



**December 2008**  
**No. 10**

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## ■ ANTHROPOSOPHICAL SOCIETY

### *Periphery and Center*

## **A Mutual Working Relationship**

This fall, the activities of the eurythmists at the Goetheanum focused on an image that brings the oft-cited relationship of periphery and center into a living mutual relationship. Carin Schmid, leader of the eurythmy ensemble at the Goetheanum, formulated some of her thoughts for our readers.

Despite financial straits and a tense political situation, I believe a new era has begun. A fruitful cooperative effort, one that provides mutual support and enhancement, has now arrived as a possibility. This fall I discovered this promising element in my own field of work—eurythmy: the vitality in the relationship between center and periphery, between the Goetheanum in Dornach and the Goetheanum throughout the world.

### **The Social Power of Shared Activity**

Over the past four years, the Else Klink Ensemble (Stuttgart, Germany) and the eurythmy ensemble at the Goetheanum stage have cooperated three times with the Symphony/Eurythmy Project in presenting two large orchestral pieces in Europe. Ensemble members may have experienced the differences and gaps that exist among the “schools” during their training, but now there was a strong social power to be found in the shared work on rehearsal and performance.

During the Fall 2008 tour, Eduardo Torres visited the newly founded eurythmy training in Chile as a docent (*Anthroposophy Worldwide*, No. 2/2008, p. 6); Margrethe and Trond Solstad represented the leadership of the Section for the Arts of Eurythmy, Speech, Drama and Music at meetings, courses, and performances in the United States; and ensemble member Gioia Falk was in Japan to participate in work on Rudolf Steiner’s Mystery dramas (*Anthroposophy Worldwide*, No. 9/2008, p. 6).

I see this whole activity of travel and work as a picture of how the so-called



*Center become periphery, periphery becomes center: Mendelssohn's Scottish Symphony*

center at the Goetheanum goes out into the world and becomes periphery there. Filled with their experiences and encounters, the co-workers at the Goetheanum return and enrich the center from the periphery. And vice versa—we hope the Goetheanum as the center has enriched the periphery. One of our primary aims is to bring an enthusiasm for eurythmy through our travels, courses, and performances!

### **An Exchange between Here and There**

And we can make new contacts for our work by meeting people in this way. I could imagine that when we are asked to send co-workers into the various countries, they might be replaced by individuals who come here to the Goetheanum to participate in our work for a couple of months. These processes of exchange and meeting help to create a picture of center and periphery as a living and shared relationship in our work. | *Carina Schmid, Goetheanum*



Advent 2008

## 2008 Christmas Appeal



Photo: Charlotte Fischer

*"The spiritual-scientific world view strives for something positive rather than fighting battles. Anyone who has really experienced this world view knows that fighting battles has never brought positive results in any area of life." Rudolf Steiner, lecture of November 23, 1905, (GA 54)*

Dear Friends and Members,

Each year at Christmas, as we close one year, and look towards the possibilities and initiatives that the New Year will bring, we turn to you, our members and friends, to confirm and support through your deed of giving the manifold tasks of the Goetheanum, the Society, and the School for Spiritual Science. It is the generous support from so many of you that enables specific projects and the essential tasks of the Goetheanum and School for Spiritual Science to be realized.

### Learning to Live with Paradoxes

"Practices Leading to a Culture of the Heart" has been the theme in the Society for some years now. The necessity to sharpen the capacity for a healthy judgment regarding the many urgent matters and real tasks of the Goetheanum and Anthroposophical Society is one of the central elements of thinking of the heart. Rudolf Steiner makes the prescient remark (*Macrocosm and Microcosm*, GA 119) that learning to live fruitfully with paradoxes in life is an essential quality of heart thinking. To be able to practice this represents a truly human approach.

This becomes increasingly relevant in light of the caricatures and extremes we experience in nearly all sectors and branches of life. It can only be a community-building task to attempt to reconcile

the apparent paradoxes of our daily life and what is around us. This leads to social vitality instead of a dispersion of strength! We replace "battle" with "positive labor," a much needed quality in our deeply turbulent times.

A more detailed analysis will show that concentrating on these tasks—without ignoring or overvaluing our many other tasks—yields strength and direction in the context of the limited financial means available to us.

### Current Priorities

Three current priorities for the Goetheanum are as follows:

1. Developing the Mystery dramas towards a new production of all four dramas in the next years with an emphasis on integrating the "spirit of eurythmy". This is a fundamental research and artistic undertaking. This work, already started, requires substantial inner and outer resources and is supported not only by the stage and eurythmists, but also by the Collegium and Executive Council as a true "heart piece" of anthroposophy, one that stands at the center of the Goetheanum's.

2. Continuing focus on the cohesion of the School for Spiritual Science, without compromising the unique and specific contributions and obligations of each Section. As a totality, the School for Spiritual

Science, with its esoteric core and active engagement in professional fields, can contribute directly to sustainable responses to critical issues of our time.

This spring we published a booklet describing the School today and its Sections, its responsibilities and organization. The booklet reflects the collective work of the School for Spiritual Science and the Collegium of the School in all its diversity.

3. Increasing coordination among the major working areas at the Goetheanum—especially in the areas of reception and events coordination, building and stage administration, information technology, and finance—to create the basis for a more efficient collaboration and service orientation at the Goetheanum.

In addition to the ongoing needs of the Goetheanum each of these areas and commitments require substantial funds. Total costs for the Mystery dramas this year are approximately € 680,000. The consolidation and further development of the student courses and services—with over 120 international students at the Goetheanum—requires further financial support. This work is carried by the entire School for Spiritual Science with a cost of over € 100,000 during the next two years.

### Intensifying Work with the Countries

There have been many changes in the councils of several national Societies within the worldwide Society. These changes also provide an opportunity to renew and deepen their connection with the Goetheanum. We would like to support these efforts through regular meetings at the Goetheanum with the councils of these national Societies.

