



■ ANTHROPOSOPHICAL SOCIETY

Conference of General Secretaries

Cosmopolitan Awareness

At their meeting at the Goetheanum from 4 to 7 November 2014 the General Secretaries came to the conclusion that they would like to see their activities increasingly guided by cosmopolitan awareness. The Conference welcomed Constanza Kaliks as a future member of the Executive Council at the Goetheanum pending confirmation of her nomination by the Annual General Meeting.

The annual theme seems to be a benchmark of cosmopolitan awareness within the General Anthroposophical Society. In the past, members have expressed the view in the run-up to the Annual General Meeting that they wished for an annual theme that was also relevant outside the German-speaking world. The General Secretaries therefore proposed to choose a topic this time that will be understood in other countries too. Marjatta van Boeschoten (GB) said that "This is an example of how we come to a global view together."

Mutual support when it comes to dealing with public media is a second issue. Some countries experience acute attacks. Apart from the task of concentrating on the situation in the various countries, Ms von Boeschoten thinks it is necessary to consider "what we need to look at as a global matter."

The fact that the Executive Council at the Goetheanum has proposed Constanza Kaliks as a potential new Council member fits this picture, even if her Latin American roots were not mentioned as a reason for the proposal. (Mrs Kaliks will, by the way, continue to lead the Youth Section.)

General Secretary as ambassador

The conference also looked at the tasks of a general secretary. Paul Mackay pointed out that "for the Executive Council at the Goetheanum the general secretary is the point of contact regarding the development of the General Anthroposophical Section in a particular country." And this section encompassed more than the class lessons, since the general secretary also knew what was going on in the various fields of life and in the An-



*Nominated as new Executive Council member:
Constanza Kaliks*

throposophical Society. This meant that the general secretary can start initiatives and exert influence in public. Jaap Sijmons (NL) thinks that "the whole Anthroposophical Society needs to be enlivened in the countries by the Goetheanum impulse."

These individual views make a selection necessary. This was put into practice when went on walks together in pairs, describing to each other how the Goetheanum impulse lives in their country. There were also, as Kristina Lucia Parmentier (BE) explained, 'regional meetings' of European, English- and French-speaking general secretaries. It was mentioned that the Goetheanum Worldwide Meditation Initiative was seen as a uniting element (Anthroposophy Worldwide 11/2014). The General Secretaries' Conference welcomed three new members: Harald Haakstad as successor of Frode Barkved (NO); Jaap Sijmons follows Ron Dunselman (NL), who served as general secretary for eighteen years; and Gioia Falk will share this office in Germany with Hartwig Schiller (DE). | *Sebastian Jüngel*

**27 November 2014
Anthroposophy Worldwide
12/2014**

Anthroposophical Society

- 1 Conference of General Secretaries
- 2 Virginia Sease retires from Executive Council
- 3 Christmas Appeal 2014
- 14 Obituaries: Frans Carlgren and Jürgen Schriefer
- 15 In memory of Hagen Biesantz
- 15 Membership News

School of Spiritual Science

- 2 Section for Mathematics and Astronomy: the Hexagon mechanism
- 4 Section for Social Sciences
- 4 Section for the Literary Arts and Humanities
- 5 Section for Agriculture
- 5 Pedagogical Section
- 6 Science Section
- 7 Section for Mathematics and Astronomy
- 7 Medical Section
- 8 Section for Performing Arts
- 8 Youth Section
- 9 Visual Art Section

Anthroposophy Worldwide

- 9 Germany: "Ederhöhe" Centre for the Elderly
- 10 Switzerland: Independent Pedagogical Work Group

Goetheanum

- 12 Open work group on the location of the Representative of Humanity

Forum

- 13 The question of "Culmination"
- 13 Clarification on «What moves you»

Feature

- 16 Building a home for elderly people with disabilities

■ ANTHROPOSOPHICAL SOCIETY

Vorstand am Goetheanum

Virginia Sease retires from Executive Council

Dear members,

At the Annual General Meeting, which will be held from 27 to 29 March 2015, I will retire - at the age of 79 - after serving on the Executive Council of the Anthroposophical Society at the Goetheanum for 31 years. While I am in good health and enjoy my work greatly, I propose to take this step because it is likely that I will not be able to pursue decisions made by the Executive Council with regard to the future.

I will, however, continue as leader of the General Anthroposophical Section, where I am responsible for the class readers and the members of the First Class of the School of Spiritual Science. I will also continue to attend the weekly meetings of the leaders of the General Anthroposophical Section and therefore remain a member of the Goetheanum Leadership Group.

Neither will my other tasks - class lessons, conferences, lectures and Anthroposophical Studies in the English Language - be affected by my decision to retire from the Executive Council. | *Virginia Sease on behalf of the Executive Council*

Anthroposophy Worldwide appears ten times a year, is distributed by the national Anthroposophical Societies, and appears as a supplement to the weekly *Das Goetheanum* • Publisher: General Anthroposophical Society, represented by Justus Wittich • Editors: Sebastian Jüngel (responsible for this edition), Michael Kranawetvogl (responsible for the Spanish edition), Margot M. Saar (responsible for this English edition). Address: Wochenschrift «Das Goetheanum», Postfach, 4143 Dornach, Switzerland, Fax +41 61 706 44 65, info@dasgoetheanum.ch • Correspondents/news agency: Jürgen Vater (Schweden), News Network Anthroposophy (NNA). • We expressly wish for active support and collaboration. • Subscriptions: To receive «Anthroposophy Worldwide» please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available at CHF 30.- (EUR/US\$ 20.-) per year. An e-mail version is available to members of the Anthroposophical Society only at www.goetheanum.org/630.html?L=1. © 2014 General Anthroposophical Society, Dornach, Switzerland

■ SCHOOL OF SPIRITUAL SCIENCE

Section for Mathematics and Astronomy

Successful implementation of Hexagon mechanism!

As part of the Hexagon-mechanism project, the engineer Johann Wolfesberger and Oliver Conradt, the leader of the Section for Mathematics and Astronomy, have - over the past three and a half years - developed new inversion engines and have built prototypes. The first prototype moves two oloids, the second a ring of six oloids.



Inside: a look into one of the new prototype's six oloids

The research project is based on the symmetrical parameterization of the inverted movement discovered by Paul Schatz. The six-part articulated ring of the invertible cube is moved in a way that ensures that the mass forces involved balance each other.

Paul Schatz discovered the inversion of the cube 85 years ago and went on to develop machines such as the Turbula and the Oloid Agitator, both based on inversion motion. He mostly used parts rather than the entire ring of six oloids. Paul Schatz died in 1979.

Oloid ring with differential suspension

In the autumn of 2013 Johann Wolfesberger and Oliver Conradt presented a first prototype of the hexagon mechanism and, at the 2014 AGM, they showed an improved version of that prototype with two oloids. In late October 2014 the engineering firm Kirchberger Maschinenbau KG in Kirchberg-Thening (AT) finished building the second prototype.

The second prototype features an articulated ring of six oloids. The differential suspension, developed by Johann Wolfesberger, makes sure that the six oloids hold each other in balance through their inverted movements. This means that, 85 years after the discovery of inversion, it has become possible for the first time to build a machine that makes the inversion movement of the entire six-part articulated ring

visible to the eye as well as the oloids generated by the inversion movement of the articulated ring.

In the dry run the inversion engine, which weighs around 70 kilograms, can be driven by a drill or other electric motors. The internal energy loss was noticeably reduced in comparison with the first prototype.

Up until Christmas the second prototype will be tested in water and the results will be compared with the measurements for the first prototype. A film documentation of the second prototype will also be prepared. The plan is to use the second prototype to propel a small catamaran. | *Oliver Conradt, Leader of the Section for Mathematics and Astronomy*

Outside: ring of six oloids





Advent

2014 Christmas Appeal

Dear members
of the Anthroposophical Society,

An enormous amount of work has been done over the last two years thanks to the joint efforts of many, many members and some branches and country societies. It has been possible to safeguard and renew the physical substance of the Second Goetheanum, a building that goes back to designs by Rudolf Steiner! The damaged roof and crumbling concrete façade are being repaired and – importantly – the 85 year old stage, which was no longer safe and technically outdated, has been renovated. Overall costs amounted to 13.5 million Swiss Francs (11 million Euro), a sum which was raised inside the Anthroposophical Society, without any external funds. Most of the work is now complete, and the repairs that are still in progress should be finished by the summer of 2015. The orchestra pit, which has been newly put in as part of the stage renovation, has already proved its worth at the Swiss premiere of the opera “The Fall of the Antichrist” (based on Albert Steffen’s play), which was performed with fifty musicians on the 70th anniversary of its composer, Victor Ullmann, who was murdered in Auschwitz.

