



**December 2007**

**No. 10**

**Anthroposophical Society**

- 1 Anthroposophical Spiritual Science
- 2 General Secretaries' Conference
- 3 America: Torin Finser New General Secretary
- 4 Meeting of Those Carrying Responsibility for the Society
- 5 General Anthroposophical Society: Heinz Zimmermann to Step Back in March 2008
- 10 Interest Groups
- 11 2007 Christmas Appeal

**Goetheanum**

- 2 New: Anne Flöter and Andreas Werries in the Agriculture Section
- 6 Bodo von Plato and Wolfgang Held on the Public Face of the Goetheanum

**School for Spiritual Science**

- 4 Class Holders' Meeting
- 5 Meeting of Biodynamic and Demeter Leadership Committees

**Anthroposophy in the World**

- 8 Austria: University Program in Waldorf Pedagogy
- 8 Canada: School of Nature Course
- 9 Japan: Ministerial Recognition for Morgenland School Initiative
- 9 Italy: La Monda Farm

**Feature**

- 12 New Auditorium for the Schopfheim Waldorf School

■ ANTHROPOSOPHICAL SOCIETY

*Anthroposophical Spiritual Science*

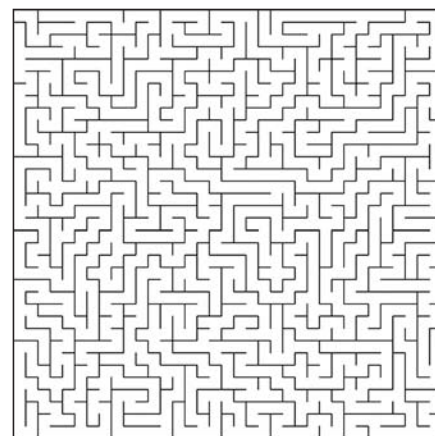
**A New Feature of Civilization**

What challenges does the Anthroposophical Society face today? This question seems pressing in the face of a culture permeated by scientific thinking that seems to be reaching the limits of what it can do. Monika Clément spoke about this with Paul Mackay as an anthroposophist and a contemporary.

We are a little like Goethe's sorcerer's apprentice. We have cast our lot with natural science, and it has led us down paths we never expected. Now we stand there, surrounded by technical accomplishments, emancipated from our spiritual and natural surroundings—and we find ourselves to be clumsy in making use of the freedom we have gained thus far. The results of our deeds are catching up with us more and more, and it is becoming increasingly important to find a more conscious approach to handling the resources and realms with which we live. The question of how to proceed becomes ever more urgent. "In this situation I see a great task for anthroposophical spiritual science," says Paul Mackay. "After the natural sciences have accomplished their mission of leading humanity to independent thought, spiritual science can lead to a new understanding of the world based on our ability to have independent thoughts."

Rudolf Steiner already pointed to this development in article 3 of the Society's statutes: "These results [of spiritual scientific schooling and research] are in their own way as exact as the results of genuine natural science. When the former attain general recognition in the same way as the latter, they will bring about comparable progress in all spheres of life, not only in the spiritual but also in the practical realm."

For Paul Mackay, this is a significant step along the path of development: "That is the great turning point I coming along. We have an enormous task to accomplish in this area: we must make an effort to ensure that the public becomes



*Humanity has lost its way in the labyrinth of science. Now how can we find our way out again?*

aware of anthroposophical spiritual science as such and recognizes it. It ought to become a new feature of civilization, so to speak."

**Co-Responsibility in Freedom**

Human freedom can also find a new dimension within this development when it is transformed from a freedom through emancipation to a co-responsibility in freedom, a freedom of initiative that is deeply Christian at the same time—no longer "free from" but "free to." And in regard to karma, Paul Mackay adds: "After all, destiny is not something that is fully predetermined, but something that arises, something I participate in. The way I handle it can lead to a dialogue, a living interchange through which completely new possibilities are opened up: I can begin to live spirit presence with real effect in the world." | *Monika Clément, Goetheanum*

## ■ NEW AT THE GOETHEANUM

*Agricultural Section***Anne Flöter and  
Andreas Werrie**

Two co-workers in the Agricultural Section took up their jobs on November 1. They are working on projects concerning animal husbandry and hygiene.

**A**nn Flöter will look into the question of why animal husbandry is necessary on Demeter farms. She comes from the university community of Rostock (Germany), and will be completing her dissertation. Andreas Werries is developing a concept for a new approach to hygiene; after studying medicine in the agriculture program at Kassel (Germany), he did a doctorate on the comparative quality of organic products.



Researchers: Andreas Werries & Anne Flöter

The animal husbandry project will take place over two years. It is meant to research an increasingly pressing and practical question; work on this sensitive biodynamic topic may help in the further development of a "biodynamic" research methodology. The obvious reasons for animal husbandry like producing humus are not the only forces underlying the interest shown by many farms. What are the other factors? And how can they be dealt with scientifically?

Recent years have produced two studies on the hygiene issue—newly shared with the Brussels parliament—showing that hygiene understood in the sense of sterility (as stated in hygiene regulations) creates a problem for trade and agriculture: it requires structural changes that intensify the hygiene problem and run counter to the principles of consumer protection. Preliminary studies (like the Parsifal study) show that children on farms and children in an anthroposophical lifestyle have fewer allergies like hay fever and asthma. Based on the idea of salutogenesis, we will try to conceptualize a different approach to hygiene in this six-month project. | *Nikolai Fuchs, Goetheanum*

## ■ ANTHROPOSOPHICAL SOCIETY

*General Secretaries' Conference***Testing Our Own Identity**

Anthroposophy is a source of strength in the world with its wide array of activities. Times of joy also bring times of doubt—even for anthroposophists. Where can we find our identity? How is it changing, and how do we express it? These were questions for the General Secretaries' conference on November 6–9 at the Goetheanum.

**H**ow do we describe our identity at the moment we are being attacked? How should we react when we notice that voices from our own ranks demand a leading figure, a guru, one to whom they can look up? What can we do when we notice that anthroposophy is becoming diffuse and unclear, is being mixed with other streams that promise quicker results with less effort? And what points need to be made in our response to the doubts being cast on the originality of Rudolf Steiner's work?