The anthroposophical work of the worldwide Society in Asia, Africa and eastern Europe continues to grow and deepen. This is actively accompanied by the Goetheanum through participation in Society conferences, lecture tours, School for Spiritual Science events, and celebrations. This too requires financial support, as the countries often are not able to assume these costs.

Improvements to the services and workings of the Goetheanum and its nearly 800 events annually, conservation efforts regarding the Statue "Representative of Man" and the Rudolf Steiner Atelier, the active in-

## ■ ANTHROPOSOPHICAL SOCIETY

## 2008 Christmas Appeal

## The Mystery of Opposites

In this year's Christmas Appeal, Cornelius Pietzner indicates how important it is for esoteric activity to work in a positive way. But isn't it true that the battle for the spirit is a characteristic of our age? Pietzner explains why he sees no contradiction in regard to this issue.



What do we work toward—and against? A scene from the Goetheanum

**Sebastian Jüngel:** The 2008 Christmas Appeal uses a quotation from Rudolf Steiner as its motto: “strive for something positive rather than fighting battles.” But isn't the battle for the spirit a characteristic trait of our age?

**Cornelius Pietzner:** The inner orientation and mood out of which we act is crucial and that is what is meant here: do we focus our strength to work *for* something, or *against* something? Do we act or react, support or defend, confirm or deny? The imagination of Michael in the *Leading Thoughts* (November 16, 1924) presents a picture of a being who affirms himself only by affirming the world; it is both moving and inspiring—especially in the times in which we live!

## Dialogue Better Than Monologue

**Jüngel:** And doesn't anthroposophy only become a possibility in the world through battle?

**Pietzner:** Spiritual clarity and a strong inner identity are more important. Often we think we must fight and instead we find ourselves running through open doors—a waste of energy! Dialogue is better than speechifying and monologue. As a gesture, pushing something through at all costs is one thing, and eliciting something latent is quite another. However, this approach does not imply that we should be naïve! Being clear also means recognizing opposing forces. This is essential.

**Jüngel:** Learning to live with paradoxes is another theme of the Christmas Appeal. Of course, it's important to take life as it comes. But don't we have to form it as well! Do we really have to be satisfied with “paradoxes?”

**Pietzner:** I see no real contradiction here—both are correct, and we can do both actively. Actual life is full of real, unavoidable paradoxes, and also (at times) competing principles. We often agree with each other theoretically—feel united in the (free) spiritual life—but in the interpretation and implementation of agreed-upon ideals we can go our separate ways. The element of living fruitfully with paradoxes is a signature of heart thinking. It needs a certain elasticity and generosity that doesn't reflect a removed, distant approach or view on life, on what we can form or not form, but does reflect the way we work in and with ourselves regarding juxtapositions and diverse or paradoxical elements. We work from within. At the same time there are always limits.

## Telling Others about What Is Positive

**Jüngel:** That has a paralyzing effect on the human being. Does this produce a sense of exhaustion when it comes to changes in the “anthroposophical house?”

**Pietzner:** For others it is invigorating, stimulating, awakening! In a free community of striving individuals each person and initiative contributes differ-

volvement in developments in the Society worldwide, and the cultivation of common foci in the School for Spiritual Science, all point to significant projects during the last year for the Goetheanum, the School for Spiritual Science and the Anthroposophical Society.

Without your help we could not have undertaken these activities. We are most grateful for your engagement and participation! Indeed, the Goetheanum is dependant on your financial support and generosity to make our initiatives possible. Our goal worldwide is € 550,000—an ambitious amount! Thus, each gift matters, and together we can surely reach this necessary goal!

Thank you very much for your participation! With our best wishes for a light-filled Christmas,

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

## ■ ANTHROPOSOPHICAL SOCIETY

ently towards the unfolding of anthroposophical life. It is my view that when we seek conformity and the reduction of the mysteries of contradictions, we are at the beginning of the end. I am continually motivated by the *Letters to the Members* in which Rudolf Steiner describes so openly how elements of our work, our Society, our membership relate to one another (see Letter XII of April 6, 1924)

**Jüngel:** In reviewing the innovations at the Goetheanum during the past few months, I see that quite a few projects have had a fruitful start: the new basic course in anthroposophy, legal protection for anthroposophical activities through the Eliant campaign, a survey of Goetheanum activities in the semiannual preview, or the Symphony/Eurythmy Project. Is the membership really aware of the many projects here?

**Pietzner:** Yes, I think and hope so! But it can take some time; it needs repeated messaging and good, steady communication. We know we can always do better in this regard. We hope that members can also help us with this messaging and consciousness building—not just receiving or giving us responses and feedback, but becoming multipliers of good, precise information to others! When someone asks me how they can help, I often reply that if they encountered something positive, essential, new or important at the Goetheanum, they should tell it to at least three other people!

Naturally there are always skeptics and those who choose to focus repeatedly on the shadow elements of the Society or some activities. Constructive skepticism is fine and even helpful whereas careless commentary and articles are just provocative and best ignored.

### Open and Inviting

**Jüngel:** The time around Advent and Christmas helps us experience a contemplative element, especially in the northern hemisphere because of the weather and the natural light. But this is overlain by a flood of stimuli and requests for donations. How do you think a Christmas donation to the Goetheanum fits into this picture?

**Pietzner:** The Appeal is an important occasion to reach out to members and share our specific plans, developments, and needs. It is necessary to try and do

this succinctly, providing some specifics and also a broader picture. We find that members and friends are grateful for this communication in the eight countries where we send the Christmas Appeal.

**Jüngel:** That there is no room at the inn plays a central role in the Christmas story. Do you see the Goetheanum of today as a place where people can expect to find a hospitable “inn” for the spirit?

