and I would go as far as saying that it is still a mystery for all of us.

I would like to build new bridges of communication and invite you all warmly to join into a new attempt at working together, in the sense of Rudolf Steiner’s words, “Art is an ongoing process in which the human spirit is set free; at the same time art teaches us how to act out of love.” (Ca. 1890, from GA 271, p. 41). | *Marianne Schubert, leader of the Visual Art Section*

The contributions were slightly adapted for printing. Julius Wittich’s treasurer report is not reprinted here as it was published in *Anthroposophy Worldwide* 4/2014.

## ■ ANTHROPOSOPHICAL SOCIETY

## Minutes

of the Annual General Meeting 2014 of the General Anthroposophical Society held on 12 April 2014 in the Foundation Stone Auditorium at the Goetheanum.

The meeting commenced at 9 a.m.

### 1. Welcome and opening of meeting

Justus Wittich welcomes the meeting on behalf of the Executive Council, confirming that the invitation had been published in good time in the Society's Newssheet of 28 February 2014 and that the meeting is therefore quorate. Around 400 members are present in the Foundation Stone Auditorium.

Chair: Paul Mackay (agenda items 3 and 4, except for motion 3 and agenda items 5 to 8) and Justus Wittich (agenda items 1 and 2 and motion 3).

Mathias Forster, Arlesheim (CH) and his team, consisting of Rüdiger Krey from Cologne (DE), Peter Kaufmann from Dornach (CH), Michael Sölch from Bern (CH) and Annette Hug-Risel from Bern (CH) are responsible for the counting of votes.

Oliver Conradt takes the minutes.

All contributions are simultaneously interpreted into English by Margot Saar and into French by Louis Defèche.

### 2. Executive Council report and discussion

Virginia Sease, Paul Mackay, Seija Zimmermann, Bodo von Plato and Joan Sleight present the annual report of the Executive Council. After each contribution there is time for questions and discussion. Several members make use of this possibility.

In the end Justus Wittich introduces the work groups on specific questions regarding current issues of the Society: Bodo von Plato (Critical Steiner Edition - SKA), Bernd Ruf (emergency education for traumatized children), Helga Koeppe (Forum Eurythmy Therapy), Paul Mackay (questions relating to the building, the location of the Representative of Humanity), Justus Wittich (changes to the statutes), Joan Sleight and Virginia Sease (ideas regarding the life of the branches), Seija Zimmermann (Leadership of the Goetheanum and of the School of Spiritual Science, Faridah Zwanikken (The impulse of the School of Spiritual Science – a question of the 'I'), Wolfgang Ritter (Michael impulses, the idea of the threefold social organism and

its realization), Ida-Marie Hoek (explanations regarding her motions, history of the GAS).

10.30 - 11.15 a.m. interval

11.15 a.m. - 12.45 p.m. Work groups on specific questions regarding current issues and the Society

3 p.m. The AGM continues.

### 3. Consultation and decision on amending Articles 2, 3 and 13 of the Byelaws according to the proposal of the Executive Council

Paul Mackay explains the regulations regarding voting adopted at the AGM in 2002 which are still valid today, and he opens the consultation and discussion process for amending articles 2, 3 and 13 of the Byelaws. First, three points of order and a motion to amend are dealt with, then the proposal of the Executive Council. Paul Mackay reads the motion for removal submitted by Mees Meeussen, The Hague (NL). Mees Meeussen sends his apologies, he is absent. The motion submitted by Mees Meeussen is rejected by a large majority. Ida-Marie Hoek, Amersfoort (NL), presents her motion to postpone the vote. The motion submitted by Ida-Marie Hoek is rejected by a large majority. Heidrun Scholze, Unterföhring (DE) presents the motion for removal submitted by Ingo Hackel, Spardorf (DE), Klaus Landmark, Bremen (DE), Heidrun Scholze and Hansjoachim von Wick, Berlin (DE). Following a request from a member of the audience, Paul Mackay reads out the motion in full. In the subsequent vote this motion is rejected by a large majority. Paul Mackay reads out the motion for amending the proposal of the Executive Council, submitted by Mees Meeussen. The following members express their wish to speak: Ivo Zsiros, Lübeck (DE), Justus Wittich, Johannes Kühl, Ida-Marie Hoek and Walter Frischknecht, Worb (CH). In the subsequent vote the motion to amend is rejected by a large majority.

Justus Wittich explains the Executive Council's proposal to change articles 2, 3, and 13, section 1, of the Byelaws. Then Paul Mackay opens the discussion. The following members express their wish to speak: Mozes Foris, Arlesheim (CH), Justus Wittich, Michaela Glöckler, Ulf Waltz, Munich (DE), Paul Mackay, Leonhard Schuster, Berlin (DE), Justus Wittich, Tatiana

García-Cuerva, Arlesheim (CH), Michaela Glöckler, Natascha Neisecke, Dornach (CH), Gottfried Caspar, Dornach (CH), Ida-Marie Hoek, Beatrix Hachtel, Dornach (CH), Michaela Glöckler, Elisabeth Bessau, Dornach (CH), Justus Wittich and Walter Frischknecht. Andreas Worel, Arlesheim (CH) moves that an extraordinary general meeting should be called in order to debate and vote on the Executive Council's proposal. This motion is rejected by a large majority. The meeting then votes on the amendment of the Byelaws. The amendments to the Byelaws are clearly adopted by the meeting in the form submitted by the Executive Council. Articles 2, 3 and 13 now read:

*Article 2:* The Society pursues its tasks and goals according to the founding statute given it by Rudolf Steiner and unanimously accepted by the members at the Foundation Meeting on December 28, 1923. In accordance with this Founding Statute, it is the concern of the Society to cultivate artistic, scientific and educational activities in the sense of the Goetheanum, the School of Spiritual Science.