**Arising from the Immediate Situation**

Is anthroposophical spiritual science "scientific?" Our preference is to avoid indulging in methodological definition. We are more at home in dealing with existential ideas and existential concepts—ideas that need to be lived for a while, that can be cultivated and kept within the soul. After all, in anthroposophy we are ultimately looking for situations that will help us to develop our thinking of the heart.

This thinking is not repetitive; it arises from the immediate situation. Only later can we make a judgment on our heart thinking as we look back at it with the usual logic. There is still a lot of work to be done if we are to translate these results into a materialistic-scientific language peculiar to that discipline—into a materialistic-scientific methodology.

And an anthroposophical identity in young people? We had a chance to experience a sparkling surge of initiative during a supper offered by the Youth Section.

Flexibility: a young Japanese woman is anxious to collect experiences in many different countries, to build a foundation for the rest of her life. Connections: a Ukrainian woman seeking out contact with participants who speak German or English. These encounters gave us hope and trust in the future.

**Western Forming Force, Eastern Fire**

A lot of effort and courage went into the work on Rudolf Steiner's Mystery dramas during the past year. There is still much to be done. The reactions to the first performances were quite varied. Here, too, is an area where identity is being sought: How must the Mystery word be spoken so that the spirit can work within it?

In the practical life of anthroposophy, a connection between the Society and specialized areas of anthroposophy can only be forged where there is an active and conscious will to create the relationship. There are many places in the world where a successful effort is being made to take up the relationship anew.

Finally, the following: The western impulse, the forming force in anthroposophy, has grown stronger. We could feel this clearly during the meeting of country representatives. I am hoping the future will also bring the enkindling impulse from the east. | *Jan Borghs (Belgium)*

From the translation of the Dutch into German by Claudia Rordorf.

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## ■ ANTHROPOSOPHICAL SOCIETY

*Anthroposophical Society in America: Torin Finser, New General Secretary*

## Cultivating the Soul

In October, Joan Almon turned her office as General Secretary over to Torin Finser; she wished to devote more time to the Alliance for Childhood (*Anthroposophy Worldwide*, No. 4/2007, p. 3). While MariJo Rogers continues as the General Secretary for "internal affairs," Finser is responsible for contact with the Goetheanum.

Torin Finser had intended to introduce himself briefly to the *Goetheanum* editorial staff on the day before the General Secretaries' conference. But just four hours later—surprising for him and for the staff—he spontaneously gives his first interview as a new General Secretary of the Anthroposophical Society in America.

### Every Development Phase Has Its Form

In his most recent book, Finser took up the relationship between human organs and human organizations. I was interested in finding out how he came to this theme. His answer is immediate, without a long pause for thought. During his consulting work for schools and organizations, Finser perceived things that resembled a weakness in the organs—a general depletion of vitality or shortness of breath, for example. His wife, an art therapist, also pointed out to him how certain fairy tales work on the heart, for instance, or the kidneys. He discussed these things with physicians.

And (I thought), it seems obvious to ask Finser about how he views the current situation of the Anthroposophical Society. He laughs. He thinks of himself as a very new General Secretary, but he notes vitality and health when members speak about their work. However, there are many old forms, among them forms that seem sclerotic; there is not just one valid form. As a pedagogue, you teach a 6-year-old child differently from a 12-year-old, both in content and in method. Likewise, there is a difference if you think of a 30-year-old or a 50-year-old.

What role does the position of General Secretary play in the organism of the Anthroposophical Society? "A General Secretary has the task of being a leader, by which I mean that a General Secretary need to be engaged and courageous in representing the needs of the members. That corresponds to the quality of iron. The General Secretary also needs to be able to represent what is uncomfortable."

The School for Spiritual Science is expected to conduct research. What does

that mean? Finser sees a need to work at what distinguishes spiritual-scientific research from conventional research—and then make sure that this research is carried out and supported. "There are excellent people who work in the schools or in economics," Finser states, "but they never get to the research."

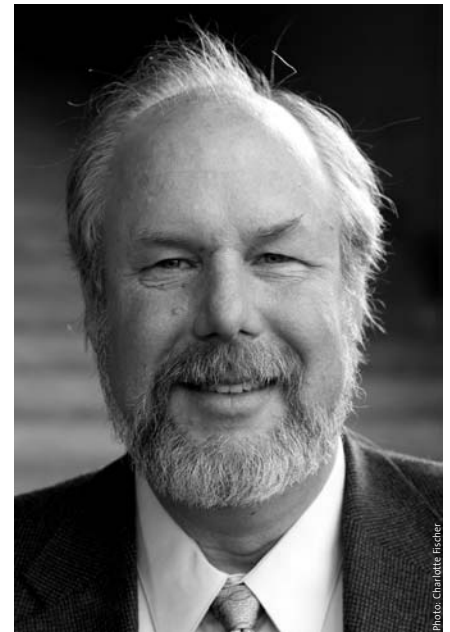
### Consumer Funds for Research

He dreams of having a certain percentage of the price for any consumer product—be it books or apple juice—set aside for research. This would produce intellectual capital to invest in the development of humanity. When one of his own books is sold, three percent of the royalties go to anthroposophical projects.

Thus, while the anthroposophical movement could support the Anthroposophical Society financially (level of the will), research results would flow from the School (thinking); and social life would be cultivated in the Society (feeling). Finser says that it is important for the future of the Anthroposophical Society that every place that is working anthroposophically—the collegium of a School, for instance—ask itself about the extent to which it is part of the Anthroposophical Society. In addition, we ought to encourage more people to meet in groups working on subject areas (see page 10).

With enormous strides being made in modern technology and many extremes of idealism and materialism, human beings are all too easily pulled in various directions. "Anthroposophy has a chance to exert a significant ethical influence, one that will win back the picture of the human being as a unity." This is Finser's great hope. In the search for the essentially human in America, there is a need to lessen the power of those who work on the human being from the extremes—and here he makes reference to Lucifer and Ahriman in the statue of the Representative of Humanity.

Finser is centrally concerned with creating a worldwide consciousness beyond



*Social experience, whether in his family with six children or as the director of Waldorf teacher training at Antioch University: Torin Finser*

language and culture (his family has connections to Germany and Switzerland). Here he sees a special task for the United States of America. Finser wants to begin orienting himself as General Secretary to the situation in the Anthroposophical Society, and take up the nature of membership (the cultivation of the human soul). And then he wants to help in advancing the research of the School for Spiritual Science in regard to content and finances.