The fields of activity are growing worldwide

At the same time, the newly formed Goetheanum Leadership Group, which consists of the Executive Council and the section leaders, has made a particular effort to present the Goetheanum – more than before and with direct effect on the accounts and the byelaws (which were amended in 2014) – as an organ of the School of Spiritual Science. With Marianne Schubert as leader of the Visual Art Section and Stefan Hasler, who, from 2015, will succeed Margrethe Solstad as leader of the Section for Performing Arts, all sections of the School of Spiritual Science are active

again and ready to meet the numerous questions and requirements arising in the various fields of activity – education, medicine and agriculture – which are growing all over the world and have to survive on very modest funds (which means that there are staff shortages). For more details please see the section reports in this issue, starting from page 4.

Strengthening the arts

Now we need to strengthen the arts at the Goetheanum again! The next major challenge lies ahead: will the eurythmy ensemble (under the direction of Margrethe Solstad, who will concentrate on stage work) and the actors (directed by Christian Peter) manage to transform the Goetheanum into a place that can reach and inspire spiritually open people of our time with performance festivals that will stretch over several days? Following the successful production of Rudolf Steiner’s Mystery Dramas (Gioia Falk/Christian Peter), which were taken on tour frequently and will be shown for the last time as a whole on the new stage between Christmas and New Year (book tickets now to avoid disappointment), the next venture will be Johann Wolfgang Goethe’s drama of humanity, Faust Parts I and II, to be performed at Easter 2016. The 27 eurythmists and 20 actors needed for this performance have been engaged and will start rehearsing in January 2015.

Set designer Roy Spahn has started his work some time ago. Soon the sewing of the many hundred costumes will begin. All being well, there will be a preview of Faust Part I in the summer of 2015, followed in 2016 by a series of conferences and intensive weekends supporting the performances, each of which will last for around 20 hours.

For all these initiatives, growing activi-



ties and challenges within the Goetheanum as a School of Spiritual Science, and the Faust production in particular, considerable funds are needed.

Asking for help with balancing the accounts

If all members of the General Anthroposophical Society paid the fee of 125 Swiss Francs per year that was agreed upon in 1990, the Goetheanum’s budget would be balanced. Unfortunately, we only receive an average of 85 to 90 Swiss Francs per member and year and are, as a result, short by around two million Swiss Francs. The solidarity payments within the groups and national societies, which were proposed at the Christmas Conference, have not really materialized for some time now. This is why I write again as treasurer to the individual members of the Anthroposophical Society, asking those who are able to help make up the balance.

With warmest regards and best wishes for Advent and Christmas | *Justus Wittich on behalf of the Executive Council of the General Anthroposophical Society and the Goetheanum Leadership*

Accounts for your Christmas donations:

From Switzerland and non-Euro countries: Allgemeine Anthroposophische Gesellschaft, 4143 Dornach, Schweiz. Raiffeisenbank Dornach, 4143 Dornach, BIC: RAIFCH22, IBAN: CH36 8093 9000 0010 0607 1, Reference: Weihnachtsspende Goetheanum.

From Germany, with tax-effective donation receipt: Förderstiftung Anthro-osophie, 70188 Stuttgart, GLS-Gemeinschafts-bank, 44708 Bochum, Deutschland, BIC: GENO-DEM1GLS, IBAN: DE49 4306 0967 7001 0343 00, Reference: Weihnachtsspende Goetheanum.

From other Eurozone countries: Allgemeine Anthro-osophische Gesellschaft, 4143 Dornach, Schweiz

GLS-Gemeinschaftsbank, 44708 Bochum, Deutschland, BIC/Swift: GENODEM1GLS, IBAN: DE53 4306 0967 0000 9881 00, reference: Weihnachtsspende Goetheanum

■ SCHOOL OF SPIRITUAL SCIENCE

Section for Social Sciences

Community building and the shaping of society

Aside from the ongoing questions and issues, which are being dealt with in work groups and annual conferences on topics such as “Creation from Nothing”, “Aesthetics as a Gateway to Social Phenomena”, as well as the research into the relationship between Social Threefoldness and topics such as “basic income” and “common good economy”, the Section’s faculty has focused on one question in particular: what skills, training and support do we need in order to survive in today’s conditions in the social realm, but also in order to actively work on community-building and making a difference to society? For two years now we have organized further training sessions where questions regarding personal, communal and societal developments are asked, experienced and practised. This not only affects the people who take part in such events, but also the structure and activities of the Section itself. In future we want to support four areas in particular:

- Developing social and societal skills,
- Specialist training and exchange between professional groups,
- Preparation for the 100th anniversary of the social threefolding impulse in 2019,
- Forming alliances with organizations that carry similar social impulses.

The Section’s budget has been severely curtailed in the last four years. Most of the work is done on an honorary basis. But the Section will need additional funds in order to realize these four projects. | Paul Mackay, Leader of the Section for Social Sciences

For information or our newsletter contact: sozial.goetheanum.org

Information, Newsletter:
sozial.goetheanum.org



Section for the Literary Arts and Humanities

More humanity through literature

What can literature achieve today? We are overwhelmed by floods of data, by all kinds of expert knowledge, economic and political interests and religious claims of uniqueness. Entire continents are enmeshed in brutal wars. In view of this situation, it seems almost absurd to ask about literature and what its values are in this fragile world.

Yet literature, with its stories, opens up spaces that I, the reader, can enter and widen my horizon beyond the boundaries of what we refer to as ‘reality’. Literature helps us to find our identity; it inspires empathy and tolerance and allows me to read the world from different points of view. Reality becomes visible in all its diversity as it is being recreated. We can ponder on and question our own actions as we read about those of others. Literature therefore helps us to maintain, develop and enhance our humanity.

Self-defined space

The research project ‘More humanity through literature’ investigates what literature means for humankind at various levels:

At the level of spiritual science, Rudolf Steiner made a decisive statement in his Michael Letter of 25 October 1924, where he speaks of the Christ-Michael language that seeks to connect us in a new way with the cosmos. How can such a language be developed in practice? Can we find manifestations of it already in Western literature?

In the literary sciences the question of our humanization arises in connection with the content and form of literature and the way it is received by the reader. What is the encounter like in literature that I have with myself, with the other, with that which is foreign to me? What forms of society are created? What possibilities for action are being presented? The same kinds of questions can be asked with regard to forms of

presentation (narrative structures) and poetic procedures.

Modern authors cross boundaries of space and time with their characters; their narratives open up a multifaceted view of reality and create complexity through metaphors. All these elements educate us; they widen our horizon. They make us more human. This is why literature and reading have a particular role to play in today’s digitalized world. They make it possible for us to access a self-defined realm of inner imaginative creativity. Literature is therefore – like philosophy and history – a cognitive discipline in its own right, which, through imagination, allows reality and possibility to interact artistically, opening up new layers of reality to us.

Research that inspires practical application

Literature does not want to create an ideal world next to our existing one, but offers us the possibility to look into its abysses, in the sense of Nietzsche’s statement that “In our highest and most noble capacities we are all nature and we bear within us its uncanny dual character. Those of our abilities that are seen as terrible and inhuman may well be the fertile ground on which alone humanity, emotions and actions can grow.” The aim of the project is not only to pursue scientific research; it means to inspire practical application in conferences, publications and also in education. | Ariane Eichenberg, literary scholar, and Christiane Haid, Leader of the Literary Arts and Humanities Section.



*Section for Agriculture***Seeds are common property**

Seeds, which have for millennia belonged to all and were accessible to all, are threatened by privatization and monopolization. In the seed industry that has emerged over the last twenty years 10 companies control 70 per cent of the market. As a result, agrobiological diversity is lost and innovation in plant breeding severely restricted.

This development has given rise to a number of initiatives in support of a sustainable approach to seeds, with biodynamic breeding initiatives being among the most innovative: we now have dozens of types of biodynamically-bred grains and vegetables.

Putting slogans into action

What we need to do next is provide a safe legal and economic basis for organic agriculture. The multinational seed companies protect their products increasingly by acquiring patents. The civil society responds with slogans such as “No Patents on Life” or “Seeds are Common Property”. These slogans ring true, but how can we put them into action? Our project looks at ways of applying the open-source-principle to seeds, within the context of today’s societal and legal conditions, and tries to develop alternatives.

Two work groups are actively working on this topic in two parts. Project A (Section for Agriculture at the Goetheanum) investigates what impact the type of crop, intensity of breeding and social context have on the development of open-source concepts. Project B (Agrecol) looks at the extent to which the ‘copyleft’ principle in information technology can be transferred to seeds. Together, projects A and B aim at safeguarding and funding breeding based on the idea of common property.