*Article 3:* The General Anthroposophical Society is the responsible body for the School of Spiritual Science in accord with articles 5, 7, and 9 of the Founding Statute. The Goetheanum Leadership cited in the Founding Statute includes the members of the Executive Council as well as the leaders of the individual Sections of the School; they adopt their own ways of working.

*Article 13:* The Society derives its income from membership dues, gifts, legacies, entrance fees, income from assets and the like, and also from receipts of the weekly 'Das Goetheanum'."

### 4. Motions 1 to 3

Justus Wittich takes the chair for motion 3, submitted by Eva Lohmann-Heck, Dornach (CH), Thomas Heck, Dornach (CH), Enrica Perotti, Dornach (CH), and Elisabeth Malzew, Dornach (CH). Enrica Perotti presents the motion to keep and use Haus Haldeck as before. Paul Mackay justifies the Executive Council's counterproposition to the motion of the tenants and supporters of Haus Haldeck. During the debate the following members speak: Daphné von Boch Riehen (CH), Elisabeth Malzew, Paul van Panhuys, The Hague (NL), Nicholas White, Dornach (CH), Eva Held, Wupper-



tal (DE), another woman, Johannes Falk, Dornach (CH), Natascha Neisecke, Paul Mackay and Elisabeth Malzew. Brigitte Kneissl, Ottersberg (DE) moves to end the debate and this motion is accepted by the meeting. Motion 3 is then voted on in a secret ballot – according to the wishes of those who submitted this motion.

5 to 5.30 p.m. Interval

5.30 p.m. The AGM resumes

Paul Mackay announces the result of the vote on Motion 3: 351 voting slips were handed in, 20 not valid including abstentions, 234 in support of Motion 3, 97 in support of the Executive Council's counterproposition. Motion 3 is therefore adopted.

Rob Steinbuch, Driebergen (NL) submits his Motion 1 to appoint a chair of the General Anthroposophical Society. Paul Mackay reads out Motion 1. Following questions from the audience the debate begins with an explanation by Virginia Sease on how it came about that no new chair was appointed following the death of the last chairman, Manfred Schmidt-Brabant, in February 2001. Further speakers during the debate were: Eva Held, Drude van Houwelingen, Haarlem (NL), Rob Steinbuch, Ida-Marie Hoek, Rob Steinbuch, Helga Koeppel, Hassfurt (DE) and Elisabeth Winterer, Leinfelden-Echterdingen (DE). In the subsequent vote Motion 1 is rejected by a large majority.

Friedgard Kniebe, Stuttgart (DE) and Moritz Christoph, Bad Säckingen (DE) withdraw Motion 2 (Project of experiencing the Representative of Humanity (Group Sculpture) on the Goetheanum stage), replacing it by the following motion: "We ask the Annual General Meeting whether it is in favour of starting an open work group on the question of where the Representative of Humanity ought to be placed and, in connection with that, how that space should be designed. There should be a brief report from that work group at the next AGM." Moritz Christoph presents the amended motion. Ida-Marie Hoek withdraws her point of order to postpone the vote on Motion 2 and agrees that the amended Motion 2 can be voted on. In the subsequent vote the amended Motion 2 is adopted.

## 5. Presentation of the 2013 financial report and discussion (auditors' report, approval of the 2013 finance report)

Justus Wittich presents the finance report for 2013 and the budget for 2014. There is one question which is answered by Justus Wittich.

Peter Krüger, Bad Honnef (DE) presents a report on the work of the small treasurers' group that met four times in the previous year at the Goetheanum with Justus Wittich, Paul Mackay and Walter Laubi (assistant to the treasurer at the Goetheanum). This group consists of the treasurers of the societies in Denmark, the Netherlands, Switzerland and Germany.

Urs Santschi presents the auditors' report and conclusion.

The financial report for 2013 is adopted by a large majority.

## 6. Election of auditors

The proposal to reappoint the auditors Santschi & Partner Treuhand AG for the financial year 2014 as auditors of the General Anthroposophical Society is adopted by the AGM with a large majority. Urs Santschi expresses his thanks for the trust placed in them and accepts the result of the vote.

## 7. Motion to approve the actions of the Executive Council

In the discussion on approving the Executive Council Heidrun Scholze, Leonhard Schuster and Bodo von Plato speak. The meeting approves the Executive Council with a clear majority.

### 8) Conclusion of AGM

Paul Mackay concludes the meeting by thanking those present for coming and taking part and the co-workers of the Goetheanum for their work.

6.30 p.m. the AGM ends

*Oliver Conradt as minute-taker*

*Paul Mackay and Justus Wittich as chairs of the meeting*

*Mathias Forster on behalf of the vote counters*

The exact wording of each motion was published in *Anthroposophy Worldwide* 3/2014. Several points of order are also documented in the blue booklet "Annual Conference 2014 and Annual General Meeting 2014" that was distributed at the Annual Conference and Annual General Meeting.