### Understanding Cosmic Christianity

Finser sees a further task in helping to achieve an understanding of cosmic Christianity. He tells of a student who broke down in tears during a gymnastics exercise: the movement reminded her of how she was forced by her parents to pray when she was a child. There are often such negative experiences within the confessional churches—in the concept of the trinity for instance. But dogmatism is also a concern with our own (anthroposophical) ranks.

But what is the specific quality of anthroposophy? Here, too, Finser does not take long to reply: "It lies in how we see the human being, in his three-, four-, seven-fold nature, in how this knowledge is expressed in practical work, in the arts, and in the further development of our own consciousness through daily meditation." | *Sebastian Jüngel*

*Conference of Those Responsible for Local First Class Work (Class Holders)*

## Being a Representative

One of the three conditions for membership in the First Class of the School for Spiritual Science was repeatedly formulated by Rudolf Steiner in various ways: "Is it your will to be a representative of the anthroposophical movement?" The Class holders' conference on November 2–4 took this up as a main theme for discussion and sought to reach an understanding of what it means.

Upon hearing the word "representative," you might at first think of some public activity for anthroposophy—writing books, for instance, or giving lectures. But soon you can notice that everything done out of anthroposophy has the character of representing. Of course, the Waldorf kindergarten teacher is a representative of anthroposophy, too; in fact, even how one conducts his life, raises his children, etc., has this character. There is also the question of how the soul of someone who has died after having worked in anthroposophy during life can help other souls in that sphere to find a relationship to the spiritual element. A lecture by Sergei Prokofieff dealt with the theme, as did various other contributions and conversations.

### A Booklet on the School

A further topic for discussion was the booklet on the School for Spiritual Science that was announced last year—central chapters had been sent to the participants before the conference. This booklet will consist of six chapters, three of which will describe various aspects of the School as a whole. One chapter will go more fully into the work of the First Class, another will describe the Sections of the School, and a final chapter will be devoted to practical matters concerning possibilities for study and how to become a member of the School for Spiritual Science. There will also be selected texts by Rudolf Steiner and others.

Of course, the response to the distributed texts was of great help to the authors, all of them members of the Collegium of the School. There were many points of agreement, but also the discovery that

we had not really touched the hearts of all. We will see what can be done to improve the text. The booklet should appear at the end of this year or at the beginning of 2008. It will then be made available to those interested in becoming members of the School for Spiritual Science, and to the public as well so that people will be able to find out more about the work of the School.

### Continuing Education for Class Holders

Finally, we continued our discussion of the changing tasks of the Class holders. Here it again became clear that the term *Lektor* [German for *Class holder*] was not very satisfactory in describing the work—at least in the German-speaking world. No satisfactory replacement has been found as yet.

It should also be noted that a "continuing education for class holders" was offered for the first time; it was held on October 31–November 2, just prior to the conference. The work with Virginia Sease and Heinz Zimmermann was extraordinarily fruitful—especially the discussion of how to prepare for the various modes of work in the First Class.

In looking back, then, we can say that we went on with the work we had begun as an intensification of our efforts, and we continued our quest for new and appropriate ways of working. We hope that a further step can be taken in this direction when the booklet appears. | *Johannes Kühl, Goetheanum*

### Meeting of Responsibility Carriers

## Action for the World

On November 9–11, 120 people gathered for the annual meeting of those individuals who carry responsibility for the Anthroposophical Society. In their lectures, Heinz Zimmermann, Martina Maria Sam, Sergei Prokofieff, and Michaela Glöckler covered topics from developing the life of feeling to strengthening the human will.

Anthroposophy means getting beyond oneself. With this thought Heinz Zimmermann directed attention to the middle—and, according to Zimmermann, decisive—(subsidiary) exercise given by Rudolf Steiner, the so-called serenity ex-



*Culture of Listening: Meeting of Responsibility Carriers for the*

ercise. Success with this exercise will be critical in determining whether a feeling that encompasses the world can actually be created out of the sympathies, antipathies, and feelings of self found in the forming of anthroposophical community. Taking his start from Rudy Vandercruysses' book *Herzwege* [Paths of the heart], Heinz Zimmermann described five steps in schooling for serenity. Even the first step on this path—attentiveness to one's own emotions—is rewarding if taken in a serious way. Unnoticed feelings about the world around us can give rise to ostensible judgments, and finally to actions.

### The Art of Listening

In her discussion of schooling the character, Martina Maria Sam referred to Rudolf Steiner's Mystery dramas; there he presents in a living way how the individual goes along the path of schooling, how we help and hinder one another.

During the various times set aside for conversation, the discussion again and again concerned how to improve the way we listen to one another during branch meetings. Martina Maria Sam took up this question when she came to speak of Johannes' "consciousness of the periphery" in the first Mystery drama. What seems to be indifference is actually the ability to slip into the feelings and thoughts of the other twelve figures.

In his talk, Sergei Prokofieff recalled Rudolf Steiner's motif of the "inverted cultus." This is a community (like a branch) that comes into being when images arise from





e Anthroposophical Society

the study of anthroposophy. They take hold of the soul and the will so that mutual enthusiasm is kindled.

The core of anthroposophy is the task of realizing western spirituality based on individual insight and involvement in the world. Michaela Glöckler developed this theme, and appealed to the participants to keep a "lively interest" in people who are

active: "Invite a representative of Doctors without Borders, exchange views with Green Peace activists!" Using examples from the political and economic resistance to anthroposophical medicine, Glöckler reminded us that the time for a "silent spread" of anthroposophy was over—much depends upon building these greater communities.

#### Attentiveness to Oneself

The open discussions and working groups returned again and again to the need for an improved culture of listening

#### Annual General Meeting 2008

### Heinz Zimmermann to Step Back

At the upcoming Annual General Meeting on March 15, 2008, Heinz Zimmermann will step back at his own request from membership in the Executive Council of the General Anthroposophical Society. He has held the position since 1988, and now wishes to devote himself to matters in the General Anthroposophical Section of special interest to him: cultivating the next generation, further development of studies at the Goetheanum (especially the study of anthroposophy and meditative practice). We are pleased that his activity will continue in connection with the Goetheanum. | *For the Executive Council: Virginia Sease*

in branch events. Anyone who pays attention to the art of listening knows that it always begins with the capacity to listen to oneself. The attentiveness to oneself mentioned by Heinz Zimmermann makes us aware of what has become routine and conventional—it is the precondition for maintaining a dialogue.