**Pietzner:** The Goetheanum may have this character, but at the same time it is not just any “inn!” The spirit is specific and precise, and it is surely important that people can recognize what is attempted here, what is important—it is evident in who we are, what we do, and the way we do it. The openness and welcoming spirit of the Goetheanum to our many guests is very important. We are aware of this, and try to foster and enhance this practically, but without losing precision. One can hope that the Goetheanum is a place that also stimulates initiative and individual resolution!

### Looking at the Full Spectrum

**Jüngel:** What would you want to say to the members about supporting the Goetheanum’s current work in three main areas: caring for the life of the soul (Anthroposophical Society), working in our modern civilization (School for Spiritual Science), and mirroring current artistic creativity (the Goetheanum as a cultural center)?

**Pietzner:** It is my responsibility to be aware of the full spectrum of needs of the Goetheanum, the School for Spiritual Science and the Society to the best of my capability, and I clearly see the acute needs in all three areas! One area cannot be neglected at the expense of others. Therefore the Christmas Appeal is crucial as it provides necessary financial support for all three major areas.

I have pointed out a few examples in my letter—the Mystery Dramas, the building up of anthroposophical studies, support needed to work actively with regions and groups that are unable to pay costs, and enhancing our internal collaboration in the major functional areas. All of these are necessary and all need financial support. We are enormously grateful for the consistent and generous donations of members to enable the manifold work and initiatives to continue! ■

## ■ ANTHROPOSOPHICAL SOCIETY

### 2008 Christmas Appeal

## Some Examples

The goal of the 2008 Christmas Appeal is to make possible the Goetheanum’s work as such. This work is expressed through very concrete activities. A selection of these activities may provide a picture of current plans within the School for Spiritual Science.

## Rudolf Steiner’s Idea of Development

During the upcoming Darwin year in 2009, the Natural Science Section (with other Sections) will be looking at various areas in order to trace and evaluate the idea of development as such. This anniversary is also a good opportunity to bring a new awareness to Rudolf Steiner’s concept of development. There will be a conference on this theme at the Goetheanum in the summer of 2009.

We will collaborate with the Social Science Section to find how we can better understand and achieve a mutual fructification of each field; historically, the relationship between natural science and social science has sometimes had a destructive effect (social Darwinism). However, Rudolf Steiner sometimes noted a positive element in this mutual relationship. This, too, will be addressed in a conference, and then lead to a publication. | *Johannes Kühl, Goetheanum*

## Childhood and Youth

During the 2009 Darwin year, the Medical and Pedagogical Sections will hold a conference on Laws of Development in Childhood and Youth. The conference is meant for docents and specialists from the fields of pedagogy, curative education, and medicine, and will bring education, medicine, and anthroposophy into a dialogue about the conceptual basis for research on development. We are planning a written documentation of the conference.

The disciplines that study the human being have brought significant insights in the course of the twentieth century. At the same time, Waldorf pedagogy spread across the world with its own concept of



development. This makes it even more essential to bring about a practical dialogue between these two approaches and insights.

Long-term studies in pediatrics, new research and research methodologies in neurology, and new discoveries in evolutionary biology have changed the whole picture of how human beings develop. What implications does this bring for day-to-day practice? We intend to discuss points of view and raise questions in regard to whether new emphases are now needed in the training of educators and physicians.

Themes like the crisis of youth, autism, depression, LLD/dyslexia, and crisis intervention in the third or fourth seven-year cycle of life will make it possible to deepen and expand our discussions in this area. | *Michaela Glöckler, Christof Wiechert, Dorothee Prange, Goetheanum*



*A major research site at the Goetheanum: the Glass House*

## Rudolf Steiner's Idea of Development

The Science Section and the Agricultural Section have cooperated since the fall of 1997 in the Research Institute at the Goetheanum. The main focus of their work has been finding an appropriate methodology for research on the element of life. We work on contemporary approaches to this question by holding regular colloquia with occasional guest lecturers (from Basel University, for instance.)

We have discovered that approaches to a philosophical biology (like that of Hans Jonas) and quantum physics interpretations as applied to biology (as developed in the Union of German Scientists) offer a sensible combination in the form of "participatory research" and perceptions of the living body. At the moment we are taking up the challenge of bringing anthroposophical and Goetheanistic research into a reasonable connection with these approaches.

The conceptual aspects of this work will be further developed on a practical level in the "Summer University" to be held again in August 2009, and in several research projects on issues like: how to raise livestock on Demeter farms or the appropriate hygiene for agricultural processes and land development for specialized use. We will further develop our work in this area during 2009. | *Nikolai Fuchs, Goetheanum*

## Developing Study Opportunities

During 2009 the work of the General Anthroposophical Section will continue its focus on developing and expanding the opportunities for study at the Goetheanum. This involves basic and advanced studies as well as specialized and individual study. Closely related are the courses and weekend devoted to the practice of anthroposophical exercises and meditations; these are being developed and conducted throughout the world in

cooperation with members of the School's collegium (see article on p. 9). | *Bodo von Plato, Goetheanum*

## The Question of Translation

It is becoming increasingly clear that the manner in which anthroposophy makes its way into the world depends to a large extent on our translators, that is, on their abilities and linguistic skills. The first generation of anthroposophists made an earnest effort to learn the German language so they could read the works of Rudolf Steiner in the original. Now that generation has been replaced by a generation which most often finds its way to anthroposophy, to the study of anthroposophy, through the native language of each individual. During the pioneer period, translators were mainly concerned with making some sort of translation available to a world unfamiliar with anthroposophy. Now the situation is different; more and more attention and thought is being given to the quality of the translation.

The translation of Rudolf Steiner's works is a task that involves a heavy responsibility. The text must be thoroughly understood in all its nuances, i.e., the translator must be completely at home in the spirit of the German language. When the content has been penetrated in this way, it is carried over into the new language; it is poured into the new linguistic form. This new form enters immediately into a connection with the content so that a creative echo of the original arises—in both form and content. It is a union with the spirit of the target language, one with limits and possibilities of its own.