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**VERLAG AM GOETHEANUM**

## ■ GOETHEANUM

*Contribution to the discussion on building work and plans*

## The overall concept of the Goetheanum

Building always means anticipating the future, because the newly designed spaces should be lived in for a long time. We need to understand the laws underlying the building so that the Goetheanum will be able to fulfil its task in the future – since all changes must be derived from these laws.

The necessity to have an overall concept of the Goetheanum in mind is something we are aware of daily. The Goetheanum and its adjacent buildings need more than just maintenance; because of the work of the sections, the stage and not least the changing needs and expectations of the visitors we continually face new challenges when it comes to the building. The Goetheanum was designed as a theatre, a university campus, a museum, a conference centre – and compared with similar public institutions it appears to be insufficient in all of these roles. Questions arise such as, ‘Do we want Wi-Fi in the Goetheanum? Is it appropriate for the Goetheanum to have a restaurant that offers hot meals?’ When there is no common understanding of what the essence of the Goetheanum is, people will give in to those who present their opinion most convincingly in the spur of the moment. The consequences are that many others who have particular expectations will be disappointed and that there will be a certain arbitrariness in the way the spaces are being shaped.

Many visitors, moreover, have the feeling that this is a very special building that helps, as a work of art, to support a major task in human evolution. There are many ways in which we can interpret the form of the Goetheanum. From the outside it strikes me as the form into which the mission of the Anthroposophical Society has been cast – a mission that was expressed also in the form of the Statutes of the Christmas Conference of 1923/1924. Inside, the building is a reflection of the history of this Society. Each generation and its architects have shown in various places how they understand anthroposophy and how they deal with their tasks. I would therefore like to outline my understanding of a part of that overall concept.

Like many important buildings the Goetheanum has three parts: roof, facades and foundation. And because buildings are always formers of the human physical forces, these parts correspond to

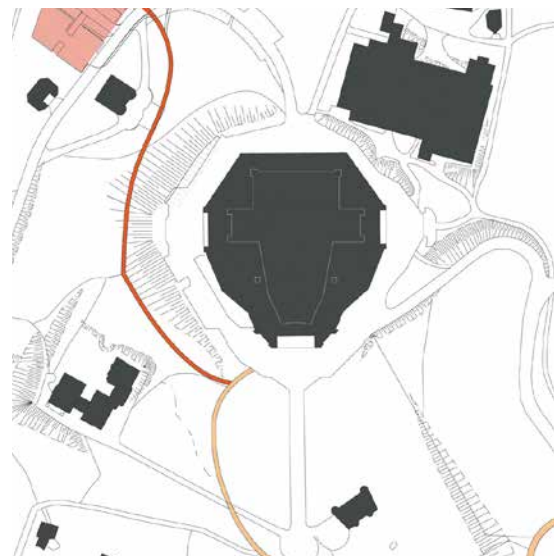
the thinking head, the feeling, communicating region of heart and lungs and the limbs which are connected with will forces and earthly activity. We find the same order in society in the spiritual, legal and economic spheres.

Accordingly, you find the Reception, book shop, cloakroom, toilets, cafeteria and other spaces devoted to the physical, public life and to open encounters on the ground floor of the Goetheanum. On the upper floor with the Main Auditorium, esoteric research results and the insights of Rudolf Steiner are presented in lectures and artistic performances. In between, at the terrace level, we have the rooms of the Executive Council, the home of the School of Spiritual Science. This is where the cooperation with the anthroposophical movement is fostered and where the fruit of the spiritual work is made available to the fields of work.

We find this threefoldness again in the west façade that represents the face of the Goetheanum. This is why the main entrance is here – so that the visitor can experience the essence, the being of the building. This makes the mission that Rudolf Steiner assigned to the School of Spiritual Science, as a building and as a place of work, even more obvious and effective: to combine true, genuine esotericism with the greatest conceivable openness. Then it is possible to experience how the forms of the building harmonize with what happens inside.

### Enhancing the workflow

Based on the overall picture presented above, the necessary building work is placed into a wider context and the planning proceeds accordingly. If the west entrance is to be the main entrance, Rudolf Steiner’s original access (Felsliweg) must become more prominent and a new path is needed that connects the car parking areas with the west of the building. Inside, a new reception area could welcome the visitors with a cloakroom, ticket sales and information desk. To make this use of spac-



*Access to the west entrance*

es possible, the rarely used outside stairs to the terrace could be removed, since this would allow for more light to stream into the west foyer. From the West visitors can move on to the south for refreshments or to the north to pursue their spiritual interests. If deliveries to the stage could be limited to the east, the library, the restroom and the book shop could be accessed from the centre. What exactly does this mean?