Concerning its part of the project, the Section for Agriculture proposes that one needs to differentiate the question as to how seeds can be treated as a common good according to three parameters.

The first parameter refers to the type of plant: wheat, an autogamous plant, has an entirely different reproductive biology from corn, an allogamous crop. Secondly, the intensity of breeding: the kind of elite seeds we need for professional farming in Europe is different from the locally grown varieties from Africa that have evolved from simple selection. Thirdly, the social context: EU and Swiss legislations on seeds are totally different from those in the Philippines, for instance.

If we draw these three dimensions as an axis into a matrix, we can locate each specific situation and look for the corresponding implementation of the idea of “common good”. In this way, the whole project becomes practical and detached from declaratory law.

Principles proposed by Elinor Ostrom

The project looks for orientation in Elinor Ostrom’s book ‘Governing the Commons’, for which she received the Nobel Prize in economic sciences in 2009. In research that stretched over decades she found out which principles one needs to apply in order to make the autonomous use of common resources possible for years and centuries. She identified eight such principles. The project examines, for instance, how these principles can be applied to seeds. One bachelor thesis has already been written on this topic. | *Ueli Hurter, Leader of the Section for Agriculture, and Johannes Wirz, research assistant at the Science Section*

*Pedagogical Section***Transitions – spaces for developmental impulses**

Current developments being what they are mean that the Pedagogical Section is confronted with new challenges. In polar opposition to the growing individualization that we see right into childhood, we meet the phenomenon that new forms of working together allow us to achieve higher pedagogical aims. The Pedagogical Section and the international Kindergarten movement IASWECE have therefore joined forces and are offering a conference entitled “Transitions in Childhood”, which will take place at Easter 2015 at the Goetheanum.

Influences that affect the child’s biography

Educators, teachers, physicians and therapists will focus on key points in child development. When the young individuality, the ‘I’, connects with the physical development in the third, sixth, ninth and twelfth year of life, there are joyful new discoveries as well as existential and often dramatic breakthroughs.

From the child’s point of view, the relationship with the world, the teacher and with him- or herself changes. Via the growing child’s etheric-temporal organism, the quality and intensity of experience have a profound influence on his or her further biography. From the point of view of the educator or teacher these impacts of the ‘I’ are challenges as well as chances for meeting and being awake to the individuality that is at work in the child and for supporting its development.

The conference “Transitions”, which will take place at the Goetheanum from 30 March to 3 April 2015, wants to be a forum where the conditions for such “moments of birth” can be explored and where ways of dealing with them in practice, and through working together, can be shown. | *Florian Osswald and Claus-Peter Röh, Leaders of the Pedagogical Section*



SCHOOL OF SPIRITUAL SCIENCE

Science Section

Looking for alumni

Many students and researchers have worked at the Science Section of the Goetheanum which is housed in the “Glashaus”. Following a study week, former students and friends of the Section felt the need to extend their network.

At the end of July, around twenty former students and friends of the Science Section’s Study Year met for a week in the Bernese Oberland in order to conduct the kind of nature observation inspired by the Glashaus impulse. Mürren, a place situated at 1650 metres, is perfect for admiring plant diversity. Periods of rainy weather meant there was time and space for reflection and theory. Eurythmy and singing provided a framework for our days; cooking and cleaning together strengthened the community and helped us to save money.

Enhancing one’s perception

Having arrived back in the ‘lowlands’, I came across Wolfgang Held’s article “Die großen Augen” [Big Eyes] in the weekly journal *Das Goetheanum* (29-30/2014), where he writes that, according to Novalis, the art of the painter lies in “seeing in a regular and beautiful way” based on “creative and formative activity”. What Wolfgang Held refers to as a “key from Romanticism”, could serve as the motto for our gathering. And, as one participant remarked in looking back: it enhances my perception when, in looking at something together, I can enter into the joyous activity of the other.

On behalf of the whole group, I would like to thank Jochen Bockemühl and Georg Maier for teaching us decades ago in the Glashaus how to perceive the world artistically.

The week was so successful that we hope it will be continued in 2016. We need contact addresses for more former Glashaus students. Please get in touch, if you are one of them or if you know someone who is. | *Elisabeth Hardorp, Falkensee (DE)*

Kontakt: elisabeth@hardorp.eu
(please send name, address, relationship with the Section and email address)

Natural Science Section

Goethean science in relation to nature, conventional science and anthroposophy

The “Glashaus” celebrates its one hundredth birthday this year. Since the foundation of the Natural Science Section it has been the home of the Research Institute. This anniversary offered the opportunity for a workshop on the future of Goethean Science, entitled “Evolving Science 2014”. The Section’s research portfolio includes a number of individual projects, some of which will be presented here.

As part of our project on the freedom of will (Anthroposophy Worldwide 12/2013), the neurophysiological experiments of Benjamin Libet and others will be repeated and modified. We intend to carry out tests that examine the extent to which these experiments really exclude the possibility of free will – as suggested by the prevailing neuroscientific interpretation.

We have been able to place this research on a broader basis: we have found a group of interested scientists who accompany the project critically. The experiments as such have also started and the first promising results and measurements of “readiness potentials” (which is what this is all about) are available. We developed a special clock that measures the exact temporal relationship between the readiness potentials and inner observation. We are at the moment working out with various study participants how the subjects’ self-observation relates to the external measurements. This project is a collaboration with the Medical Section.

Optics: Newton and theory of knowledge

Matthias Rang has finished his dissertation in physics, which is based on Goethe’s discovery of the two polar spectra at the slit (with green) and at the stake (with magenta) and shows the corresponding polarity for all relationships of colour, lighting and projection relevant to this area. It has been established that each of the experiments Newton carried out can be inverted and that this symmetry of light and dark occurs in many areas of optics.

The project provided the opportunity for fruitful cooperation with Professor Johannes Grebe-Ellis of Wuppertal University (DE). We hope that next year we will take our work on optics a step further with a project on the understanding of quantum physics from the point of view

of Rudolf Steiner’s theory of knowledge.

Treating bees with Echinacea and Mistletoe

In biology, Johannes Wirz has continued his work on bee health: we are trying to demonstrate that, by treating bee colonies with extracts of Echinacea and Mistletoe, the bee organism can be strengthened and helped to better cope with the many dangers it is exposed to. The results are positive even though they have so far not been statistically significant – a challenge, which may, after due consideration, result in a follow-up project.

Evolution: towards autonomy

Last but not least we would like to call attention to a success which, while it is not due to the work in Dornach, should nonetheless be mentioned here: Bernd Rosslenbroich has been able to publish his post-doctoral dissertation on evolution, in English, with the renowned scientific publisher Springer. Playing on the title of Darwin’s main work, the book is entitled “On the Origin of Autonomy”. | Johannes Kühl, Leader of the Natural Science Section

Single-Photon-Experiment: Professor Jan-Peter Meyn bei der Physikertagung der Sektion 2014



Section for Mathematics and Astronomy

The consciousness soul impulse of projective geometry in the 21st century

In the early twentieth century Rudolf Steiner repeatedly mentioned projective geometry to scientists, mathematicians, teachers and artists. He pointed out that projective geometry could help to acquire forms of thinking which are fundamental for understanding life.



Part of the scientific community: group photo with Section Leader Oliver Conradt (back row, seventh from left)

Projective geometry is a child born in modern times and it rests on two pillars. The first is that infinitely distant points, straight lines and planes in space are actively included as equivalent with the 'usual' geometrical elements. Secondly, the universal principle of duality applies, which was discovered in the early nineteenth century.

These two pillars of projective geometry, which have become accessible at the dawn of the age of the consciousness soul, led to the thorough renewal of Euclidean geometry, which goes back to pre-Christian times. People realized that Euclidean geometry constitutes merely an important specialization within the metric geometries and that there are other non-Euclidian geometries.

Analytic and algebraic assessment

A number of twentieth-century scientists and artists took up Rudolf Steiner's indications, which meant that synthetic projective geometry could be developed further by some anthroposophists – among whom George Adams Kaufmann and Louis Locher-Ernst are best known – and described in various books for research and teaching purposes.

With the beginning of the 21st century the need grew to assess projective geometry not just synthetically but also in analytic and algebraic terms. The relevant research was carried out by Peter Gschwind and Hanns-Jörg Stoß among others. In recent years the work group 'Mathematics and Spiritual Science', which is part of the Section for Mathematics and Astronomy, has worked intensively on this task.

At the tenth "International Conference on Clifford Algebras and their Applications in Mathematical Physics", which was held at the University of Tartu (Estonia) from 4 to 9 August 2014, two members of the work group 'Mathematics and Spiritual Science' – Charles Gunn from Berlin (DE) and Oliver Conradt from Dornach (CH) – each presented their research findings in plenary lectures. Both contributions will be included in the conference proceedings.