The Esoteric in Language, a professional conference for translators (March 12–15, 2009), will provide a place for thought and conversation on the art of translation and the responsibilities that come with it; there will also be an opportunity for shared practical exercises in support of individual work. The focus will be on the issue of how the esoteric element can find expression in a variety of languages. | *Hildegard Backhaus, Goetheanum*

## ■ NEW AT THE GOETHEANUM

Goetheanum Park

## Water Channel

If you've recently taken a walk behind the Glass House, you may have noticed a few changes along the edge of the



*Alive, natural: New water course for flowforms*

path. Christian Schmid, a trainee working on a project, planned and executed the water course (In collaboration with Paul Saur) as a supply for the flowforms.

The idea of forming the water course on this property has been around for a long time. The realization of the idea was made possible as a low-budget project that included shaping the course, reinforcing the banks of the Schwynbach, and adding plantings.

Schmid and Saur emphasized the need to give the course an alive and natural form. River pebbles are used make it fit harmoniously into the landscape; it follows the path in gently curved forms. Children find special pleasure here; sometimes they even play too hard—which creates extra work for the gardeners (for instance, when little dams are built).

The plantings were carefully chosen to keep this stretch of the brook easy to maintain. The three new basket willows along the bank offer a home to many types of beetles and insects. The water course itself has no plantings since the Schwynbach is often dry in the summer (*schwyn*="disappearing").

It might be possible to solve this problem in the future—the town closed off springs near the Glass House that could be reactivated to keep the flow of water constant. | *Martina Kallenberg*

## ■ GOETHEANUM

Stage: Christmas and Easter Plays

## No Resurrection without a Descent into Hell

The leader of the Goetheanum's acting ensemble, Torsten Blanke, will produce the Redentin Easter play on April 11 and 12, 2009 with nonprofessional actors. This expands the Goetheanum's stage offerings oriented to seasonal festivals; previously these consisted of children's fairy tales (in the fall) and the Oberufer Christmas plays.

The mark being made by Torsten Blanke, leader of the Goetheanum acting ensemble, is becoming ever clearer. He is mainly interested in cultivating Mystery plays at the Goetheanum. Rudolf Steiner's Mystery dramas are being prepared by an ensemble of professional stage artists under the general direction of Gioia Falk, but Blanke also works regularly with amateurs. Since he arrived in 2005, the Oberufer Christmas plays have been performed by nonprofessional friends and co-workers at the Goetheanum, not by the acting ensemble. On Good Friday 2009 the Redentin Easter play (1464) will be presented for the first time, also by amateurs.

## Forming Seasonal Festivals

Here Blanke makes a connection with earlier traditions of seasonal festival performances at the Goetheanum. "At one time," Blanke says, "one of Rudolf Steiner's Mystery dramas or a certain drama by Albert Steffen would be performed for a festival." Blanke has now added the Redentin Easter play to the progression of festivals.

This play has a special meaning for Blanke. "The significance of the period between Good Friday and Easter Sunday often gets lost when we go shopping on Saturday. It is the period during which Christ's descent into hell takes place; without it there would be no resurrection," Blanke asserts. Some of the roles in the play are related to the Oberufer Christmas plays—which is useful for the costumes and also demonstrates a close



*Conceptualizing a production: Torsten Blanke*

connection between the Christmas plays and the Easter play.

## Players Sought

Blanke emphasizes that the figures of Lucifer and Satan as portrayed in the Redentin Easter play make something of a distinction between two different kinds of evil, while Goethe's *Faust* unites and combines these evils in the figure of Mephistopheles. Blanke already has a production concept in mind, a setting that gives expression to both a downward gesture (the descent into hell) and an upward gesture (the resurrection). Now all he needs for the production are the actors—they can contact him in December. | *Sebastian Jüngel*

Contact: Goetheanum Stage, Torsten Blanke, Postfach, CH-4143 Dornach 1 Switzerland; torsten.blanke@goetheanum.ch

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*Social Science Section: Social Sculpture—Monte Azul Conference*

## Workshop for Humanity

On October 3–5, over 300 participants experienced and discussed the connection implied in “Social Sculpture—Monte Azul.” The conference took its start from Hermann Pohlmann’s experience of the Monte Azul Favela Community Association as social sculpture. Its founder, Ute Craemer, also took an active part in the conference.

It was quite a festival! At the end, when we all said goodbye, every eye was damp. And it happened in this way: many years ago, when Hermann Pohlmann visited São Paulo’s Monte Azul favela for the first time, he had the impression: „Here everything Joseph Beuys placed in our hearts as an idea as become a reality! Monte Azul is a social sculpture.“ That led to the conference.

The conference was meant to bring Beuys’ idea together with a working social sculpture. Activists could understand their work in a new and perhaps deeper way; the thinkers, however, could test their idea by perceiving something in real life and finding out if it had living content or was simply a dream.

### The Power of St. Michael

Were these aspects brought together? In his closing lecture, Johannes Stüttgen sought to find an answer as he struggled for words. He had arrived with a finished lecture but now, after his experience of Ute Craemer and her Monte Azul troupe, he simply did not know what to say. It was as though he had been holding lectures about architecture for 30 years and now he suddenly stood before the pyramids! Stüttgen’s lecture then took a nice turn: „Monte Azul is perhaps the being of humanity as it strives to be born.“

The high point was the dramatic portrayal of Monte Azul’s 30 years: it was the story of a young man who prepares to incarnate into the darkness of earth in order to bring light. He is accompanied by the hand of the archangel Michael. But now, in the slums of São Paulo, he is in danger of forgetting his promise to the archangel. He begins to despair and becomes entangled in much that is dark. The cardboard boxes that serve as slum dwellings are thrown into sudden chaos when they are swept by evil, and almost everything is destroyed. But the startled actors quickly rebuilt their huts and formed the Associação Comunitária anew, giving it an inward order.

Hunger, murder, prostitution, and drug traffic were again suppressed through the power of St. Michael.