### Providing access

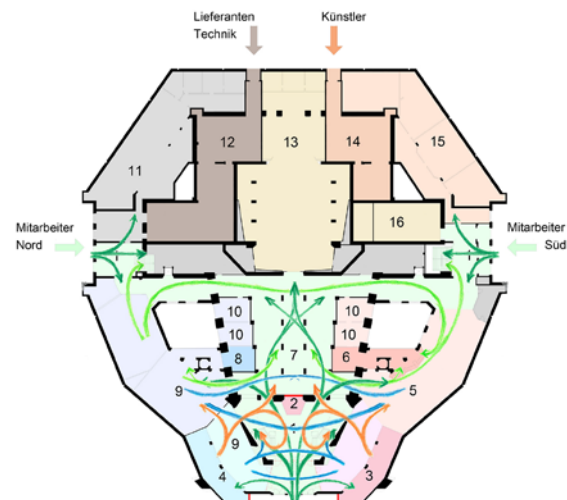
**Problem:** To get from the car parking area to the Goetheanum, the visitor is now led to the non-public, less attractive eastern side of the building. The Felsliweg is less important than the other access paths and roads.

**Possible solution:** a new path leads from the car parks to the Goetheanum’s main entrance: the more inviting west side. The road crossing at the Speisehaus restaurant can be attractively designed, offering the Felsliweg as the most obvious access route to the west entrance.

### The Goetheanum’s west wing

**Problem:** it is difficult for visitors to find the reception located as it is between the south and west entrances; and for staff members it is impossible to oversee the entrances (not least a question of security). The fact that reception and cafeteria share the same space often causes problems. The cafeteria kitchen and counter need to be restructured in any case as they need more space in order to meet new hygiene requirements. This aside, visitors do expect to find reception and cloakrooms

### Konzept



*functional flow inside the Goetheanum*

at the main entrance. We also need rooms for occasional meetings of conference participants, a room for contributors as well as an IT and restroom.

Possible solution: in our search for more space we must ask about the importance and function of the outside stairs. Access to these stairs has been restricted for reasons of organization and safety (not least a question of supervision). As the terrace is being repaired, the height of the stairs needs adjusting anyway and the stairs need to be repaired as well. If one removed the outside stairs, the spaces to the right and left of the main entrance could be used for a reception and cloak-room area and new spaces would be created above that could house event and room management and administration. The spaces that would be freed as a result or the areas near the library could be used for recreation, IT and such like. If a large part of the roof were made of glass these rooms and all of the west wing would be flooded with light. The card shop could be moved to the other side, next to the bookshop, which is now the little used cloak-room area.

### Library

Problem: the library can only be accessed through gate 9 in the east. Deliveries to the stage are spread between gates 9 and 11.

Possible Solution: Gate 9 could be allocated as the exclusive entrance for stage deliveries, to make access to the stage shorter. The entrance space at gates 10 and 11 could then be added to the library



*The 'Group Room' by Ulrich Oelssner*

which could be accessed via a north gallery, directly from the central public spaces.

Problem: The staircase in the west and the foyer are dark and not inviting. Visitors feel lost here.

Possible Solution: Openings in the concrete walls that were closed up can be reopened to let light into the building through the staircases. Some of the side walls in the foyer will be replaced by glass. Lighting and sound proofing in the foyer will be improved.

### Group room

Problem: the sculpture group (Representative of Humanity) was meant to be the heart of the First Goetheanum. It should play a more prominent part in the work of the School of Spiritual Science. Many people would like to see it on the stage.

Possible Solution: a newly designed group room that could be used for various purposes: guided tours, a room that can be used by up to 40 people for short periods of time, or where small groups of up to 30 can gather for quiet contemplation; memorial meetings for the dead for up to 60 people; theme-related lectures; recitals, performances, eurythmy; class lessons for up to 80 people; esoteric studies of the various sections. Understanding of the sculpture could be deepened through in-depth study.

### Additional spaces for the School of Spiritual Science

Problem: there is no space to create more rooms for the School of Spiritual Science.

ence. All areas that can be used are used otherwise. In the rooms adjacent to the stage there are, however, "air spaces" that have not been used for years although they are heated and usable.

Possible solution: a new floor above the south stage would create around 80 square metres in combination with the adjacent section room.

### Terrace

Problem: The tar flooring with underlying heat insulation is not suited to the strong sun light. For twenty years now it has had to be repaired every year. Since all the soft parts of the tar have evaporated by now, the flooring is so brittle that it cannot be maintained. The terrace is a very beautiful space but it is not used often enough.

Possible solution: the whole heat insulation and tar floor need to be replaced and protected by an additional top layer. Through the choice of material and colours the terrace can be made attractive, and special areas can be created by adding benches and maybe sculptures. The terrace should also be used for pedagogical work within the School of Spiritual Science, for instance for painting courses with easels. The spaces created by removing the outside stairs could have a partly translucent roof inside the parapet. | *Martin Zweifel, Goetheanum*

### Contact:

baubegleitgruppe@goetheanum.ch





tent views of the surroundings.

People like to refer to the Goetheanum's "speaking forms": these expressive forms can be observed particularly well in the improved concept of the terrace proposed by Steiner for the Second Goetheanum. Rather than having to squeeze through heavy doors into a dim interior, visitors can be received in style and freedom and led to a higher and more intense level. They enter the building without having to leave the natural environment behind, as it were. The building itself grants them uninterrupted views over the surrounding landscape. The epithet "Michael Castle" that is sometimes used for the Second Goetheanum, is – if applied too literally – wholly unsuited to the hospitable and welcoming gesture intended by Steiner.

