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2018 Annual Conference and AGM**

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■ ANTHROPOSOPHICAL SOCIETY



*The Executive Council at the Goetheanum after the motion to reaffirm  
Paul Mackay and Bodo von Plato was rejected*

*General Anthroposophical Society*

## Statement from the Executive Council at the Goetheanum

The agenda of this year's Annual General Meeting of the General Anthroposophical Society included a motion to reaffirm Paul Mackay and Bodo von Plato as Executive Council members. The majority of members present rejected this motion. The Executive Council at the Goetheanum has responded with a letter to the members.

*Dear members of the  
Anthroposophical Society,*

We acknowledge with sadness that the motion we submitted, and which was supported by the Goetheanum Leadership and the Conference of General Secretaries, to extend the term of office of Paul Mackay and Bodo von Plato as members of the Executive Council was rejected by the AGM on 24 March 2018. With Seija Zimmermann standing down at the same time, this raises serious questions for the remaining Executive Council members, the Goetheanum Leadership and the Goetheanum as regards planned projects and developments and the distribution of tasks in Dornach as well as around the world.

Consultations were held between September and December 2017 within the Executive Council, the Goetheanum Leadership and the Conference of General Secretaries, resulting in a joint proposal for reaffirmation. Paul Mackay has been a member of the Executive Council since 1996, Bodo von

Plato since 2001. After an extensive and controversial debate at the AGM the proposal was rejected by the majority of members present. We have to accept this decision.

In addition, a number of general secretaries pointed out that many members who live at a greater distance from the Goetheanum are excluded from having their say in these situations because they are unable to attend for financial reasons. Proposals to this point are to be submitted for next year's AGM to consult on.

We now have to work intensively on the problems we are facing. Responsibilities need redistributing and we have to try and improve communication with the members even more. At the same time a new, strong will to work together has emerged in this crisis: in the Society worldwide, among many leading members, and the Goetheanum staff.

We therefore ask you as members to help within your own context to ensure that our work can continue in a fruitful way. | *With warm greetings: Justus Wittich, Joan Sleight, Constanza Kaliks and Matthias Girke*

## ■ EDITORIAL

## Regarding this edition

Dear readers,

Coverage of the AGM has changed in recent years. As recently as twenty years ago, the statements presented at the AGM were documented in the Newssheet several weeks after the meeting took place; then the editors introduced quick reports to give members a first glimpse into the processes and «results». Nowadays, the first issue of Anthroposophy Worldwide after the AGM provides a first selection by publishing detailed reports on the meeting and documenting the contributions made. This is also the case in this issue. The 2018 Annual Conference and AGM will continue to be discussed in Anthroposophy Worldwide: we have already received the first letters with impressions from the meeting.

We have barely had four days (and nights) to evaluate, write, correct, translate and print this issue. If you come across any mistakes or errors, we would ask you to be lenient, but also to let us know.

I thank all the speakers for looking through the proofs of their contributions so quickly: mostly also within a few hours or overnight. | *Sebastian Jüngel*

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## ■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society

## Minutes of the 2018 Annual General Meeting

The 2018 Annual General Meeting was embedded in the Annual Conference («What are we building on?») which was held at the Goetheanum from 22 to 25 March 2018. As a trial, the meeting was planned as a three stage process with conscious judgment forming (with a night between the first and second and the second and third stage):

- 1 AGM (part 1): information (22 March)
- 2 AGM (part 2): discussion (23 March)
- 3 AGM (part 3): decision (24 March)

Georg Soldner (Goetheanum, Medical Section) chaired the meeting on 22 March, Florian Osswald (Goetheanum, Education Section) on 23 March, and Justus Wittich (Goetheanum Executive Council member and treasurer) on 24 March.

Philip Jacobsen (Dornach/CH) and his team (Stuart Chambers, Francine Courbat, Elisabeth Davison, Rozanne Hartmann, Annette Hug-Riesel, Peter Kaufmann, Maxime Le Roux, Jens-Peter Manfrass, Fionn Meier, Emanuel Pusterer, Thomas Rippel, Michael Sölch) were counting the votes; Oliver Conradt (Goetheanum, Section for Mathematics and Astronomy) took the minutes. All German contributions were simultaneously interpreted into English (Bernard Jarman) and French (René Becker).

## Thursday 22 March 2018

*Location: Goetheanum, Main Auditorium*

*5.15 p.m.: Opening of agm (part 1): information*

### Beginning of AGM

Georg Soldner opens the meeting on behalf of the Executive Council and the Goetheanum Leadership, explains procedures and states that the invitation for the AGM was announced properly and in good time in the Society's newsletter and that the meeting is therefore quorate. The agenda and motions were published in Anthroposophy Worldwide 1–2/2018, the treasurer's report in Anthroposophy Worldwide 3/2018. At the doors to the Main Auditorium the following items were made available to the members.

- a) the pink 2018 AGM booklet which includes, among other things, up-to-date versions of the motions
- b) Justus Wittich's written replies to 40 queries concerning agenda item 3 (2017 financial statement) from Dietmar Ferger (Lörrach/de) and Leonhard Schuster (Rohrback/de), and
- c) four pages of information on the World Goetheanum Association.