### Driven by a Thought

Susanne Rotermund, a coworker at Monte Azul, had introduced the theme with a creation myth told by the Brazilian Guarani Indians. It ended in this way: „One day the aged Titari, an old wise man, dreamt about how this age of crisis might end. In his dream, he traced the route taken by the tribe across the great water. There they had split into various groups and populated parts of the earth. These were the black, yellow, and white races. Then—in his dream—he saw how the people of these three races returned to the race that had remained behind, the red race. Initially, great confusion arose when the four races met, but after the wheel of time had turned it was possible for the seed of a new people to appear, the golden people.“

Whether Monte Azul is really a social sculpture never became clear, probably because this concept is still unborn. Did this unique conference help the concept progress toward its birth? We were able to see how an idea is at work in driving the activities of all the favela’s coworkers. What they radiated is nourished by the fact that this idea is being thought. The archangel, too, must be thought; the concept of an archangel is needed. Where and how can we find it? Can we strengthen it contemplatively so that it begins to radiate warmth and courage? And this difficult concept of social sculpture! In the seething city of São Paulo, the slums! There?

A social-artistic work like Monte Azul can flourish only if its feet are firmly planted on the ground of knowledge. Ute Craemer has kept her eye unerringly on the star of anthroposophy from the beginning, and has worked in that way. She had discussed the idea of social sculpture with her coworkers for months before this conference. The intent was to bring



*Farewell: Brazilian folklore at the Elizabeth Church in Basel*

about a union of willing and thinking, and intensify it into a power to act that will continue to flow when the pioneers are gone. Her teachers are Friedrich Schiller, Rudolf Steiner, and Joseph Beuys.

### A Toy for Kosovo

It is hard to tell whether the conference itself had social-sculptural qualities as a communal event. A drive for form and a drive for sensuality mingled in a way that was truly Brazilian. It was wonderful! There is still a need to gather what was done in the various working groups. But one thing could be gained immediately: a toy produced by one of the groups was given to Beatrice Rutishauser’s initiative to help refugee children in Kosovo. In addition, Monte Azul International was founded to support the work there.

One thought served as a leitmotif during the closing plenum: “Hearing what the other really means” is required for a culture of peace. We felt a painful lack of this in ourselves during the conference. Finally, Ute Craemer said that the conference had not closed, but had opened—like a hyperbola—to the future. | *Peter Guttenhöfer, Kassel (Germany)*

Contact: Monte Azul International, Edda Riedel, edda@monteazul.org.br



## ■ ANTHROPOSOLOGY IN THE WORLD

*Indonesia: Anthroposophical Work***Wider Consciousness**

On October 17–18, 2008, about 30 people took part in the first seminar on “An Introduction to Waldorf Education” in Jakarta. Teachers, founders of schools, community activists, and parents came to learn something new about an educational system that differs widely from the one they are familiar with.

It was an initiative from the Yayasan (Foundation) Bakti Nusa with the support of the General Anthroposophy Society—Representative in Asia, Hans van Florenstein Mulder and Catharina van Florenstein Mulder. The foundation felt it was time to introduce an education system that will raise the local consciousness of our humanity, starting with our children. This will be one of the many endeavors to be mounted in a endeavor to meet the multifaceted challenges of Indonesia development, both physically and mentally.

Indonesia with its 236 million people (the fourth-largest population in the world) certainly needs to find and follow new pathways if it is to accelerate its growth and bring its people prosperity on an equal and fair basis.

The seminar ended with a positive response from the audience. The attendees were enthusiastic about establishing a Waldorf-Steiner school in Jakarta in the near future. Some other interests

*Hoping for a Waldorf school in Jakarta: Hans van Florenstein-Mulder at the seminar*



in biodynamic agriculture surfaced during the introduction of anthroposophy to Jakarta. Needless to say, the seminar has added one more commitment by The Bakti Nusa Foundation to start its first Waldorf kindergarten in Indonesia. | Hans van Florenstein Mulder, Christchurch, New Zealand

*Japan: Shikoku Anthroposophy Circle***Growing**

Founded in 2007 (*Anthroposophy Worldwide*, No. 9/2007), the Anthroposophy Circle has been working on the smallest of the four main Japanese islands (Shikoku). Since then, its activities have begun to blossom: art and eurythmy, three members' meetings, visits by guests from around the world, and two new newsletters.

A month after our founding meeting in August 2007 we held our first members' meeting; the theme was The Art Impulse of Anthroposophy and its Relation to Eurythmy. We recalled the beginnings of eurythmy and the 1907 Munich Congress, and through the training of eurythmist Yuki Matuyama we connected with the 100th anniversary.

In our second meeting we took up Rudolf Steiner's first Letter to the Members (newly translated into Japanese). We stumbled over the first sentence: “The intention of the Christmas Conference just ended was to give the Anthroposophical Society the form it requires so that it can care for the anthroposophical movement” (*Das Goetheanum*, No. 1/1924). We needed a whole meeting to get a feeling for the tension between “Society” and “movement.”

**New Impulses**

On May 4, 2008, we held our third members meeting in Tokushima—also our first large members' meeting. Kazuhiro Suzuki, speech formationist and council member of the Tokyo anthroposophical group, provided an artistic opening for the day. We spoke the Foundation Stone meditation in German for the first time; previously we had heard it in German, but always spoken it in Japa-



*Rudolf Steiner's Mystery Dramas: Gioia Falk (left)*

nese. This was followed by conversations and basic questions about the Anthroposophical Society and its tasks.

In the first year of our work we were able to welcome foreign guests. Eurythmist Dorothea Mier visited from the USA in November, 2007. Kazuhiko and Emi Yoshida came in September, 2008; Yoshida is a musician who lives in Munich with his wife Emi, a curative eurythmist. The couple advises and assists our circle; during their visit they held discussions with the council, members, and friends on the theme “How can we further cultivate the anthroposophical work on the island, and what can we contribute?”