At the end of the meeting, Heinz Zimmermann indicated that after 20 years on the Executive Council he would step completely back from these duties as of Easter, 2008 (see the note on this page). He intends to devote himself to cultivating the next generation. Thus the arc from feeling to willing was complete; nothing so clearly characterizes the will as a decision made on the basis of calling and biography. | *Wolfgang Held, Goetheanum*

#### Meeting of Biodynamic and Demeter Leadership Committees

### Work on Their Own Foundations

Important committees for work with biodynamics worldwide meet at the Goetheanum in the fall. This time, the Section Circle met on October 30–November 1, the Representative Circle on November 1–4, the International Biodynamic Association (IBDA) on November 4, and finally Demeter International on November 5. Section leader Nikolai Fuchs participated in all the meetings, and reports.

When the Agricultural Section's Section Circle (with 5 members) and Representative Circle (with 55 members) meet at the Goetheanum, they devote time to putting the final touches on the program for the annual agricultural meeting and to looking closely at current developments in the biodynamic movement.

The theme for the agricultural meeting (to be held on February 6–9, 2008) will be "Spirituality and Agriculture: How do I find a contemporary relationship to the earth?" It illustrates a general interest in researching this aspect of life, the need to develop the ability to judge the spiritual practices found on farms today as well as to deepen one's own work. As usual, the theme for next year was discussed. What crystallized out was the theme Rudolf Steiner's



Spirituality on the farm: Representatives at the Randen farm near Schaffhausen (Switzerland)

Agricultural Course itself; this will be a topic for the movement during the coming year and then for the 2009 meeting. After devoting ourselves in recent years to new and current questions concerning agriculture, we are coming back to work on our own foundations—not the least of the reasons for doing so being the regularization of organic agricultural.

One current development under discussion was the rational research into formative forces conducted by Dorian Schmidt; this was considered from various points of view.

#### A Practical Division of Responsibility

In the meeting of the International Biodynamic Association's (IBDA) executive council that followed, a primary focus for discussion was the pending transfer of Demeter ownership rights (now distributed among various owners) to IBDA. Thus decisions made earlier are now being implemented.

This discussion was continued at the joint meeting of the IBDA Executive Council and the Executive Council of Demeter International (DI). The future division of responsibility between Demeter International and IBDA was also considered. It was decided that the extremely important responsibility for writing Demeter guidelines would stay with DI for now. This means that IBDA will remain focussed on core tasks while Demeter International will administer the daily work. | *Nikolai Fuchs, Goetheanum*

*The Public Face of the Goetheanum***A Differentiated Mode of Address**

The Goetheanum hosts events open to everybody, and some that are strictly closed (like those for members of the School for Spiritual Science). Executive Council member Bodo von Plato and public relations officer Wolfgang Held develop the concept of a differentiated public in a conversation moderated by Sebastian Jüngel.

**Sebastian Jüngel:** Where does the Goetheanum stand in regard to how it addresses the larger public, and how it deals internally with members?

**Bodo von Plato:** We need to make distinctions here according to different criteria, needs, and interest groups—especially at the Goetheanum. It is a representative place open to the public, something you can notice with the increasing number of large tourist busses on the hill here. The international and regional public are interested. At the same time, the Goetheanum is a spiritual home for anthroposophists from all around the world, and thus a place for a differentiated anthroposophical life. The Goetheanum values all these needs and interests, so different and sometimes so contradictory. It is attempting to meet all of them as well as possible.

**Various Public Spaces**

This intention will be clear if you look at the year just ending. For instance, this spring we had a well-attended conference on Rudolf Steiner's *Philosophy of Freedom*; in the summer there was the Origin—Future congress on human dignity directed to a contemporary public interested in economics, society, and culture. We had events exclusively for members of the Anthroposophical Society like the performance of scenes from Rudolf Steiner's Mystery dramas, and there was the "I and the World" congress at Michaelmas limited to members of the School of Spiritual Science—not to mention the many professional meetings.

**Wolfgang Held:** It is important to understand this variety, this mixture of various public streams. The Goetheanum can be compared to our soul. Within the soul we find the mundane with the spiritual,

the transitory with the eternal; here at the Goetheanum the most varied spaces arise for conversation and meeting. Take last weekend, for instance: a colloquium on pedagogy in the upper grades, a meeting of physicians, the School of Nature, a seminar on meditative cultivation of the senses, a meeting on karma and knowledge of the human being, and the annual meeting of those carrying responsibility for the Anthroposophical Society. Also, a performance on the Goetheanum stage, and we also had daily guided tours for the public. All levels of the public are represented, and it often results in quite unexpected encounters.

**Plato:** And yet, within this variety we always focus on anthroposophy at the Goetheanum—

whether the general issue of human dignity in our time, or meditative work on the threshold situation for modern human beings in the 14th lesson of the First Class.

**Various Paths as Shared Work**

**Held:** Which of these two things is more public? The answer appears to be obvious, but when I look more closely it may seem different. It is not the "what," but the "how" that is decisive. If we succeed in creating a serious yet unpretentious mood for School for Spiritual Science events, they are public in the best sense of the word, i.e., rich in relationship to the world today, open to the world. This is also true historically. The factors that led to certain anthroposophical beginnings were extremely public. Rudolf Steiner received his inspirations when he met the people and themes of his own time.

**Plato:** This variety and unity are closely connected with the identity and task of the Goetheanum: To be effective, every association, every group and every institution can become specialized, can and



*Values a mutually productive diversity:*  
Wolfgang Held

perhaps must become one-sided. But not the Goetheanum. Here, a conference on the 1907 Munich Congress should be just as possible as one on social sculpture. We will be unable to handle the questions of our time relevantly from an anthroposophical perspective without a living relationship to our own tradition, to the present element in the past. And it will have a productive effect only if we recognize and address the challenges of anthroposophical work in our time and the future.

**Public: A Work in Progress**

**Jüngel:** Then why were the scenes from Rudolf Steiner's Mystery dramas limited to a certain audience while advanced conferences—like the one on the *Fifth Gospel*—open to the public?