The present double-winged lattice gates which, although almost always locked, give at least some insight and can actually be fully opened, were installed as early as the late 1920s. They are, however, not part of any plans drawn up in Steiner's lifetime. Removing the stairs entirely in order to expand the inner space would not only constitute a deviation from Steiner's plans in a sensitive place, it would also go against his clearly articulated intentions that the formative forces of the eastern part of the building (the inside prevails) should be carried over to the west. | *Roland Halfen, Stuttgart (DE)/ Dornach (CH)*

1 Apart from this, the stairs constitute important fire escape routes.

2 'Das Goetheanum', special issue of 18 December 1924, p. 58. In the essay published in the Basel newspaper 'National-Zeitung' of 1 November 1924 Steiner had spoken of "stairs on a large scale", an expression he changed here to "stylish stairs". "Entrance doors" here obviously refers to the three entrances at terrace level.

## Response

I am grateful for Roland Halfen's contribution, because I know that the plans to remove the stairs to the terrace in the west of the Goetheanum will not only meet with understanding and that a well-founded discussion of any such plans is essential. The Building Administration is aware that something which has historically evolved with Rudolf Steiner's cooperation deserves the greatest reverence and respect. I believe, nevertheless, that our duty as people of our time is on the one hand to preserve and foster what was given to us by Rudolf Steiner, but on the other also to continue to develop this and keep it in a living process. Only then will we act in the way Rudolf Steiner would act today instead of doing what he would have done in the past.

### Historical aspects

Roland Halfen describes how the plans evolved and states, "This finds its conclusion in the ground plans and perspective drawings for the second building application [...]." And he includes the corresponding detail of the ground plan. But this is not the end of the process, because Steiner prepared more drawings and these drawings reveal changes to the foundation of the west façade.

According to my knowledge the drawings for the building as it is now were made after Steiner's death. They are, however, based on his sketch and presumably on his verbal indications. The openness of the stairs in the second building application turned into a stern, closed entrance. Heavy lateral pilasters carry weighty heads which, on the left and right,

hold up the concrete beam that stretches across the entrance doors. They could be seen as the paws of a sphinx. The terrace stairs are partly hidden and become only visible to visitors once they are very close to the entrance and have already decided to enter the ground floor.

The photo on page 12 shows clearly that each generation has to find its own access to the Goetheanum and that this finds its manifestation in the building structures: the opening shown there next to the stairs has been blocked up with concrete. It still appears in the ground plan drawing signed by Rudolf Steiner.

### Design criteria

Roland Halfen quotes Rudolf Steiner again as saying, "stylish stairs will lead up to the ramp from the ground level." 'Ramp' means terrace here. The main entrance was therefore envisaged to be at terrace level. The stairs as they are now do not correspond to this and lead past the entrance doors on the terrace. It is unclear how this access was envisaged and it would have required a different internal layout from the one we see now. This is also proof that the planning was still going on at the time of Rudolf Steiner's death.

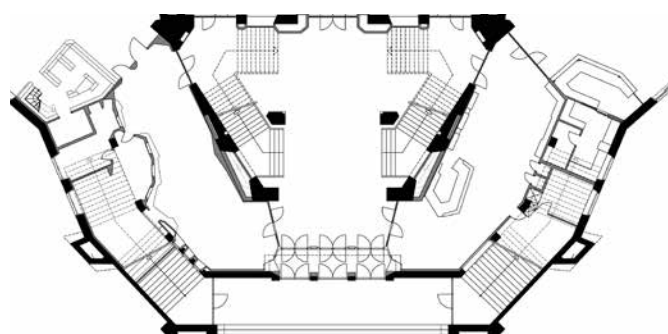
Halfen again quotes Rudolf Steiner, "The building's exterior will be a true artistic casing for the spiritual experiences unfolding inside it". This refers clearly to the overall concept addressed

by Halfen. In our attempt to read the building in this way we have arrived at the overall concept shown on p. 10f. Halfen describes an interesting polar experience visitors have when entering: they can enter through the foundation – that belongs to the physical world – following a conscious decision, by "having to squeeze through heavy doors into a dim interior" before climbing up to other spheres, or they can be "received in style and freedom", without having to leave the natural environment behind, if they enter via the terraces.

In my view it is right for our time not to enter the heart of the Goetheanum directly, unprepared and in a half-dreaming state, without inner preparation. In the age of the consciousness soul it needs a will- and thought-inspired personal decision. The way I see it, the open and friendly gesture of invitation pertains to the whole Goetheanum Park that leads up to the building, but not to the building itself. The terrace will continue to be a recreational space. But the relationship with nature belongs to the soul life, in gazing out over the surrounding landscape. It is not the kind of physical experience one has in the park, where one is one with nature.