**A Living Exchange**

Together with Gioia and Johannes Falk, we held our first Michael Festival; this festival is hardly known in Japan. We expressed a wish to learn about the Mystery dramas (*Anthroposophy Worldwide*, No. 9/2008). Using twigs, flowers, and stones we made a stage on the floor of the hall. Under the Falks' direction we studied three figures from the Mystery dramas in order to bring an experience of the Michael element.

We tried to meet often during our first year. But since our membership is widely scattered on the island, it was impossible for everyone to participate in the meet-



## GOETHEANUM

Meeting: Goetheanum Meditation Initiative Worldwide

## Source of Freedom and Quest for Encounter

On October 10–12, the core group of the Goetheanum Meditation Initiative Worldwide held its first meeting in Dornach. The international initiative hopes to strengthen the presence of anthroposophy in the work of meditation and the inner culture in our modern world (*Das Goetheanum*, No. 24/2008).

Most of the time during our first meeting was taken up with getting to know one another and describing our experiences, projects, work groups and courses—how meditative work is being cultivated in each of the countries. This first encounter demonstrated the unexpectedly rich variety of methodological approaches and ways of working in our individual lives and paths of knowledge.

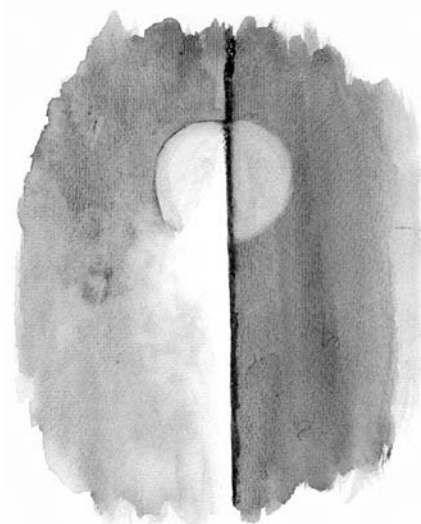
The group came to a common understanding about two significant aspects of anthroposophical meditation it considers indispensable. One is that anthroposophical meditation arises in freedom; the path of exercise begins with one's own insight and motivation, and the goal is individual practice and maintaining one's independence from those who introduce the meditation or groups where the exercises are conducted.

The other aspect concerns a goal of knowledge, i.e., to throw a spiritual light on the burning issues of our time, and to remain (or become) capable of dialogue with people who are struggling to resolve these issues—even those outside anthroposophy. This is where we need to find a basis for the path of exercise, a way to describe it in the face of contemporary science.

### Finding Contacts

The participants agreed to take up two tasks for the coming months, tasks that appear where the basic goal of the initiative arises. First, supporting and deepening meditative practice wherever it is offered (or beginning to be offered) by anthroposophical groups and institutions. Second, finding and connecting with people who are actively working with meditation in the arena of anthroposophy.

One course has already begun at the Goetheanum (Paths to an Inner Culture). Basic Elements of a Meditative Life will be offered in early 2009; most members of the core working group have been in-



*Finding the Inner Light in Uprightness: Meditation*  
Watercolor: Valeska Mannigel

volved in preparing it. These are current efforts to provide such a shared deepening, and they are an example of practical research in this area.

During the next few months, the members of the core group will seek out conversation with those in their own countries who are working to advance anthroposophical meditation or wish to begin such work (although the group makes no claim to completeness or any sort of representative arrangement). The group's intention is to support other such initiatives and make them visible, and to discover what needs are present in the area of anthroposophical meditation. They also offer to serve as contacts for anyone who may wish to come into conversation with the Goetheanum Meditation Initiative Worldwide. | Wolfgang Tomaschitz, Vienna, Austria; Rudy Vandercruysse, Heidelberg, Germany

Participants were Ron Dunselman, Ursula Flatters, Gertrude Hughes, Bodo von Plato, Robin Schmidt, Wolfgang Tomaschitz, Troels Using, Rudy Vandercruysse, Elizabeth Wirsching, Arthus Zajonc, and Heinz Zimmermann. Carina Schmid was absent because of a tour.

[www.meditation.goetheanum.org](http://www.meditation.goetheanum.org)



ings. To help with the situation we tried to keep in contact through two newsletters.

### An Important Role

"Anthroposophy can only flourish as a living being. For the basic character of its being is life. That is why it wants to be cared for by the living soul, by a warm heart" (*Das Goetheanum*, No. 3/1924). We found the name for our monthly members' newsletter in these words from Rudolf Steiner: *Life*. Up to now, each issue has carried one of Rudolf Steiner's Letters to the Members along with various articles and announcements. A new series began in January 2008: The People on Shikoku. Members can write their own short biographies in order to introduce themselves to the group. We are trying to gain a deeper acquaintance with one another in this way so that a consciousness of community can arise.

The second newsletter is the quarterly *Zodiac*. Everyone can communicate with the circle, whether it be a report about a conference, a personal experience, or a thought. This "open forum," provides information about initiatives and events, and 150 free copies are distributed throughout Shikoku; it plays an important role in the public work of our circle. | Tetsuo Takeshita, Kagawaken, Japan

## ■ ANTHROPOSOPHICAL SOCIETY

*General Secretaries' Conference***Space for Something New**

The conference of General Secretaries of the General Anthroposophical Society on November 4–7 took up questions of world events, the current tasks of the Anthroposophical Society, and developments at the Goetheanum. One of the themes was how to provide understanding and help for threshold experiences.



*Center and periphery in harmony: Arches in the west stairwell at the Goetheanum*

As they do every fall, General Secretaries from around the world gathered at the Goetheanum. Like musicians bearing their individual instruments, folk tunes, rhythms and tones, they come to the conference with the intention to work creatively together. Amid a cacophony of sounds, ringing with joy and anticipation, they gather. A single instrument sounds, touching the spirit of what brings them together.