With their research, Charles Gunn and Oliver Conradt contribute to ensuring that the consciousness soul impulse of projective geometry can gain ground not only in synthetic geometry (imaginative character), but also in analytic geometry and algebra (inspirative character). | *Oliver Conradt, Leader of the Section for Mathematics and Astronomy.*

Medical Section

Where research and training meet

What does further training need to be like if one wants to make sure that it can be adapted to the conditions and possibilities of a given country? What can be done so that Anthroposophic Medicine and its therapies will be available wherever people ask for it? The International Postgraduate Medical Training (IPMT) of the Medical Section has been devoted to these questions since 2002.

Qualified physicians or therapists who take part in the annual five-week training blocks, attend the regular basic studies in the small groups which are offered locally and work under a specialist mentor for a minimum period of two years can acquire certificates as anthroposophic physicians or therapists.

Training particular faculties

It is a special characteristic of this study course that it does not primarily focus on conveying knowledge, but on training certain faculties. It needs training opportunities that will give participants qualifications within their country so that they can practise their profession based on the anthroposophical knowledge of the world and of the human being and on the related ethical foundations.

There have so far been IPMT courses in 23 countries on all five continents. At the moment more than 1200 people are involved in the IPMT weeks every year. Seventy anthroposophic physicians have qualified to date within the IPMT and have received their international certification; so have more than sixty therapists and nurses. Eighteen further training weeks are scheduled to take place in 2015. Mexico and Columbia will join as the 24th and 25th IPMT countries. (For more information visit ipmt.medsektion-goetheanum.org.)

Such a global project would be unthinkable without lecturers who work without pay, without the local organizers most of whom also work on an honorary basis, and without those who donate funds because they find this work meaningful. | *Michaela Glöckler, Leader of the Medical Section, and Stefan Langhammer, in charge of training and of the accounts of the Medical Section*

SCHOOL OF SPIRITUAL SCIENCE

Section for Performing Arts

Rudolf Steiner and music

In his publication “Rudolf Steiner und die Musik”, Michael Kurtz, who has worked on this book since 2005, attempts to present this comprehensive field, divided into fourteen aspects and with a wealth of previously unknown material. The work is due to be published in January 2015 by the Goetheanum Verlag.

The book starts by exploring Rudolf Steiner’s personal relationship with music, from his experiences during childhood up until his meetings with Anton Bruckner in Vienna (AT) and Richard Strauss in Weimar (DE), including his in-depth study of Richard Wagner. This is followed by Rudolf Steiner’s – mostly fragmentary – statements regarding music in which his differentiated and comprehensive concept of music comes to expression.

From his time in Berlin up to the late years in Dornach these statements – seen in the context of the spiritual awakening of early modernism – include not only cosmological and anthropological descriptions and indications, but also inspiring spiritual-scientific information regarding singing, instrument-making and composition. All these indications have process-character and are future-oriented. Due to Steiner’s premature death this impulse has remained fragmentary, but it holds valuable seeds which can be made fertile for the future.

Personal experience

The book’s extensive appendix contains documents that chart the development of Rudolf Steiner’s musical impulse from after his death up to 1948, as well as texts written especially for this publication. Composers and musicians trace some of these impulses and their path into the present time or describe their personal experiences, showing that Rudolf Steiner’s musical impulses live on and are actively applied. | Michael Kurtz, head of music at the Section for Performing Arts



Michael Kurtz: Rudolf Steiner und die Musik. Biographisches – Geisteswissenschaftliche Forschung – Zukunftsimpulse, Verlag am Goetheanum, approx. 600 pages with numerous illustrations. Expected date of publication: January 2015.

Youth Section

Seeking for what is human, seeking for the spirit

Being young means one has only been in the world for a short period of time. The decision to enter the reality of this earth, its beauty and light as well as its shadows and darkness, has only just been made. This earth with these people and these circumstances – they are the backdrop before which the unique and often ineffable intentions seek to transform the world as it presents itself.



Giving space to young people: the Youthsection

What does ‘striving for spirit’ mean in these early stages of living one’s own life that only just begins to assume its unique character? Taking an interest in life and connecting with the world can be expression of a search for what is human, a search that recognizes the spirituality within human beings. Or: do we not in seeking for what is human in the world seek for the spirit, for the spirituality that wants to be discovered in the world? With prescience and expectation we turn to each other – we seek our own reality in the reality of our solidarity.

Space for life’s journey

It is a wonderful task: that the spiritual within us learns to see the spiritual in the world and that out of this insight, we try to make life more dignified, more ethically sustainable. Space is needed for the young people to search for their own destiny and path, for encounters that arise from this search, for the movements connected with their lives. This space is continuously forming. It is a space where hope, expectation and actions resonate.

Anthroposophy as the science of the human being is existentially connected with this search (Rudolf Steiner: Youth

and the Etheric Heart, CW 217a.) It becomes tangible again and again in the Youth Section: in the annual conferences, in the joint study of the Michael Letters, in the open evenings, in the Section’s ‘moving’ house, in conversations, meetings and seminars, in projects and ventures worldwide.

Intensely in the present

The space for this search cannot be found by withdrawing from life; it is not like taking a break: the search for the spirit is born, out of and in life itself, in the stream of time. It is intensely in the present. There it can speak out of young people; there it has something to say to young people.

Out of being in the present – often in the encounter with others – strength can arise to create a space where one’s own potential for transformation can be experienced like a seed, in connection with what lives in the world and what the world needs. Spirituality can be sensed and felt before it wants to be known. A wide horizon may open up. Then the Youth Section is there for the young people’s striving for the spirit. | Constanza Kaliks, Leader of the Youth Section

Visual Art Section

Art in Progress

Often people express their regret that there are no active art students any more since the art schools moved out. They feel that a place has less life if the actual process of producing art cannot be experienced.

The Visual Art Section therefore invites artists of various backgrounds to come to the Goetheanum in the summer of 2015 and to transform this inspiring place in an artistic process. Sharing experiences, discussing art and reflecting on one's own work – these activities will help enhance the profile of artistic work and the way it is perceived.

Forum for questions

The two art weeks in the summer will take place from 13 to 31 July: painters, draughtsmen and-women, sculptors, land artists, performance -, installation -, video and other artists will open their "summer studio" in and around the Goetheanum grounds and will invite anyone interested, also young people, to join them in work and conversation.

The creative work will be accompanied by sessions where we look at art work together, develop perceptiveness and contribute to the art impulse. In this way the direct exchange between people will be expanded into a forum where we can look into the questions individual people bring with them as well as general questions of our time. The Visual Art Section is looking forward to your active participation. | *Marianne Schubert, Leader of the Visual Art Section*

Performance: Ascension Conference 2014



■ ANTHROPOSOPHY WORLDWIDE

Germany: "Ederhöhe" - a centre for the elderly

White angels

On 26 August the anthroposophically oriented mobile nursing service in Bad Berleburg-Beddelhausen, a small German town near Kassel, received its third "star". These stars are quality certificates awarded by the aid organization Nikodemuswerk under the motto "Heavenly and Earthly Stars".

The Ederhöhe, a centre for elderly people, is situated in a beautiful and (mostly) salubrious region on the edge of the Rothaar Mountains and consists of a nursing service, a care service for elderly people, a nursing home and sheltered housing. Marie-Luise Reimann, who is still its director, founded the nursing service in 1995. Her concept is based on the anthroposophical knowledge of the human being and this concept is applied here in practice for elderly people in need of care. In her presentation Marie-Luise Reimann described how the centre first began and how it evolved over time, mentioning also the ongoing difficulties with legal requirements and with the health system, where one struggles to keep one's identity.

Combining ideals with earthly goals

Today, 22 care workers look after the 95 elderly people some of whom live close by and others further away. The mayors of Bad Berleburg and of the parish of Beddelhausen expressed their heartfelt thanks and high esteem for this nursing service. For the residents who rent the flats this service means that expert help is always available whatever their needs or health problems. But "our white angels", as one resident gratefully referred to them, also often take on tasks that go beyond their professional duties, such as taking part in and helping to organize annual festivals.

As part of the award ceremony, several care workers spoke of their tasks, which include working on a vision statement, on structures, processes, results, hygiene requirements, training in nursing and geriatric nursing, caring for dementia patients, as well as cultural aspects. Referring to the motto "Heavenly and Earthly Stars", one contribution was dedicated to the fact that our consciousness is the place where the impulses of the "heavenly stars", our ideas and ideals, can merge with our earthly goals. | *Marieleuse Dusch, Bad Berleburg (DE)*

www.ederhoehe.de

A subscription for present?