**Plato:** Well, that was apparently a mistake. I think the conference on the *Fifth Gospel* should have been limited to members of the Anthroposophical Society; it required a particular preparation. The performance of scenes from the Mystery dramas demonstrated the current state of our preparatory work, and it needed a certain protection. Of course, the performances will be open to the public later.

**Jüngel:** But the claim is made that the new production is brought fully into the present day. Wouldn't it be important to invite experienced theater people to join the artistic discussion?

**Plato:** This fact speaks for our consciousness of the public. We can say: At this point, the production is a work in progress that still needs protective space, a protec-



Prerequisites do not mean exclusion:  
Bodo von Plato

tive space of people who know what is at issue, and who wish to accompany us on the path. And these people are the members of the Anthroposophical Society. It was for them that Rudolf Steiner created these Mysteries; they are their life. Once this life has grown strong enough, we will be glad to enter into a discourse with experienced creative artists.

### Difference Doesn't Mean Exclusion

Aside from all that, it is also true that members of the Anthroposophical Society deserve something special. Even in Rudolf Steiner's time, members were the only ones admitted to many events. In the future, we want to make the fact of membership count for more.

In the process, however, we must not forget that the Anthroposophical Society is also intended to be a truly public society. When the Anthroposophical Society does something exclusively for its members, it is documenting the fact it carries a consciousness that allows for distinctions in regard to the public. Each of these contexts is simply different, and they depend on an ability to differentiate between them.

**Held:** Everyone will understand this point when we draw these lines in a transparent way. The problems come with the hidden distinctions, the unexpressed rules and conventions that arise in every community with a strong sense of identity and history. Since anthroposophy "has arrived in the middle of the Society" (as Thomas Jorberg, Chair of the GLS Bank says), an-

throposophists have striven to be so "public" in the interest of openness and dialogue that any obfuscation disappears. After all, membership in the Anthroposophical Society should urge us to find our way to the world.

**Plato:** After the founding of the Anthroposophical Society in 1923/24, Rudolf Steiner insisted that it be public and not just for some exclusive segment of the public. We might well speak of sectarianism where the thought of exclusivity works in an unconscious and hidden way. But where exclusivity—understood only as conditional—is given a clear form (for instance, a conference on the *Fifth Gospel* for members of the Anthroposophical Society), it is public even though only a certain number of people can attend!

**Jüngel:** But this differentiation is not always made, as we have seen.

**Plato:** That is right! We simply don't pay enough attention yet. There is no exclusion when the differentiations are clear. Just the opposite: We often believe that freedom and openness prevail when everyone

can participate in everything. I think that is a delusion, one very characteristic of our time. We feel freer and become much freer if we know what prerequisites and rules apply, and where they are valid. As something generally human, anthroposophy has no preconditions; but it does have them as a spiritual science, and also in the various levels of the ways it is expressed. I hope that these freedoms will grow stronger and stronger at the Goetheanum.

### Identity through Graphics

**Jüngel:** One symbol that should strengthen the identity of the Goetheanum is the symbol of School for Spiritual Science. It was printed on many flyers for events, and on the stage program. It suddenly disappeared there. Is the symbol of the School being used in an arbitrary way?

**Plato:** This is also a question of developmental stages. In reviewing the whole usage of graphics at the Goetheanum one or two years ago it became clear that everything the Goetheanum does is connected with the School. And the School's

symbol—like the Goetheanum's architecture—makes a clear, identifiable statement. In practice, however, it turned out that there are events at the Goetheanum where the School's symbol would be inappropriate; it also did not fit artistically and graphically with every sort of layout and typography. The result of this process was the usage of the trademarked "Goetheanum" (in the Roggenkamp font) on the bottom right of all Goetheanum publications.

**Jüngel:** Couldn't that have been foreseen since the division of the Goetheanum into School, Society, and cultural institution had already been developed some time ago?

**Plato:** The School's symbol authenticates a certain identity that stands for the whole; there is no other symbol that so perfectly represents the Goetheanum in all its departments and also as a unity. I

am unhappy that we have not yet been successful in making this point clearer in our graphic presentations.

**Held:** It also has its good side. Presenting the

unity, the particular spiritual profile of all the anthroposophical activities at the Goetheanum, is mainly a concretely human task, a task that requires empathy and a culture of critical attention.

Many steps have been taken in this direction: the weekly meeting of all the co-workers, developmental conversations within the departments, long-term cooperative work on content in the School's collegium—but there is still much to do. Our diversity and the various levels of our public will become mutually fruitful when what unites us gleams forth from our quest and our goal.

**Jüngel:** In the sense of a differentiated mode of address to the public, wouldn't the School have to use the School's symbol, the Goetheanum (as a cultural institution) the word "Goetheanum," and the Anthroposophical Society the Society's insignia?

**Plato:** Yes, that seems obvious. But there is a greater whole above that and in that, and my dream is to make this fact ever more vital and ever more visible. ■

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*Bodo von Plato:*

*"We feel freer and become much freer if we know what prerequisites and rules apply, and where they are valid."*

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## ■ ANTHROPOSOLOGY IN THE WORLD

*Austria: University Program for Waldorf Pedagogy*

## Genuine Interest

On October 12, 2007, 30 students were accepted into a newly established program at the Danube University-Krems (DUK). After three years of intensive, part-time study, the students will receive a Master of Arts degree in Waldorf pedagogy. The degree is recognized throughout Europe.

A strange sense of destiny dawned on the participants as they gazed at the beautiful old main building of the DUK: This building was originally the property of the Austrian Tobacco Company and it was used to produce the world-famous Virginia Cigar.... Things had come full circle in creating a connection to the birthplace of Waldorf pedagogy at the Waldorf-Astoria cigarette factory in Stuttgart (Germany).

In her opening address, Vice-Rector Ada Pellert, Professor of Continuing Education Research, provided a short account of the history of the University building: "When we began in 1994 as the newest Austrian university, the whole building smelled of tobacco." Tobias Richter, the representative of the Waldorf faculty, continued: "And we will restore some of that fragrance—in the ideal sense!"

### Brought to Life

In what followed during the weekend it was possible to speak repeatedly of the founding impulse that concerned those responsible for this training, a training that was being developed in many new forms: "Science brought to life, art brought to life, religion brought to life, that is real education." At the opening of the first Waldorf school in 1919, the teachers received this comprehensive and inspiring task from Rudolf Steiner.