In sharing the various ideas and feelings we have with regard to the Goetheanum, we will – I am sure – arrive at an adequate basis for making a decision. | *Martin Zweifel, head of the Building Administration*

Plan of the existing ground floor (detail)



## ■ FORUM

**Eurythmy Therapy Forum**

*The following text should have been read out at the end of the Anthroposophical Society's AGM on 13 April, but this was not possible because the list of speakers was too long.*

At the AGM the eurythmy therapist Helga Koeppé (DE) presented a concern regarding a development within the field of eurythmy therapy that has, in recent years, provoked emotional responses and disagreements that could be harmful for the future of the whole field. The situation was discussed in detail by the sixteen members who came together in a work group on the topic. Here is a brief outline of the problem: A trained eurythmy therapist offers courses for the deepening and extending of eurythmy therapy; the extension consists in excursions into tone eurythmy and the teaching of new exercises that do not resemble the gestures of either tone or speech eurythmy. The deepening consists in the fact that the work is done on the basis of certain clairvoyant faculties. There are two obvious sides to the problem: firstly, eurythmy therapy as founded by Rudolf Steiner is based exclusively on speech eurythmy; there are only a very few indications that relate to the possibility of tone eurythmy. Secondly, the clairvoyant aspect has a fascinating and euphorogenic effect on the participants and creates a kind of dependency. In one case we heard of, a graduate of this "training" did not allow the referring physician to observe certain "new exercises" she did with a patient. What is potentially harmful for the status of eurythmy therapy in the world is that the certificates given to the participants of such courses are taken to

be valid diplomas in eurythmy therapy. This they are not because the person who offers the courses has no connection with the Medical Section at the Goetheanum. This means that the graduates of these courses cannot receive regular diplomas and they cannot join the professional eurythmy therapy associations. Apart from that, the person offering the courses also gives out certificates to participants who have no previous basic training or knowledge of eurythmy. The situation not only causes internal division and confusion, it also calls into question the efforts that have been made over decades to achieve official recognition of eurythmy therapy.

**Calm and objective**

While a meeting of less than ninety minutes can hardly be expected to solve the problem, there is at least some hope now that more determined attempts will be made to find a solution. The fact that this very controversial question was given a "public" space within the AGM of the General Anthroposophical Society led to a special mood that helped to create strong inner activity and objectivity. The hurt feelings and emotions that were noticeable were soothed by a delicate sobriety that prevailed in the room. There are problems in various fields within the General Anthroposophical Society where divisive forces are active in similar ways, causing confusion and disagreement. What is a new – and very welcome – development is that forums as the one described are now increasingly possible during members' meetings at the Goetheanum. An appeal to active members: come with (well prepared) concerns to the membership days on 18 October and on 7 and 8 November. | *Daniel Marston, Dornach (CH)*

## ■ MEMBERSHIP

4 Nov. 1921 • 21 March 2014

**Karla Kiniger**

Karolina Maria Anastasia Kiniger was born on 4 November 1921 in Hinterstoder (AT), in a long narrow valley. When she was seven, the first postbus – and electricity – arrived in her village. Her father was a farmer and later the village postmaster. As the eldest of four sisters she was predestined to take a leading role.

Karla went to the village school that had three classes. All 75 children gathered in one room. Because she wanted to be a doctor when she grew up, she went to the grammar school in Freistadt and to other girls' and convent schools. There was one school of which she said she learned nothing there but how to write neatly. Her brief stays at the various schools seem to reflect a kind of homelessness, as if she were just a passing visitor. At the convent school the girls had to attend mass (and hand in proof of attendance). It was there that she turned to agnosticism at the age of 12, partly out of protest against what she referred to as the "catholic dictatorship".

Not long after the Anschluss of 1938 she began to study history and German at Vienna University. For several months she had to attend "voluntary" work camps in Sudetenland and Galicia.

**Meeting anthroposophy**

Around the time of the Battle of Stalingrad (1942/1943) she looked at Europe in an atlas and suddenly had a vision of a future division between Soviet and Anglo-American powers. (Those who knew Karla were aware of the fact that she often saw things long before others!) When the war was over, her parental home in Linz, north of the Danube, was situated in the Russian zone and she lived with an aunt in the

*Karla Kiniger*

southern part of Linz, which was in the American zone.

In 1946 her sister called her attention to a lecture. She sat right at the back, maybe so as to be able to sneak out in case it would be too boring on such a lovely summer's evening. The lecture was about anthroposophical self-development. The speaker was Kurt David, who would later be the General Secretary of the Anthroposophical Society in Austria. She had no idea what anthroposophy was and assumed it was some kind of western philosophy that was banned by the Nazis. But the topic fascinated her from the beginning: she used to complain about the way of thinking she experienced at university, proposing that, if thinking was taught in the right way it would open up insight into the spiritual world.

In this lecture she found what she was looking for. She continued to attend lectures as well as regular study groups.

**Seeing the future potential in a child**

Her original childhood dream of becoming a medical doctor changed when she had to go to hospital to have her tonsils removed. Something went wrong with the anaesthetic and she suffered great pain. She would never inflict this on another person! When she was still at school a girl in her class suggested she should become an actress. With-



out thinking much about it, Karla said, "Oh no, I shall be a dancer, so that I can speak with my whole body."

These two ideals – that of healing and that of speaking with the whole body – came together when she studied eurythmy and eurythmy therapy with Trude Thetter in Vienna.

When she had finished her training she came to a conference in Dornach in 1953, where Inez Arnold, one of the founders of the Edinburgh Steiner School, interviewed her for a position there. In September 1954 she went to Edinburgh as a eurythmy therapist and German teacher. As it often happens in Steiner schools, she soon turned to class teaching and took two classes through from class 1 to 8. She was a strict teacher and as a pupil one knew better than trying to play tricks on her. One of her pupils said, however, that Karla Kiniger always saw their future potential in them and that, in her presence, one always felt one was a different and better person.