DAS GOETHEANUM
WOCHENSCHRIFT FÜR ANTHROPOSOPHIE

Yes please send

■ Mrs ■ Mr

Name

Address

a One-Year-Subscription

CHF 130 (€ 108¹) · Schweiz CHF 160²



The recipient will receive from us his first issue of its subscription, sent with letter, certificate and your name.

Your address (invoice address):

■ Mrs ■ Mr

Name

Address

E-Mail

signature

¹ curr.exchange rate ² incl. Schweizer Mitteilungen

Address:

Das Goetheanum – Wochenschrift, Postfach,
4143 Dornach · Schweiz | Tel + 41 61 706 44 67

Order online:

www.dasgoetheanum.ch

■ ANTHROPOSOPHY WORLDWIDE

*Switzerland: Independent Pedagogical Work Group***Thinking ahead**

For 40 years the Swiss independent pedagogical work group Freier Pädagogischer Arbeitskreis (FPA) has been offering anthroposophically-based training courses for parents and teachers. The organization is closely connected with another association that pursues similar goals: the Freie Pädagogische Vereinigung. Today the FPA is an independent centre of competence for diverse innovative educational approaches.



Making the woods resound: practising nature art

While the question may not be spoken out in so many words, it does live the more profoundly in an increasing number of people today: Can I be who I am even though I see many things differently from other people? The FPA wants to lead people back to their sources and help them find trust in their own strengths. Only what lives in us as the result of personal experience counts and comes into effect in our daily work. What is needed today are people who think ahead rather than people who reflect on the past; people who anticipate the future by trusting in themselves.

From Pestalozzi to Rudolf Steiner

Switzerland, the country of Pestalozzi, offers conditions that are promising in this respect. The “father of the poor”, “educator of humanity” and advocate of a “humane school” which takes its lead from the child paved the way for Waldorf Education in Switzerland – even if the realization of this educational system has met with so much resistance that one is reminded of the story of William Tell.

Speaking on his 72nd birthday in 1818, the educational reformer Johann Heinrich Pestalozzi said that, “The art of education must in all its parts be raised to the level of a science that originates in the most profound

knowledge of human nature, on which it must be built.” This view seems to be echoed in Rudolf Steiner’s essay of 1907, *The Education of the Child in the Light of Spiritual Science*: “The child’s nature needs to be described in simple words; we can read from the developing human being what we need to know in order to educate children.” Or in his address to the founding teachers of the first Waldorf School in 1919: “How we teach and educate must be taken solely from the knowledge of the developing human being and his or her individual disposition. [...] We will not ask: what do people need to know and what do they need to be able to do for the existing social order, but what disposition is inherent in a person and what can be developed in him or her?”

In 1924 the theologian Friederich Eymann (1887–1954) – who had a lifelong interest in pedagogical questions – heard three lectures by Rudolf Steiner in Bern on “Anthroposophical Education and its Preconditions” (in GA 309). Eymann felt that Rudolf Steiner had taken hold of Pestalozzi’s legacy, developed it further and put it into practice. Eymann’s affirmation of anthroposophical education soon made the representatives of mainstream education prick up their ears and he found himself increasingly exposed to attacks. This did not stop him from doing

what he thought right. The fact that Rudolf Steiner had emphasized in Bern that his pedagogical approach could, in essence, be applied in state schools, stayed with Eymann, the more so since Rudolf Steiner thought that conditions in Switzerland were particularly well suited to this. When Eymann co-edited a collection of essays on “Anthroposophical education and the state school” he soon found himself the victim of a veritable witch-hunt. But by that time he had gathered a group of teachers around him who shared his enthusiasm. Having visited the lessons of one of these teachers an inspector wrote that “The anthroposophical teachers take their task very seriously and do their utmost to really serve the children and their parents. At a time when less importance and value is attached to individuals, they ask for the kind of education inspired by Pestalozzi [...]”. Eymann was nonetheless deposed from his position as a lecturer in teacher training in 1936.

His dismissal provoked an outcry and in 1941 some of his most loyal students founded the independent pedagogical association FPV (Freie Pädagogische Vereinigung). Over the years this association attracted a growing number of teachers. Today it has 600 members, most of whom work in state schools. By now the association is accepted by the educational authorities, parents and colleagues and its influence on the developments in state schools in western Switzerland is not to be underestimated. The curriculum in the Canton of Bern, for instance, recommends block-teaching in the style of main lesson periods.

Courses, observation and publications

Inspired by the reform efforts in the 1970s that aimed merely at changing the outer structures in schools, an initially quite small group of teachers in the Canton of Zurich looked for new values and approaches in their work with children. Greatly concerned that schools might be usurped by economic interests they founded the Independent Pedagogical Work Group (FPA) in 1974. They were convinced that the child had to be the centre of all educational endeavours. The excessive and premature intellectualization of teaching was, as they thought, detrimental to the development and health of children and they were convinced that arts and crafts needed to play a more prominent part in the curriculum.

In further-training courses the FPA wants

to convey its knowledge to interested teachers and offers 25 to 30 day seminars per year on a wide range of topics (mostly in Zurich), as well as evening and weekend courses and conferences. For many years the FPA offered a one-year introductory course into Rudolf Steiner's education. These courses consisted in 30 afternoons spread over the year and were attended, over a period of twelve years, by between 25 to 70 participants per year. The courses were followed by one-year "deepening courses", in which 15 to 25 people participated each time. Interested colleagues who attended the courses can make use of the FPA's advisory service: experienced teachers will sit in on their lessons and discuss their observations with them afterwards.

In view of the wide-spread helplessness in the care for younger children the FPA has, in cooperation with the Institute for Education and Media Ecology (IPSUM) in Stuttgart (DE), founded a further training course in 2003. This course is entitled "Education in Early Childhood" and is spread over eighteen weekends per year.

The association also publishes its own books with inspirations and ideas for everyday teaching.

Schools as places of strength

The FPA wants schools to be places of strength, but they should also offer children a home; because in many homes – as in society as such – it has become cold. And who, if not schools, should close this gap? Day schools seem to be the answer for the future. Comprehensive schools with mixed age groups also have an advantage: they are like an extended family, where children find security, warmth and affection. This would provide the most elementary preconditions for learning.

The school of the future is built on relationships – in all areas. For this a wholly new culture needs to be developed: the art of the encounter. This is what the FPA strives for. | *Daniel Wirz, Zug (CH)*

The above article is an extract from the festschrift "40 Years FPA".

Contacts:

Freier Pädagogischer Arbeitskreis, Postfach 801, 6301 Zug, Switzerland, phone +41 041 710 09 49, info@arbeitskreis.ch, www.arbeitskreis.ch

Freie Pädagogische Vereinigung, Ruth Bigler, Simonstraße 17, 3012 Bern, Schweiz, Tel. +41 031 301 22 48, ruthbigler@bluewin.ch, www.fpv.ch

Independent Pedagogical Work Group

Advocating child-oriented schools

Sebastian Jüngel: What has the Independent Pedagogical Work Group achieved so far?

Daniel Wirz: A number of things! Many schools no longer have grades in the lower classes. Co-educational handwork lessons have become the norm. Early foreign language teaching is now also part of the curriculum in many schools. We have, however, not made as much progress when it comes to a greater appreciation of artistic subjects. While many agree that this is necessary, not much has been done actively in that respect. Teaching blocks (known as 'project blocks') are now permitted and even recommended in parts of Switzerland.

Integration of children with special needs is also being promoted. And the trend towards self-management has started some years ago.

The importance of the individuality

Jüngel: What aspects of your work have changed?

Wirz: The methodology – as it is called today – is clearly resource-oriented now. We want to lead people to their sources and support them in trusting in their own potential. We are called upon and challenged today as individuals. It is less important what we have learned outwardly but what lives in us as the result of our own experiences. Only that will have an effect. This means that teachers and parents need to radically change their ways of thinking. They are at first reluctant to do this but, in the end, they are grateful when they realize that they really make a difference.

Jüngel: What do the participants of the last 40 years have in common?

Wirz: There is not anything particular that I would have noticed. A phenomenon we often observe in our circles is that the majority of course participants are women. Men are thin on the ground. What keeps men from at-

tending such further training courses? Men tend to stay with what they know and what they have learned. They are not so open to change – yet change is part of life. Women are different in that respect. They seem to be generally closer to the pulse of life and to the changes life brings.



Jüngel: What are your priorities today?

Wirz: We had a major event recently that we entitled "I want to be what I say!" Authenticity is what children demand of us ever more adamantly. We want to awaken enthusiasm for this in people who hold responsible positions.

The courage to change

Jüngel: Is it not detrimental to Steiner Schools if Waldorf education enters the state schools?