New members Norma Blackwood from Australia (*Anthroposophy Worldwide*, No. 7/2008) and Mats-Ola Ohlsson from Sweden (*Anthroposophy Worldwide*, No. 6/2008) are welcomed. The tuning begins—can each find his or her note and harmonize with the others? Will the individual find resonance in the group, the creative energy become music that resounds around the world? Can we touch the music of the spheres?

**Positivity and Warmth**

This conference brings the periphery and center together. In recent years, eight new General Secretaries have joined the circle of the conference. Each brings his or her own impulse and flavor. Forms and processes are transformed in the shared work, not always a comfortable journey but a necessary one. The positivity and

warmth within the group are tangible—the interest in the others and what they bring, together with a capacity to listen, to create a space where something new can arise. It was possible to hear every voice in the course of the presentations, discussions and conversations.

Eurythmy provided a springboard into the day. Not only did it connect and bring us into movement but throughout the meetings the relevance of the exercises echoed into the topics and conversations.

**Financial Crisis and the Threshold**

The theme, The Basic Tasks of the Society, wove its way through all the topics and discussions, whether it was the Mystery dramas, the inner life, meditation, themes for the year, or world conversations. Two areas of immediate interest were the present world financial crisis and crossing the threshold as an experience of our times.

In response to a request to deepen our understanding of the world financial crisis and its relationship to the Society, Philip Martyn (England) and Paul Mackay (Goetheanum) led us into the topic, clarifying the effect of living on false credit and highlighting the problems that arise when money does not flow. It became

apparent that the Society also has its damming problems—the challenge is to recognize the congestion and release it in crossing a threshold. When life flows between members it can also flow beyond the Society—perhaps this is an image for the situation in human society.

Another experience for an increasing number of people is the splitting of the three soul forces on crossing the threshold. This becomes evident in the pain human beings inflict on one another through words, emotions and deeds. How can we in our trainings—and in life—support, help and protect others in their experience of crossing the threshold?

**A Place for Each in Community**

We are now challenged to take the large themes we identified as the living and basic tasks of the Anthroposophical Society—a Christianity beyond religion and church, the meditative path of anthroposophy, the thoughts of destiny and reincarnation, the Michaelic character of our time—back to our own countries and cultivate them so that they can deepen and grow in the Society. To meet one another for that each has a place in the community—that is the living task of the Anthroposophical Society. So it was in this meeting. The basic tasks of the Society were not only discussed, but taken up and practiced. | *Sue Simpson, Havelock North, New Zealand*

## ■ CORRECTIONS

*Anthroposophy Worldwide* No. 8/2008—

p. 1: Dr. König's play ends: "Words in the mouth of God. Our tongues in His resounding, syllables in His sounding."

p. 6: Marion Ammann starts a line with "some initial impetus," not with "force."

p. 7: Marion Ammann wanted to find out more about Rudolf Steiner, not Rudolf Steiner Schools.

p. 7: Marion Ammann refers to a "psychic" washout, not a "physical" one.

*Anthroposophy Worldwide* No. 9/2008—

p. 1: The title of the 100th anniversary event in Norway was The Human Being in the World and the World in the Human Being.

p. 12: From Jane Hipolito: Owen Barfield actually put a high value on literature.

*Conference of Those Carrying Responsibility for the Society***Contemplating our Basic Tasks**

On November 7–9 almost 200 people who carry responsibility for groups within the General Anthroposophical Society discussed four of its central tasks. They spoke about the fact that these themes are not just recognized—they also have an effect that radiates outward from the Anthroposophical Society.

Group and branch leaders met with the Executive Council at the Goetheanum to work on the basic tasks for the General Anthroposophical Society, a meeting held against the backdrop of the dramatic destiny events of our time. Earlier work on these tasks had been done by the Executive Council during its summer retreat, had been taken up in the Collegium of the School for Spiritual Science, and also discussed during the annual fall conference of General Secretaries held a few days earlier.

**An Understanding of the Christ**

Four tasks crystallized out of the discussions. One was an understanding of Christianity no longer bound to a church or world view, but based in knowledge and experience. A second task is our relationship to the being of Anthroposophia. It is important in the study of anthroposophy as a spiritual science, in our practices, and in our mediation. Thinking of the heart (the theme of the year in various ways over the past few years) brings a capacity to deepen this connection.

The third topic was a new understanding of reincarnation and karma in modern civilization, and thus engagement with the social question in its broadest sense. Finally there is the theme of the Michaelic character of the present time—its task of “bringing the greatest public openness imaginable together with a genuine, true esotericism” brings the Anthroposophical Society as a Michael Society directly into the challenges of our age.

The discussion was stimulated by lectures (especially from Virginia Sease, Sergei Prokofieff, and Seija Zimmermann) and continued in lively discussion groups and plenums; individual points of view emerged and brought into connection with work at home in the branch or study group.

An open, sometimes problematic question remained: How can we not only recognize these themes, but also work on them so that the Anthroposophical

Society can have a stronger and clearer effect in the world?

**Development, Metamorphosis and Darwin**

In view of the fact that 2009 will be celebrated publicly as the Darwin bicentennial, our new theme for the year will be devoted to an understanding of development and metamorphosis in connection with thinking of the heart. In his contribution, Johannes Kühl explained that Rudolf Steiner had examined the work of Charles Darwin and Ernst Haeckel in depth, and that these two figures had been one element in preparing the way for anthroposophy. The thought of development, the idea that things are capable of change and have a will to change arose in the age of Goethe, and it is deeply connected with the possibilities given to humanity through the Christ event. An understanding of these possibilities can only come through the capacity of heart thinking as described by Rudolf Steiner.