After the Iron Curtain fell, Tobias Richter and Slavica Bašić, an education professor, developed a training in Waldorf pedagogy at Zagreb University. A sister program was founded in Vienna in 2001; this program is still connected with Zagreb. The hope is that the work might also be recognized as a university program. The program characterizes itself in content and method as "education in dialogue with science, economics, art,

and religion." During the years it was being put into practice, this educational concept developed into four training courses. The program aroused a genuine personal interest in its partners at DUK, as did the fact that artistic activity was given such careful attention.

### Waldorf Pedagogy for Our Time

It is to be hoped that the work together with DUK will not only include recognition of Waldorf pedagogy as a university discipline, but that participation with colleagues involved in the Masters program at Danube University will also lead to real interest in and understanding for Waldorf pedagogy.

Waldorf pedagogy satisfies the demands being placed on education in our time: Waldorf pedagogy is humane in concept since it is the human being himself and the human dynamic of development that form the foundation for Waldorf curriculum. It is long-term in concept since its aim is helping students acquire capacities. And it identifies the task of the teacher as one of helping the human being to develop during the first three seven-year phases of life. This is a task that can only be undertaken by people who are working on their own development—life-long learners in the best sense of the word. | *Elisabeth Gergely, Vienna (Austria)*

*Canada: School of Nature*

## Unveiling the Forest

In mid-September, the School of Nature Circle of Vancouver brought together a group of people interested in study and hiking. This was stimulated by the Stanley Park forest and pictures by the artist Emily Carr on display in the Vancouver Art Gallery.

Constance Lucky recalls: "Hiking through the trails of Stanley Park and observing the damage from last year's storm and the renewal program presently taking place was an awakening. Slowly I began to remember the sacredness of the forest I knew as a child."

We began the weekend with a talk by Philip Thatcher on the life of Emily Carr who lived from 1871 to 1945. In his remarks, Thatcher focused on the years



*Forest and Perception: School of Nature Study group in the Stanley Park forest*

from fifty-six to sixty-three when Emily Carr began to unveil the trees found along the British Columbia coast in her painting and writing.

This talk was followed by an exercise in Goethean observation led by Marjorie Thatcher who had spent numberless hours collecting a local form of lichen that grows only on mature bigleaf maples. In describing the exercise, Michaela Hirschnitz characterized what others of us also experienced: "I had my eyes closed, and was poised to engage the sense of touch to identify the item about to be placed into my cupped hands.[...] A crinkled something touched my open palms. Wonder and curiosity stretched forward to meet the contact points. Mind raced nimbly among its storehouse of impressions until the thumbs touched the upper surface. Clammy! Happy laughter welled up and memory restored childhood's first amazed encounter with lichen and moss at the edge of Labrador's wilderness.[...] Re-opening my eyes, I felt deeply touched by the revelations of this simple exercise."

### Spatial Dynamics

Early the next day we gathered in Stanley Park and wandered the paths with forester Robert Laird. He spoke about the life of a forest and the need to extend our sense of time beyond the life span of a human being, since a forest lives for hundreds of years. Robert also touched upon the special tasks of alder, vine maple and cherry in the life of a forest. From the standpoint of spatial dynamics, it was



a joy to observe the vine maples and bigleaf maples and see how they utilize principles of balancing, extending and receiving, point and periphery, the earth and the heavens. Clear cut, fire, insect infestation or extensive windfall are all part of the life of a contemporary forest, and not a disaster.

Laid passionately described these forests as a place where the earth's etheric is heightened by these coniferous spires and deciduous giants—as we walk through the forest, we not only walk upon the forest floor but also through this etheric world. It's no wonder that a simple stroll in the woods can transform the soul mood in a relatively short amount of time. During the walk, Gunther Schneider encouraged the participants to sketch the trees; fallen hemlock, cedar, exposed roots.

In the afternoon, Monique Walsh directed us through the Vancouver Art Gallery and asked us to spend time with Emily Carr's paintings of trees and to compare and contrast them with the Group of Seven paintings exhibited in the same room. Did Emily respond to nature or was nature a vehicle for expression of her soul life? We discussed the powerful currents of earth and air in her work; the evidence of the Saturn phase of her biography in the increased capacity for stillness and acceptance of the dark places in the forest. We asked ourselves, "Where am I?" when standing before an Emily Carr painting. This feeling stood in contrast to the experience of looking at a Lawren Harris painting or any of the other Group of Seven painters.

### Picture from Text from Picture

The group also met for a writing exercise with Philip Thatcher. We were asked to bring together in a three-line poem an image from the previous morning in Stanley Park, an image from the afternoon with Emily Carr's paintings, and an image that rose up within us in response to the first two. Then Gunther Schneider asked the group to sketch what arose from the writings. From these activities we distilled the essence of our experience of the forest and an artist intimately connected with it. The weaving together of our insights, led by Les Tulloch, brought the weekend to a close. | *Anne Davidson, Niels von Mayenfeldt, Philip Thatcher, Vancouver (Canada)*

### Japan: Morgenland Project

## Official Approval

**A new Waldorf school can open outside Tokyo. The legal foundation has been established. Financial support is still needed.**

An enormous hurdle has been overcome: "The Waldorf school in the Morgenland project has been approved by the ministry," says Michiko Koyasu, pioneer of Waldorf pedagogy in Japan and emeritus professor of German literature. This brings the dream of building a fully approved Waldorf school in central Japan a long way towards realization.

Until now there have been seven Waldorf schools in Japan, but only one is a legal entity thanks to special regional regulations. From the legal standpoint, the Morgenland school also started out on shaky footing. A kindergarten and first grade already exist, work with the parents has begun, and the school's property is being prepared. New applications from students arrive almost daily. "Things are going well," says Koyasu who emphasizes the importance of anchoring the school in daily life. "Only then will the project become a spiritual deed; our future will not depend on official decisions."

### Costly Official Requirements

The school is not all that is planned. The 680,000-square-meter property has room for numerous apartments and a wonderful open area along with the school. These are also being developed.

The school will actually start up in April of 2009—which means that it will enter

the public arena as a legal entity at that point. A precondition is that the project also have a solid financial foundation. About two-thirds of the 1.3 million euros needed remains to be raised. A large portion of this amount is needed to meet the strict requirements of the ministry. | *Elizabeth Wiederkehr*

Contact: Tel. +81/(0)44/922 52 63, r-steiner-schule@ashitanokuni.jp.