In 1969 she was asked to visit Russia to meet people who were interested in anthroposophy. At the time anthroposophy was still an underground movement there. For thirty years she would visit Russia regularly. In 1974/1975, when she came to the end of her second class teacher period, she visited New Zealand where she also taught. In 1975 she founded the Waldorf teacher training in Edinburgh together with Lawrence Edwards.

### Time for everyone

Gradually she passed on the responsibility to others and reduced her teaching load first at the school and later also at the teacher training seminar. She continued to be an active member of the Anthroposophical Society, locally and on the council of the Anthroposophical Society in Great Britain, but she also travelled much, often to Dornach.

For many years she was an active member of the religion teachers' meeting.

She had a large circle of friends and acquaintances who loved to come and see her. She was always aware of what they were up to and where they lived. Up until the last week of her life she always had time for everyone. In conversation she would cover everything from everyday life to the deepest spiritual insights – often in one and the same sentence. Her earnest spirituality was deeply rooted in practical life. She was firm in her views and hardly ever lacked the words to describe clearly what she wanted to say. Her strong opinions mellowed somewhat in her final years, but she never lost her strong sympathies and antipathies, even though they became less dominant as she became more tolerant.

### Radiating peace

In recent years, her health declined and she was often in pain. But she was fully present in her mind and had no problems remembering dates or names. She looked forward with confidence to crossing the threshold, sometimes one had the impression she longed for it. But her immense vitality and life forces were not ready to let go of her body. It happened occasionally in the last years that we thought she was going to die but she kept going. During her last days her mildness was transformed into a radiant peacefulness and gratitude for all she was able to experience in her life. She crossed the threshold peacefully on 21 March 2014.

One never felt that Karla was fully at home in Scotland. Although she had lived there for a long time she always remained a guest. Maybe it was characteristic of her life that she appeared as if she was a guest on earth and that she was now, after a long time, able to return home. | *Christian Maclean, Edinburgh (GB)*

### We have been informed that the following 60 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | The Membership Office at the Goetheanum.

Anna Irwin	Hereford (GB)	13 January 2013
Erich Logusz	Göttingen (DE)	20 February 2013
Arla Wolman	Gerabronn (DE)	22 May 2013
Maria Kowa	Wien (AT)	18 June 2013
Blanche Holyoake	Richmond (AU)	25 September 2013
Ernst Larsen	Vordingborg (DK)	26 September 2013
Herr I.D. Hartmans	Den Haag (NL)	19 October 2013
Harald Hüttich	Beutnitz (DE)	27 October 2013
Christoph Gerber	Kirchberg (DE)	31 October 2013
Paula Giel	Zeist (NL)	3 December 2013
Françoise Baudin	Berlin (DE)	in December 2013
Herbert Zeitler	Münchberg (DE)	6 January 2014
Willem Mulder	Den Haag (NL)	15 January 2014
Jaqueline Roëll	Zeist (NL)	18 January 2014
Johannes van Loon	Amersfoort (NL)	10 February 2014
Ulrike Sachse	Sipplingen (DE)	10 February 2014
Margarete Keil	Murrhardt (DE)	17 February 2014
Hildegard Birkenstock	Uhldingen-Mühlhofen (DE)	24 February 2014
Nel Meenhorst	Bergen (NL)	2 March 2014
Bertha Tulner	Zeist (NL)	2 March 2014
Martha de Meuter	Zeist (NL)	3 March 2014
Edith Winkler	Hannover (DE)	6 March 2014
Lieselotte Matthes	Braunschweig (DE)	7 March 2014
Elisabeth Ketelhake	Hannover (DE)	9 March 2014
Jean-Michel Sion	Anould (FR)	13 March 2014
Gisela Starke	Murrhardt (DE)	14 March 2014
Ilse Stadelmann	Niefern-Öschelbronn (DE)	15 March 2014
Joël Francq	Chatou (FR)	16 March 2014
Jan Koppermann	Freiburg (DE)	18 March 2014
Celia Baldwin	Aberdeen (GB)	22 March 2014
Klaus-Dieter Metschies	Boll-Eckwälden (DE)	22 March 2014
Janna van der Meulen	Zeist (NL)	22 March 2014
Jürgen Lempelius	Nürtingen (DE)	23 March 2014
Margot Weitzenböck	Erlangen (DE)	23 March 2014
Martine Dietlin	Six Fours les Plages (FR)	24 March 2014
Werner Losch	Hannover (DE)	28 March 2014
Ágnes Kellner	Budapest (HU)	30 March 2014
Gudula Kremers	Lörrach (DE)	30 March 2014
Renate Roehm	Essen (DE)	30 March 2014
Elisabeth Schäfer	Zeist (NL)	30 March 2014
Christa Stammer	Ahrensburg (DE)	2 April 2014
Annemarie Loring	Dortmund (DE)	4 April 2014
Heinrich Stracke	Hannover (DE)	6 April 2014
Ursula Graband	Bochum (DE)	8 April 2014
Reinhardt Habel	Hannover (DE)	8 April 2014
Saskia Bos	Zeist (NL)	9 April 2014
Uta Guist	Wien (AT)	9 April 2014
Ursula Sixel	Basel (CH)	12 April 2014
Blanda Garnier	Dortmund (DE)	15 April 2014
Jon Godber	Forest Row (GB)	15 April 2014
Sabine Lohmann	Dortmund (DE)	17 April 2014
Carla De Jong	Copake/NY (US)	19 April 2014
Siegrun Andrae	Bad Liebenzell (DE)	21 April 2014
Gothart Israel	Ebersbach-Neugersdorf (DE)	21 April 2014
Ranald MacDonald	Kilkenny (IE)	23 April 2014
Felix Lambe	Totnes (GB)	24 April 2014
Torger Holtsmark	Stabekk (NO)	26 April 2014
Bernard Taillebois	Bourbon de l'Archambault (FR)	26 April 2014
Paul Scharff	Spring Valley/NY (US)	29 April 2014
Colette Ducommun	Dornach (CH)	8 May 2014

From 8 April to 12 May 2014 the Society welcomed 106 new members and noted 56 resignations.