The work was accompanied by the General Anthroposophical Society's Foundation Stone Meditation, first through Paul Mackay's lecture on its rhythms, and then through a presentation in eurythmy. | *Monika Clément, Goetheanum*

*A clearer effect in the world: View from the Goetheanum*

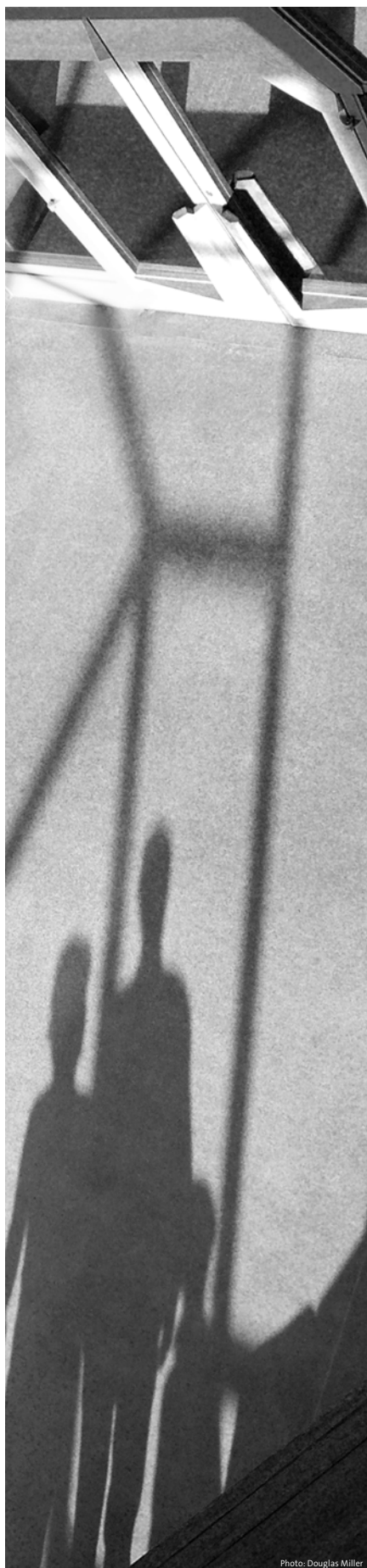


Photo: Douglas Miller

Photo: Martina Kallenberg



## ■ FEATURE

Germany: “project.zeitung”

## A “Permanent Conference” with Style

The *project.zeitung* is a most original publication; it means “project news.” For two years, every issue has been a new creation. Benjamin Kolass and Philipp Tok are the main carriers, along with other (mainly young) people who are interested in anthroposophy. Here is a look at their goals and methods.



In conversation: Benjamin Kolass (left) and Philipp Tok

Nine issues show the scope of the Project Journal. Each volume has its own unique character—the first things that strike the reader are the formats and the colors on the title pages. Thin paperbacks (that can be read with ease on the subway) have replaced the original larger formats. An Advent calendar and an issue in poster form have also appeared. Inside the stylish publications, simple in form, there are transcripts of conversations, personal experiences, commentary, reports about initiatives throughout the world, photographs, and visual arts. Themes like “Identity,” “Education,” “Esthetic Experience,” or the simple question “What Needs to Happen Now?” make their way through the issues.

Some of the project’s results have appeared at conferences in the Goetheanum—as an introduction, a closing, or a continuation. The Youth Section gave one issue to its members as a kind of annual report; many of its projects find a platform in the journal. About 500 copies of each issue are sold—altogether, over 10,000 volumes are in circulation. The whole journal is financed solely by

sales and gifts—there are no advertisements. Thus it remains an open question as to how long the journal will continue.

### Connected by Questions

If there is one thing that characterizes the project, it would be the questions. There is probably no comparable publication with so many questions. It would be simply unbearable if they did not seem so authentically existential. But the need for questions, the shared quest, the adventure of the Socratic, shines forth as what really connects the authors. Many of the texts can be felt as fragments—or in the best cases, distillations—of a long conversation.

A talk with the two guarantors of the project’s continuity, Benjamin Kolass and Philipp Tok, brings a direct insight into how they work. Their names are the only ones to appear in every masthead; they founded the journal in the summer of 2006 as a collaboration with ten other representatives of various new initiatives. Since that time, Kolass (who freelances in Berlin as the publicist for the public work of theaters) has acted as editor, and Tok (who is studying cultural

philosophy at the Goetheanum) does the layout.

Most of the journal is the result of an exchange between the two, and also with about 50 other writers who enjoy the pursuit of thought. Kolass actually calls the journal a “permanent conference” and a “medium for perception.” On average, a “journal meeting” takes place once a month in different locations. There questions like “Why do you get up in the morning?” and “What keeps us together?” are pursued, and texts are discussed—often the discussions go on for nights. The answers mostly remain open, or do not reveal themselves to Kolass and Tok until later.

### Now Explicit

Then comes the practical part. The editors most often have a lot of contributions to work with. But many of these must first go through the “editorial treatment”—a process the authors invariably find painful yet clarifying. It is always the basic questions that inspire and impel the two.

One example: In a report on his travels, Kolass asked “In the face of all these problems, how can I, as a young German, report productively on the situation in Israel and Palestine?” In the end, the otherwise darkly contemplative and literary text opened with a photograph radiating a purely paradisiacal atmosphere, not with a picture of war. “Only then did we succeed in showing the spectrum that still marks the land today.”

The editors and authors provided an explicit indication of their background for the first time in the current issue (dedicated to the “esthetic experience”) and in a second issue (“What needs to happen now?” basically co-organized by Philipp Tok) that appeared at the Goetheanum. There—along with contributions from conference speakers—we find (mostly abbreviated) texts by Friedrich Hölderlin, Friedrich Nietzsche, and Rudolf Steiner. Thus, in many ways the project news is embedded in a tradition to which it belongs—in a contemporary “project” way. | *Elisabeth Wiederkehr, Berlin, Germany*

Advent Calendar: “projekt.zeitung,” Wiecherstrasse 44, DE-10439 Berlin, Germany; info@projektzeitung.org. € 10.–.