### Italy: The La Monda Farm

## Always a Lot to Do

**The old La Monda farm lies among green fields on a hill north of Milan. It had belonged to the Artist Irene Cattaneo Vigevani (1904–1996) since the 1940's. Today, an institution for the handicapped is being established.**

Irene Cattaneo Vigevani left her farm to the Anthroposophical Society in Italy. She had no children, but she felt everyone as her *nipoti* (grandchildren or nephews). She was a student of the painter Maria Strakosch, and from childhood she had a fine sensitivity to elemental beings in nature. In addition, she was a writer and art historian—always open to everything that came her way.

This farm has now been developed and can accept up to nine handicapped people. The eight hectares of land (3.5 hectares of it wooded) is being biodynamically farmed. There is a store where one can purchase fresh products, and lectures and courses of all kinds—always within the framework of anthroposophy. There are plans for a larger hall for cultural events, a bakery, workshops, and facilities for raising small animals.

The construction followed strict regional regulations for the handicapped (e.g., in regard to equipment); this was made possible by Edda Senesi and the many others who supported her. One was Gerda Knöll Duvia who took charge of the bookkeeping and the library (about half the books are in French). The farm also has numerous watercolors by Cattaneo Vigevani, most of which need to be cataloged. There are many, young and old, who volunteer their work, for there is always a lot to do. | *Irene Gatti, Milan (Italy)*

*Anchoring the school in daily life: a Morgenland schoolroom*



## ■ ANTHROPOSOPHICAL SOCIETY

*Interest Groups*

## An Invitation to Group Work

During the last year and a half, the General Secretaries' conference and those responsible for the Anthroposophical Society (branch leaders) have been discussing the matter of interest groups. The General Anthroposophical Society wishes to encourage and support institutions, arrangements, associations, and experts of all kinds so that this sort of anthroposophical deepening can take place in a living way.

The question in regard to "interest groups" has its origin in the following passage from the Christmas Conference Statutes: "Members may meet in smaller or larger groups both locally and on specific subject areas." (Article 11, first paragraph) The main impression to be gained from these words is that Rudolf Steiner wanted to encourage members to meet in groups in order to work on anthroposophy. The formulation is inviting and leaves people free. What is meant by such groups, and how can the General Anthroposophical Society support and encourage them?

### General Anthroposophical Themes

Local branch groups are familiar enough. People living in the same area meet because they share an interest in anthroposophy. The themes they work on are quite independent of whatever else they may be doing. In specific interest groups, people may come together who want to consider some particular issue (e.g., a culture surrounding death) in the light of anthroposophy, or they are working in the same occupational field and want to share anthroposophical points of view relating to this field. Evidently

Rudolf Steiner was also thinking of something else. It is said that violin maker Franz Tomastik wanted to establish such an interest group for violin makers. He asked Rudolf Steiner a question about this, and the reply he received amounted to the following: Surely you will not be considering issues connected with the making of violins but general anthroposophical subjects?

### Encouragement for Shared Work

Against the background of this liberal orientation we certainly may also imagine that co-workers in a firm such as a bank, business, farm, school or therapeutic community might come together as an interest group of the Anthroposophical Society in order to study anthroposophy. This has proven successful in the past, and it is possible to point to various examples of such groups.

What makes such an interest group a group in the Anthroposophical Society? Spiritually it is the will of those involved to

see the cultivation of anthroposophy and the work of the School of Spiritual Science as justifiable. It appears to be of prime importance that practically nothing is considered irrelevant, and that people are encouraged to work together. Sharing in the work of the Anthroposophical Society is non-confessional, and not a matter of "professing anthroposophists" coming together. It has to do with involvement and with some supportive work each individual considers to be meaningful in this context.

In practice, the connection with the Anthroposophical Society may appear in many different forms. In any case, part of the time is reserved for matters concerning the Anthroposophical Society. Such an interest

group may also tackle financial issues.

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*Spiritually, interest groups have the will to see the cultivation of anthroposophy and the work of the School for Spiritual Science as justifiable.*

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### Guidelines

The following aspects are pertinent to the establishment of special subject groups:

- They should enjoy the same unconditional freedom as the local groups: all members have the right to come together to work in groups without any sort of interference from existing groups, branches, or institutions of the School for Spiritual Science.

- It should be possible to hold simultaneous memberships in a branch and an interest group.

- Membership fees should be on the same basis for both local and specific subject groups.

- Representatives of specific subject groups should be invited to group leader meetings. If desired, a part of those meetings may be devoted to issues concerning these groups.

Several different kinds of specific subject groups are already in existence, e.g. "Crossing Point" (Linz, Austria), Forum 2001 (Graz, Austria), Anthroposophy and Law (Holland), Philosophy and Anthroposophy (Holland), Culture Surrounding Death (Switzerland). | *Cornelius Pietzner, member of the Executive Council of the General Anthroposophical Society, and Johannes Kühl, leader of the Natural Science Section*

*Meeting to work on anthroposophy: interest groups*

Picture: "Toward the Light" by Doris Harpers





Advent 2007

## 2007 Christmas Appeal

One who holds to Michael cultivates love in relation to the outer world." (Rudolf Steiner, November 16, 1924)

Dear Friends and Members,

The above sentence from the 9th Letter of the Leading Thoughts represents the core theme of the recent Michaelmas Conference at the Goetheanum. It echoes as inspiration and guidance for our commitments and actions, as our individual human development and our responsibility for the world are intimately intertwined.

Our time indicates increasing divergence in approaches to initiatives, decisions, and developments as evident in the many events of this year. We can also experience this at the Goetheanum and in the Society as such. This is coincident with the ever greater recognition and acceptance of anthroposophy and its fruits, and ever greater critique and attack.

### Wind under Our Wings

The Goetheanum is at the center of these paradoxes, and is not indifferent to them. We wish to strengthen our inner engagement, activity and essential commitments regarding the worldwide Society and the School of Spiritual Science. We have intensified the common working of the School, through a series of weekend events for School members, the upcoming Easter 2008 Conference, and forthcoming publications, among others. We can also see how this can positively effect the work and initiatives in other countries. The Goetheanum is working collaboratively with Societies in many different regions and countries. We continue with efforts



Photo: Charlotte Fischer

to make the Goetheanum itself a place of deep and meaningful encounter for the thousands of visitors that come each year. Much has been done, and we know there is more to do!