## ■ FEATURE

*Living with Down syndrome children***Disasters that bring magic to one's life**

In Germany, women who expect a child with trisomy 21 usually have abortions. Two mothers, who were confronted with this diagnosis after giving birth, worked through their initial consternation and wrote books about their experiences. One of them will send her child to the Karl Schubert Waldorf School in Leipzig, the other writes a regular column in the German customer magazine "a tempo".



*Saying yes to Down syndrome children: Amelie Mahlstedt and Birte Müller (with Willi)*

What Amelie Mahlstedt and Birte Müller speak about concerns all of us. Their stories speak of love, of laughter and tears, of life that only really comes to life where we struggle to accept the imperfect or where we are torn apart by pain. The heroes they write about are Down-syndrome children, their "normal-syndrome" siblings and, above all, their mothers and fathers who expected a perfect baby – as parents do. As all their experiences were turned into borderline experiences, these two mothers became writers, each with her own particular narrative style.

**Accepting the other message**

In her linear, novel-like publication Amelie Mahlstedt describes the stages that started with the birth of her daughter Lola and were followed by the shock of the diagnosis "trisomy 21" and a roller coaster of emotions, premonitions and surprises; how she fears she "is breaking up" when people stare at Lola, commiseratingly, as if someone had died. At the same time she learns that not everyone rejects Lola, as she feared. But also that there is no treatment for Down syndrome, as she had – as she must admit – secretly hoped.

The Spaniard Pablo Pineda was the first European university graduate with Down syndrome and he played the main part in

the movie "Yo también" that received an award at the San Sebastián Film Festival. Amelie Mahlstedt, a PhD research fellow in language and communication at Leipzig University, briefly hoped that Lola might one day have a similar career – until she realized that her daughter's message was quite a different one: soon she accepted Lola as "something very big, a gift" as if she had been awarded the Nobel Prize. Amelie describes how something that was frozen in her for years, begins to flow again.

**Life begins anew**

Birte Müller also evokes strong feelings as she carries us away with the "not quite normal madness" that her book describes in poignant episodes. The reader sheds tears of laughter that can soon become tears of sadness. "Seeing that neither my husband nor I could have been described as normal even before the birth of our children, it seems quite fitting that we have a special child." And this leads us helter-skelter into the crazy events that were initially the subject of a column in the customer magazine "a tempo" (published by the anthroposophical publishers Verlag Freies Geistesleben and Urachhaus). Their title could be: "Creative young mother looks after an extreme-normal household and children, while her camera-man

husband is away, also at weekends." The book that is based on this column is called "Willi's Welt" and sets out to prove that – despite severe illnesses, experienced by both children and grown-ups, despite stress on the tube and chaos in the swimming pool, "having a disabled child is not the end of the world, but the beginning of a new life." In her deeply moving account that is packed with unexpected punchlines and breath-taking revelations, Birte Müller illustrates this again and again. "I recently read a study where people with Down syndrome were asked about their self-image. The overwhelming majority replied that their life was 'happy and fulfilled'. I fear that we – who call ourselves 'normal' – are far less advanced when it comes to finding happiness."

None of the two authors sees her book as a guidebook even if Amelie Mahlstedt's publisher advertises it as such. Amelie Mahlstedt, whose daughter will go to the inclusive Karl-Schubert-Waldorf School in Leipzig (DE) after the summer, says, "I write about my own experiences, my journey towards Lola. Others have to find their own way. Listen to the voice inside them. Own up to their own feelings. That is the only advice I can give to my readers."

Birte Müller describes her everyday life as the most thorough fitness training, much more thorough than anything a gym could provide. Birte, whose son attends a curative education centre in Hamburg (DE), says "My book is written with families in mind who have children with below-average intelligence and DS or DS+ (i.e. with additional diagnoses) and families with disabled children in general."

Considering that worldwide every three minutes a baby with Down syndrome is born, while in Germany only five per cent of Down syndrome children are actually being delivered, the two authors have written books that encourage the reader: to start thinking about prenatal diagnosis and disability, to gain clarity with regard to their own expectations and those of society – even if, at this moment, we are not personally affected. | Ronald Richter, Berlin (DE)

**Birte Müller:** «Willis Welt. Der nicht mehr ganz normale Wahnsinn», Verlag Freies Geistesleben 2014. Website: [www.illuland.de](http://www.illuland.de).

**Amelie Mahlstedt:** «Lolas verrückte Welt», Gütersloher Verlagshaus 2014. Blog: [lolis-welt.blogspot.de](http://lolis-welt.blogspot.de).