Wirz: The changes in the state school system I mentioned earlier, which are taken from the Waldorf system, make those schools more attractive to some parents. But that alone does not make them a threat to Waldorf Schools. Waldorf schools have certainly not become superfluous; neither have other alternative educational approaches. But they have to position themselves more favourably in today's rapidly changing educational landscape: if they want to honour their inherent impulse of renewal, they must be awake and have the courage to change. We don't need experiments, we need research. And that means that established habits need to be called into question.

Jüngel: After forty years of service you will soon retire from the FPA. What will happen in the future?

Wirz: Christian Wirz – who is not a relative, by the way – will gradually take over from me. He has been with us for a few years and we have worked together very well. This knowledge will allow me to step down with confidence when the time comes. ■

■ GOETHEANUM

*Open group work on the location of the Representative of Humanity***The Second Goetheanum**

While we have plenty of information on the essence of the First Goetheanum – not least from Rudolf Steiner himself – we know little about the second building. The following is a summary of reflections on the model which were part of the open work group on the question as to where the Representative of Humanity should stand. The group met on 20 September 2014.



There is a fundamental difference between the First and the Second Goetheanum. The first building was composed – in the classical way – of individual ‘ancient’ components: columns with pedestals and capitals, architraves, enveloping walls between the pillars and cupolas. Rudolf Steiner enlivened the basic forms we know from the history of architecture with the impulse he had found in Goethe’s work: the building substance appears permeated with life everywhere, “as the earth is with the plant world.”¹ Out of this enlivened substance sprout plastic forms, like plants in the spring, and they unfold in metamorphic stages. Then there are the two intersecting cupolas: the one is reflected, and knows itself, in the other; a process of spiritualization – the ‘I’ meets itself.

Inner and outer forces

It is entirely different with the second building, which has no building components that were first planned and then assembled. We need to think the second Goetheanum building as evolving in space, a special volume that allows its shape to evolve as a result of active inner and outer forces. The outer form seems like a membrane between inside and outside which appears where the forces balance each other.²

It makes us think of the sound “H” in its eurythmic gesture: as the archetypal breath which, having been exhaled, fills the space and produces speech, with all the other consonants reshaping and modifying this breath in various ways. We can imagine the being of the Goetheanum speaking itself – where the two cupolas intersected in the first building, forming a spherical lune at the centre of which

stood the lectern and where, today, we have the proscenium arch. Emerging from a mysteriously concealed centre – represented by the cube of the stage area – the creative impulse enters the open space and extends westwards. Some forces also stream to the sides: they do not go out into the distance but linger there and consolidate in their meeting with the outside forces, forming the lateral spaces. They stand guard, protecting the proscenium arch as the site of transformation and the action that unfolds there.

Like a bird’s protective wings

This action creates the main stream that flows westward and affects the inner mood of the auditorium which keeps the side walls close to itself, permitting the external space to draw close under the far-protruding roof, as if it had come to listen. The stream thrusts the part of the building which holds the Red Window further to the west, almost everting it, while the stream pours itself into the moving forms of the edges and troughs: an intense encounter of inner and outer forces. The Red Window explains what is happening inside, similar to the rose windows of the medieval cathedrals.

The westbound stream also rises up in the auditorium and, in meeting the forces of the heights, it creates the internal shapes of the roof. There, on the top, we have a roof that rests firmly on the sides, thrusting itself slightly upwards to the west like the protecting wings of an enormous bird. A second form, which seems to have lifted up those wings, moves westward underneath them and descends slightly before it drops down sharply. A large, warm volume is created which is

closed in since the roof membrane has no opening. Below this form, and encircling it on the sides, a third roof thrusts itself westwards. It appears light and gentle at the sides and raised at the centre, due to the wide indentation that runs along the entire top of the West façade, giving prominence to the wall with the Red Window. A third westward-flowing stream descends, thrusting the portal on the first floor out even further, and actively involves itself in the staircases and main entrance doors, without reaching the outside.

Speech and theatre as archetypal events

One needs only to begin to observe the forms of the second building in order to realize that they have emerged out of spatial gestures that are filled with content. The basic gesture: the stream that flows straight out, manifesting as speech; the rising stream that lingers at a certain height as if it looked down on the speaking stream below, grasping its content as thought; the descending stream that enters life; and finally the supportive forces on the sides. These three streams correspond to the Ephesian doctrine of the Logos.³

We find these streams again in the building: in the porch with the Red Window, in the voluminous central roof and in the porch with the portal and the stairs leading down to the ground floor. In the conception of the Second Goetheanum they encompass the archetypal events of speech and theatre as initiation, as presented in the Mystery Dramas. In these plays, the proscenium arch represents the threshold of the spiritual world, the stage the spiritual world: up high the understanding of what has been experienced as an extension of wisdom; in the depth, the person who has experienced and gained understanding is transformed and enabled to do fruitful deeds for the world (School of Spiritual Science – middle floor) and to have meaningful social encounters (ground floor). | *Peter Ferger, Dachsberg (DE)*

¹ Rudolf Steiner: *Architecture as a Synthesis of the Arts* (GA 286), London 1999, Lecture of 17 June 1914.

² Cf. Alexander Schaumann in the journal ‘Goetheanum’, issue 43/1992.

³ Rudolf Steiner: *Mystery Knowledge and Mystery Centres* (GA 232), London 1997, revised translation by P. Wehrle, lecture of 2 December 1923.

Next meeting: 13 December, 10:30 a.m. – 5 p.m. The meeting will focus on the stage in the First and Second Goetheanum. With keynote presentations by Rudolf Feuerstack, Werner Barfod and Dino Wendtland.

■ FORUM

To the contribution on 'Sergei O. Prokofieff's Life Work' in *Anthroposophy Worldwide* 9/2014

This brief note is a comment on the excellent memorial lecture for Sergei Prokofieff by Peter Selg published in the AWE2014-09. While I hold both men in the highest esteem, I must take exception to one thought in Mr. Selg's address. Specifically, Mr. Selg made clear that both men believed the Culmination at the end of the 20th Century to have failed. I expressed the opposite view in "Remarks on the Culmination at the End of the Twentieth Century." (Jupiter December 2011, the journal of the Mathematics and Astronomy Section)

The culmination is not just external

The core of my view stems from two curious statements of Rudolf Steiner, found in his 1924 *Karmic Relationships*. (A) The Anthroposophical work must thrive until the end of the 20th Century (July 20, 1924, GA 240), and, (B) the Movement would reach its greatest outer expansion at the end of the 20th Century (August 8, 1924, GA 237).

These statements seem incompatible with what I had long imagined the Culmination to be: a great series of events where leading Platonists and the great Aristotelians, including Rudolf Steiner himself, would work together in the public eye at the end of the Century. Given that Rudolf Steiner - working without the great Platonists - completed his earthly work in 1925 and the Movement continued to grow throughout the 20th Century, it seemed odd that the Culmination would not lead to continued and rapid expansion. So why would Rudolf Steiner state the opposite?

From this thought, I recognized that I had imagined the Culmination in a too outward manner. Another passage from *Karmic Relationships* then came to mind: the key issue for an Anthroposophist was to be a person who took initiatives. "Be a man of initiative," Steiner says, "and beware lest through hindrances ... you do not find the center of your being, where is the source of your initiatives. ... [I]n your life all joy and sorrow, all happiness and pain will depend on the finding or not finding of your own individual initiative.' This should

stand written as though in golden letters, constantly before the soul of the anthroposophist. Initiative lies in his karma, and much of what meets him in this life will depend on the extent to which he can become willingly, actively conscious of it" (August 4, 1924, GA 237).

Ongoing initiatives

An attempt to mentally sum the initiatives of Anthroposophists during the 20th Century reveals an astonishing activity indeed. By century's end, there were over 1000 Waldorf Schools and in almost every country on the Earth. View, too, the expansive development of the medical impulse, the agriculture impulse, and the arts and eurythmy impulses! Further, the books of Rudolf Steiner have been published in many languages and are read around the globe. The Mystery Dramas have been performed continually for the whole century. Study groups around the world have met and studied Steiner for the whole period, too. Anthroposophical Society membership grew throughout the 20th Century.

A community of souls has, thus, achieved the capacity to take individual free initiative. It would also appear that the activity of the Movement reached a kind of outer maximum expansion at the end of the Century, with the understanding that the movement is "a spiritual stream guided and led from the supersensible worlds by spiritual Powers and spiritual Forces that are reflected in the physical worlds." (*Karmic Relationships*, April 16, 1924, GA 240). This community will slowly pass into the spiritual world with the fruit of this activity, which will undergo metamorphosis between death and rebirth and return to work further for earth evolution. Thus, I came to think of a successful Culmination of individual initiatives.

An excuse to use any means?