The range of undertakings is enormous and continuous! It includes work on the Mystery Dramas, deepening collaboration with the General Secretaries and branch leaders, maintaining the unique buildings in our care (we finished the Glass House, renovated the exhibit room for the statue of the Representative of Man, the Rudolf Steiner studio and high studio where the model stands). The Goetheanum is a place where the worldwide anthroposophical movement can experience itself, with over 800 events annually. These include everything from smaller professional meetings to major conferences for individuals active in pedagogy, medicine, agriculture and other areas. In such meetings not only inspiration for the work is enkindled, but the worldwide movement and binding human connections are strengthened!

### A Place for Real Meetings

We ask your financial help, dear members and friends, to enable the Goetheanum to accomplish its diverse tasks. The Goetheanum is dependant on your gifts, donations and legacies to support these many programs initiatives.

We have projected a total worldwide goal of \$600,000 for this Christmas Appeal, an amount that we can surely reach if each member feels called upon to help! Specific areas to be supported are:

– Core costs of the 11 Sections of the School of Spiritual Science and their

global activity

– Development of the world Society, the members office, international working colloquia, annual general meeting and specialty meetings, among others

– Care of the Goetheanum itself and all the minor repairs and improvements, garden, and care of the grounds and pathways that are necessary

– Essential commitments related to the stage, in particular the Mystery Dramas and eurythmy ensemble

### Like Nurturing Seeds

As we take the above Michael words into our souls during this time of reflection, we can nurture them like seeds that bring forth responsible life and activity for the concerns and travails of our world, which evermore seeks a spiritual scientific understanding of its own development.

With best wishes for a light-filled Christmas, and many thanks for your participation!

Cornelius Pietzner,  
Treasurer & Executive Council

### Donations

Please mark "Goetheanum/Christmas donation 2007" on your check and mail to your country's main office of the Anthroposophical Society.

**Contact:** General Anthroposophical Society, Finances,  
Postfach, CH-4143 Dornach 1, Switzerland;  
tel: +41 (0)61 706 43 10; fax: (0)61 706 43 14; finanzwesen@goetheanum.ch



## ■ FEATURE

*The New Auditorium at the Schopfheim Waldorf School (Germany)*

## Decently Alive

On his way to the first 12th-grade play in the new Auditorium, architect John C. Ermel talks about the task of building the auditorium in the Schopfheim Waldorf School—a story that shows how chance events are revealed as a web of destiny.



*Audience on the same level as the speakers: The auditorium at the Schopfheim Waldorf School*

A little more than two years ago, architect John C. Ermel received a letter from the Schopfheim Waldorf School. It asked if he would think about carrying the responsibility for planning and building a new auditorium? No simple task—the auditorium would be part of an established Waldorf school with its own architectural features, especially a freeform staircase designed by Winfried Reindl and Heinz Messmer that wound up and down from floor to floor at various angles over three levels. This auditorium would have to conform to the existing language of form and building requirements.

### Architecture for Waldorf Pedagogy

There were also tight constraints on time and costs—the insurance money for the previous building (burned in 2002) had to be used by 2007 or it would revert. Only two years away! Ermel was glad to take up the challenge: "An architect needs to support the special efforts of Waldorf pedagogy through the language of form, and bring it to expression." Building the auditorium for a school would be the crowning achievement of a school building initiative, and a rare one in view of the financial requirements.

On holiday in Italy, Ermel had a phone call that the original list of 15 architects had been pared to two. He was asked to

present his concept. Ermel caught the night train; during his presentation to the school he said he was sure the new building could be completed in two years for 1.6 million euros if there was "close cooperation." Ermel received the commission.

Pure coincidence and convincing quality of work? Maybe a good dose of fate, as well. During the conversation, Ermel recalls that he completed his first architectural practicum in 1980 with Reindl during the construction of the Wangen Waldorf school. Now he might finish a school built by his "teacher."

### No Sound without Intuition

A good school stage is important to Ermel, and he required that stage and lighting equipment be bought over time. He consulted with the teachers and with school parents and artists Martina and Sebastian Nübling (Germany), "light eurythmist" Thomas Sutter (Switzerland), Nils Frischknecht of the Goetheanum stage, and Volker von Schwanenflügel at the Stuttgart state theater. (Germany).

If you enter the hall from the gallery you immediately notice the depth of the stage (14 meters with the apron). The stage opening is 12.5 meters wide and affords a good view from all 450 seats. The hall itself seems simple and sober. But you soon note the fine details: The

walls are gently curved, the wooden ceiling is horseshoe-shaped and undulating. You can feel free in this space: decently alive, unforced.

During the 12th-grade play (directed by Martina and Sebastian Nübling) the acoustics are dry, clear; every detail can be understood without an sense of overdone acoustics to disturb the experience. How did Ermel do that? "Without intuition, no sound; without grace, no intuition," he says reverently. "The main thing is to get into the right mood." Of course, he spent a lot of time on acoustics before completing the plan. The enthusiasm of the community and the lack of social resistance were inspiring. Ermel developed his own concept of forming space, one that deviated from the technicians' suggestions. But it became clear that Ermel's intuition was "functional."

### At the Site Even on Saturdays

In looking back at the evening's performance, John C. Ermel speaks about what his predecessors did. "It is sometimes the custom in modern architecture to take conscious exception to what went before. In the architectural framework here—the rounded back wall, the gallery and the entrances were already there—I discovered how long-lived architectural concepts can be."

The fact that Ermel and his team were able to keep within the limitations of the budget resulted from "detailed planning, rigid financial controls, constantly updated reports from the contractor about the expenses—and wonderful cooperation by all; last but not least was the great amount of work done by the community" (400 working days contributed by the school itself).

*Prisma*, the school paper, is full of praise for the hall and the architect: speech can be heard even in the last row, the seats put the audience at the same level as the speakers, the mayor praised the fine sound of the music, and Hansjörg Hofrichter from the Association of Independent Waldorf Schools said the hall is like a jewel "in the worldwide mosaic of Waldorf schools." And: contractor Hartmut Lais had been impressed "by an architect who even worked Saturdays at the site and attended to many details with a tool in his hands." He had never before experienced such a thing. | *Sebastian Jüngel*