Peter Selg's reference supporting the negative conclusion points to an article by Sergei Prokofieff from 1999. ("The End of the Century and the Tasks of the Anthroposophical Society") There one finds that Sergei Prokofieff did not apprehend the significance of the curious statement that the Movement would reach an outward maximum at the end of the Century. He proposes that people have seized this statement as an excuse to use any means—including possibly foolish ones—to expand

the Movement at the end of the Century. Not explored is the light this curious statement sheds on the way the Culmination might manifest. Further, instead of counting the vast extent of individual initiatives taken by Anthroposophists through the course of the Century as a way of determining if a Culmination occurred, he tries, rather, to weigh the extent to which members have taken the Foundation Stone into their hearts, and concludes this has been inadequate. To which this observer must state: how can anyone claim to know what was in the hearts of the members throughout the 20th Century? One can, however, make an attempt to enumerate their initiatives, which have been vast, indeed staggering.

My Jupiter article makes clear that my conclusion regarding a successful Culmination is a working hypothesis and no claim of certainty is made. To date, I have not rejected the hypothesis.. | *Stephen E. Usher, Austin, Texas (US)*

Clarification on the article "Encouraging Eurythmy" in *Anthroposophy Worldwide* 11/2014

A number of inquiries have been received by the association "Tanz dein Leben" (dance your life), which legally represents "What Moves You". We therefore publish the following information in order to clarify the situation: "What moves you" was initially conceived in 2009 by André Macco. In December of that year various artists joined the initiative at his invitation and later became its artistic directors. In 2011 the association "Tanz dein Leben" was established with Sonnhild Gädeke-Mothes and Aurel Mothes as co-founders.

The initiative "What moves you" continues to exist. The formal decision on whether the project will run for a third time is due in December 2014. The association "Tanz dein Leben" has supported eurythmy by granting monthly bursaries to one eurythmy student at the Witten-Annen training institute (DE) in 2012 and 2013. While it is not one of the specified goals of this association to promote eurythmy, fifteen alumni from the "What Moves You" projects in 2012 and 2014 have started to study eurythmy. | *Sebastian Jüngel*

■ ANTHROPOSOPHICAL SOCIETY

2 April 1925 to 6 October
2014

Frans Carlgren

Two places – as different as they could be: a lonely little house in the woods in the summer, with gorgeous views across some of the islands in the north of Sweden. A city apartment in the winter, surrounded by traffic, right in the heart of Stockholm's press centre. Frans Carlgren and his wife Birgitta inhabited both those worlds: the woods and the city, nature and culture having been an integral part of his life since early childhood.

The enthusiasm of the pioneer

Frans Carlgren descended from an important family in Sweden's forestry and large-scale industry and his path in life seemed set from the beginning, but as he was the youngest of a number of siblings he was allowed to choose his own career. This also applied to the religious family traditions that his mother cultivated devotedly. To him, the spiritual substance of the church seemed rather thin, even though he loved the music and was impressed with the social commitment. He had a German nanny whose task it was to make sure that he was brought up bilingually. As a result Frans Carlgren would later write some of his books in German.

It was during his university years (he studied history, psychology, literature) that he began to see his own path in life. It was also at that time that he found his way to anthroposophy. The years that followed were probably the most intense of his life: he married Birgitta, who would devote her professional life wholly to Waldorf Education. The couple had three children. Frans Carlgren began to teach at the first and biggest Waldorf School in Sweden. After some initial setbacks he found his place as teacher of history and social studies in the upper school. When



he inherited money he bought a biodynamic farm. He wrote his first articles and books. Husband, father, teacher, farmer and author – Frans Carlgren played all these parts with the enthusiasm of the pioneer.

Crucial impulses

Then a blow of fate: the farm was dispossessed. The Swedish army needed the land for firing practice. The compensation he was paid he gave as a gift to a foundation and out of that foundation grew, among other things, the Rudolf Steiner teacher training in Järna. Until its closure around forty years later, hundreds of Waldorf teachers and eurythmists trained there. One can say that the entire anthroposophical movement in Sweden owed the Carlgrens some of its most crucial impulses. The gratitude for this is still noticeable today: a new Waldorf grammar school in Stockholm was proudly named "Carlgrenska gymnasiet".

Among Frans Carlgren's books is one, "Education Towards Freedom", which has become a classic of Waldorf Education. Ever more new editions are being published and it must be one of the most-translated anthroposophical books. Frans Carlgren continued to work on a book about the dark sides of materialism. The manuscript grew longer and longer but it remained unfinished in the end. We can only hope that it will reach its readership, even as a fragment. | *Jürgen Vater, Järna (SE)*

6 March 1929 to 23 October
2014

Jürgen Schriefer

A few weeks ago Jürgen Schriefer crossed the threshold to the spiritual world. He was, for many years, leader of the "Schule der Stimmenthüllung" (School of Uncovering the Voice) which he – after it had been passed on to him in 1972 by Valborg Werbeck-Swärdström – had built up untiringly, travelling widely to promote it. In connection with this impulse to understand singing on the basis of anthroposophical insights, two motifs ran through his life ever since he began his studies of church music and composition in Berlin after the war: He was always interested in what was going on in the social and political life and awake to its developments and needs, sharing his views regularly with his friends and pupils. And he saw constructive and formative forces in music, for instance in the great works of Bach or Wagner, as well as in many aspects that appeared newly in modern music. He was open to these influences and able to summarize what was essential to them in few words. The lectures on the history of music which he gave in many countries have inspired many people who strove for a deeper understanding of music and its evolution. Rudolf Steiner's considerations on music, which he approached meditatively, were immensely important to him.

Cosmic imaginations for the four seasons

Of the manifold aspects of his work and creativity, one particular area should be mentioned here since he was deeply concerned with it ever since the 1980s: Steiner's indications regarding an artistic approach to the four cosmic imaginations for the seasons of the year. Jürgen



Schriefer pointed out that – after the failure of his social threefold initiative and the destruction of the Goetheanum by fire – Rudolf Steiner emphasized, in the spring and autumn of the crisis year 1923, the importance of these seasonal events as sources for new ideas and social change. Schriefer began to initiate small festivals in Germany, Scandinavia and Israel, where the Calendar of the Soul and the cosmological poem "Twelve Moods" were performed with recitation, chorus speaking and music as well as audience participation.

Soon after, and in agreement with the then Executive Council at the Goetheanum, an initiative was formed to prepare an artistic performance of the St. John's imagination based on Rudolf Steiner's indications. The performance, which took place for the first time in 2012, was the result of the fruitful cooperation between Wilfried Hammacher (Uriel-poem), Christian Hitsch (large colour backdrop) and Jürgen Schriefer (composition). While Jürgen Schriefer knew that this was only a beginning, he was convinced that such celebrations arising from the sphere of imagination and inspiration have the power to radiate out and influence ideas and communal endeavours in the social life. The Section for Performing Arts will publish a detailed obituary in its newsletter. | *Michael Kurtz and Paul Mackay, Goetheanum*

In memoriam

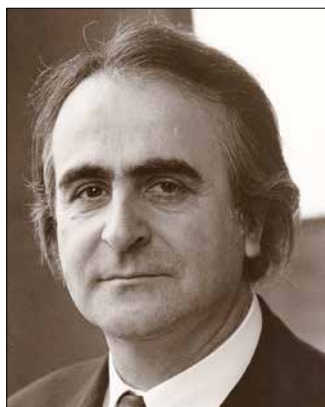
Hagen Biesantz' goth birthday

His noble figure, his careful step, the power of his reins, the sound of his voice – all heralds of his ideals: truth – beauty – goodness, applied thoughtfully, in solitude, and regal dignity.” This is how we can see Hagen Biesantz who was born on 3 November 1924: a student of theosophy, religion, philosophy and classical archaeology, contributor to the Homer Lexicon Hamburg (DE), involved in excavations in Thessaly, master of the Greek language. He lost his home at an early age and experienced the turmoil of war. In 1948 he and his wife Brigitte found anthroposophy.

Art and Science

After his work as, among other things, professor at the university of Mainz (DE) and on the council of the regional anthroposophical centre (Arbeitszentrum) in Frankfurt (DE), he joined the Executive Council at the Goetheanum. His goal of letting science and art, be they spoken or written, come to new life again and again through anthroposophy made him a noble speaker and custodian of this impulse in many cities and countries, including North America. He was successively leader of the Section for Performing Arts, the Section for Art History and the Literary Arts and Humanities Section. He loved being in direct conversation with others and he cultivated connections – with the Rudolf Steiner Nachlassverwaltung (Administration of Rudolf Steiner's literary estate), for instance, or with the Camphill movement. He was a great admirer of puppet shows and introduced them, inspired by Elisabeth Schöneborn-Stocker, at the Goetheanum.

Two poems show his devotion to his ideals: “When life's eternal ripeness unfolds its blossoms, when you gaze deeply into the beginnings, then you are HU-



MAN. When death's obliterating shadow enfolds you, when calmly you behold the circle of all being – then you are on your way to GOD.” (Written after his closest friend had died in the war.)

“The soul it stands before the barrier of senses, feeling caught in being of soul. Intuiting spirit in the senses' weaving, keen to behold it in feigned beauty. Thus it steps upon the rainbow bridge, striding bravely into senses' field, sending forms of substance heavenward, for them to shine as does the thinking of the soul. [...] All sense appearance becomes spatial world. The barrier recedes, the soul is free. And spirits, now set free, can find themselves in space of soul, united now for spirit deed.” (Written for the inauguration of the Steiner Building in Salzburg (AT) in 1989.

A few years before his death on 4 December 1996, Hagen Biesantz noted down thoughts in his diary on the essence of Rudolf Steiner's lyric poetry, “If we want to grasp what Rudolf Steiner says to himself here, we must learn to rightly understand the essence of his soul, an earthly ‘I’ appearing in sensory substance, in his deeds and suffering. [...] What do we owe Rudolf Steiner, if we consider what he had to go through with us in the final years of his life?” Hagen Biesantz, who was born just as Rudolf Steiner's sojourn on earth drew to a close, carried this question in his heart. | *Andrea Hitsch, Dornach (CH)*

We have been informed that the following 51 members have crossed the threshold of death in their remembrance we are providing this information for their friends |
The Membership Office at the Goetheanum

Annalise Bayer	Daisendorf (DE)	16 November 2012
Manolita Figols	Barcelona (ES)	23 June 2013
Rosemarie Nolting	Hiddenhausen (DE)	21 January 2014
Johannes Stadtmann	Demern (DE)	30 January 2014
Dana-Alice Macarie	Innsbruck (AT)	im June 2014
Hanna Schell	Hamburg (DE)	19 July 2014
Lambertus Emons	Eindhoven (NL)	20 July 2014
Karel Freeve	Zutphen (NL)	3 August 2014
Pia Kaelin	Arlesheim (CH)	4 August 2014
Wilhelmus Maas	Velno (NL)	14 August 2014
Anna Jeuken	Rotterdam (NL)	15 August 2014
Maria Geigenberger	Schenefeld (DE)	22 August 2014
Lisa de Jong	Borne (NL)	23 August 2014
Ilse Rohrlapper	Hannover (DE)	26 August 2014
Rosemarie Stockmar	Hamburg (DE)	3 September 2014
Wiltrude Paprotta	Kennet Square/PA (US)	7 September 2014
Marie-Luise Drexel	Nürnberg (DE)	17 September 2014
Gisela Logusz	Göttingen (DE)	19 September 2014
Jan Zweers	Zeist (NL)	20 September 2014
Joachim Flüggen	Zürich (CH)	25 September 2014
Wilhelm Wany	Itzstedt (DE)	25 September 2014
Mimi Avelingh	Driebergen (NL)	27 September 2014
Torgim Halten	Lier (NO)	27 September 2014
Christa Stächele	Bomlitz (DE)	27 September 2014
Heino Willms	Hohnhorst (DE)	5 October 2014
Lina Hübner	Homburg (DE)	7 October 2014
Martha Jahn	St Gallen (CH)	9 October 2014
Annette Scott	Auckland (NZ)	14 October 2014
Ruth Pilgrim	Spence (DE)	19 October 2014
Raimund Herms	Potsdam (DE)	22 October 2014
Jürgen Schriefer	Witten-Bommern (DE)	23 October 2014
Esther Schulz	Überlingen (DE)	23 October 2014
Hans Studer	Solothurn (CH)	24 October 2014
Annemarie Hahn	Stuttgart (DE)	25 October 2014
Hugo Kügel	Reinach (CH)	28 October 2014
Alfred Kellenberger	Zürich (CH)	30 October 2014
Wolfgang Lauboeck	Dossenheim (DE)	30 October 2014
Peter Lossen	Heidelberg (DE)	30 October 2014
Charlotte Lütke	Hamburg (DE)	31 October 2014
Ilse Witters	Lahti (FI)	31 October 2014
Franz Halberschmidt	Berlin (DE)	1 November 2014
Wolfram Schwenk	Merzhausen (DE)	1 November 2014
Hannelore Henning	Auckland (NZ)	3 November 2014
John Vieser	Hornsby (AU)	5 November 2014
Sylvie Raimbeaux	Soissons (FR)	6 November 2014
Dick van Leer	Kincumber (AU)	7 November 2014
Alexander Overhage	Reinach (CH)	8 November 2014
Elisabeth von Stockar	Dornach (CH)	8 November 2014
Philip How	Clanabogan nr Omagh (GB)	9 November 2014
Andreas Suchantke	Witten (DE)	9 November 2014
Charlene Orszag	Los Osos/CA (US)	im Jahr 2014

Between 14 October and 10 November 2014 the General Anthroposophical Society welcomed 132 new members. 146 members are no longer registered (resignations, lost addresses, corrections by country societies).

■ FEATURE

*Giving a home to elderly disabled people***No-one thought of old age**

Ten years ago an idea was born which has ‘materialized’ swiftly since 2009. It concerns elderly residents of Camphill communities. Camphill Ghent (USA) is introducing a new kind of community that will avoid elderly Camphill residents having to move into regular nursing homes.



Building a new kind of community: old and young together in Camphill

The life expectancy of people with Down's Syndrome has tripled in recent years and has now reached the level of the average population. After World War II and up to the 1970s there were hardly any elderly disabled people in Germany and the surrounding countries. By now, the growing need for specialist geriatric care for the disabled has become a challenge for the Camphill communities, not least because it means that fewer young people can be admitted. Some Camphills have set up special houses to care for their elderly, for instance Hermannsberg (DE) or 'Simeon Care for the Elderly' in Scotland (GB). The Lehenhof in the southern German Deggenhausertal has cause to celebrate: it is 50 years since it was founded as a social therapy centre on a deserted farming estate. More than 300 people live there today as a village community. Elderly people in need of care are accommodated in a special building, the Pflegehaus.

A mixed community

Ten years ago the carers at Camphill Copake (US) thought about ways of creating more living space for older people. They had the idea to move former resi-

dents and older staff members together with other people from the area to the centre of a new community. A planning group was formed and soon potential residents were included. But unfortunately the concept disappeared in a drawer, as it often happens – until New York State was looking for innovative ways of caring for elderly people. They were soon interested in the Copake idea and promised generous funding.

Children as enlivening impulses

There were two problems, however: firstly, the money had to be spent within two years, which meant that a building plot needed to be found quickly. A house was soon found north of New York, situated idyllically in the hills around Ghent, close to the Hudson River. In the last four years the planning group met frequently for three-day retreats for brainstorming sessions that would lead the closer to the realization of their ideas. Answers to question such as 'What do old people wish for? How would they like to shape their lives?' were reflected also in the ecological-organic architecture with wooden houses whose enveloping gesture resemble hands that are folded protec-

tively around a raw egg. Two adult homes offer 22 rooms for elderly people, four apartments and single rooms for staff members. Two co-housing buildings offer sixteen one- and two-bedroom flats. Ten town houses for people who live independently have two to three-bedroom flats (each plus kitchen and bathroom) and – each has its own garage (which is standard in the United States).

The second hitch is that the funding provided was only meant for elderly people. All other parts of community life and the corresponding costs have to be covered by Camphill Ghent who are now turning to other initiatives. Apart from care for the elderly, plans also include a cultural centre within the same grounds. Public concerts and exhibitions of well-known artists have already started. The residents themselves can also become active as artists. A Waldorf Kindergarten will soon be opened. Children are an enlivening influence on older people who, in turn, are available for story-telling.

This is not the kind of institution that old people are shunted off to. They are asked about their needs, about what they can bring to the community and what part they can play there. This is in keeping with Karl König's idea of reverse integration – what is today known as inclusion: people in need of help are not forced into a community that is often not able to take them on, but forms of living together are being developed that suit also its weakest member.

Plans for more communities

Quite a colourful crowd has gathered in Ghent: authors, screenwriters, architects, professors, globetrotters, musicians, teachers, social workers, farmers, craftspeople, people from all walks of life. Richard Steel, one of the project's initiators, is in the right place. He worked in the Camphill movement at Lake Constance (DE) since 1972, was director of the Karl König Institute which edits Karl König's work and has an international orientation in that it has centres in Aberdeen (GB) and Berlin (DE). In November a part of this legacy will move with him and his wife from Berlin to the United States. Plans are afoot to found more such communities, where interested people can be included just as in the Ghent model. | *Ronald Richter, Berlin (DE)*