*Ca. 650 members are present in the Main Auditorium.*

### Executive Council Report

Joan Sleight (Executive Council at the Goetheanum) presents the Executive Council Report (documented on page 10).

### Presentation of the 2017 financial statement and Auditor's report

Justus Wittich (treasurer at the Goetheanum) has unpleasant news: the financial year 2017 ends with a deficit of CHF 960,000. This means that a total of CHF 1,098,539 is not covered in the balance at the end of the year. For details of the annual accounts see the pink booklet.

Justus Wittich explains how it has come to this deficit (continuation of Faust 1 and 2, performances of Rudolf Steiner's Mystery Dramas, Goetheanum building depreciation) despite the fact that the initiative of the treasurers in various countries raised an extra income of almost CHF 400,000 worldwide. It is hoped that the annual accounts will be balanced again by 2020 at the latest. The plan is to make the transition period «organic», so that staff members do not need to live in fear. Justus Wittich therefore takes responsibility for the deficit in the 2017 annual accounts and is supported in this by the Executive Council, the Goetheanum Leadership and the treasurers of the societies in other countries. The treasurers have agreed to meet in London in the autumn of 2018.

Justus Wittich asks all the members to support the transition plans and the consolidation of the budget.

Georg Soldner asks for the audit report. Urs Santschi of Santschi & Partner Treuhand AG (Reinach/CH) refers to the audit report that is published in the pink booklet



*Around 940 members attended part 3 of the AGM: decision-making*

(pages 25 to 32) and recommends that the Annual General Meeting accept the annual financial statement. The audit report includes a statement that underlines the fact that «due to the re-appreciation of the Weleda shares by CHF 889,900 the ordinary result of the business year 2017 looks better than it actually is.» Georg Soldner asks Julian Schily (treasurer of the Anthroposophical Society in Germany) to speak about the work of the treasurer's advisory group. At present this group consists of Julian Schily, Alexander Thiersch (DE), Marc Desaulles (CH), Pim Blomaard (NL), Daniel Håkanson (DK), Marianne Schubert, Ueli Hurter, Paul Mackay and Oliver Conradt (Goetheanum).

Julian Schily thanks the societies in the various countries for their efforts in raising the additional sum of almost CHF 400,000 in 2017. When the advisory group last met at the end of February 2018 and at the meeting of Councils and treasurers in the run-up to the AGM the main topics were how the General Anthroposophical Society and the Societies in other countries can be put on a sound financial footing.

The advisory group recommends that the Annual General Meeting adopts the annual financial statement.

#### **Motions and concerns to the 2018 AGM (explanations)**

Georg Soldner reminds the AGM of Article 8 of our Statutes: the reason for the division of motions into matters lying within the sphere of the members' rights (motions 1 to 4) and requests and wishes in the form of motions to the Executive Council, on which the AGM can vote (motions 5 to 12).

Justus Wittich explains **Motion 1**, which proposes the reaffirmation of Paul Mackay and Bodo von Plato for a further term as members of the Executive Council at the Goetheanum (see also pages 15 and 16 in the pink booklet). He asks the members for their agreement regarding both persons.

Thomas Heck (Dornach/CH) presents **Motion 2**, which proposes that the 2018 AGM rescinds the resolution taken by the AGM on 14 April 1935 to exclude Ita Wegman and Elisabeth Vreede from the Executive Council. This would be an important step towards the reinstatement of both these members of the original Executive Council with regard to unjustly raised accusations (page 5 in the pink booklet).

Gottfried Caspar (Dornach/CH) presents **Motion 3** to amend Article 12 of the Statutes. It proposes that a two-thirds majority is

needed to appoint a member of the Executive Council or extend his or her term in office (page 6 in the pink booklet). Heidrun Mathilde Scholze (Unterföhring/DE) speaks to **Motion 4**, proposing that Article 8 of our Statutes should specify with binding effect that the minutes of the AGM must include processes rather than decisions only (pages 6f. in the pink booklet). Thomas Heck explains **Motions 5 to 8** (see pages 7 to 13 in the pink booklet), Eckhardt Dönges (Bern/CH) **Motion 9** (see page 13 in the pink booklet), Marek Majorek (Latterbach/CH) **Motion 10** (page 14 in the pink booklet) and Karin Lanz (Basel/CH) **Motions 11 and 12** (page 14 in the pink booklet).

*6.45 p.m.: End of the agm (part 1): information*

## **Friday 23 March 2018**

*2.30 p.m.: Begin of agm (part 2): discussion*

Florian Osswald welcomes approximately 650 members in the Main Auditorium, explains procedures and asks speakers for consideration of this special place when they make their contribution.

#### **Motions and concerns to the AGM (discussion)**

The following members speak to **Motion 1**: Andreas Fischer (Rehetobel/CH), Paul Christiaan van Panhuys (Wijdewormer/NL), Jaap Sijmons (Anthroposophical Society in the Netherlands, president and general secretary), Robert Jan Kelder (Amsterdam/NL), Andrea Meyer Jeserich (Dornach/CH), Christiane Haid (Goetheanum, Humanities Section).

Andreas Worel (Arlesheim/CH) demands that the consultations on **Motion 1** should not be concluded yet but that there should be time for conversation on the Executive Council's **report and the financial statement**. Florian Osswald consults the meeting and accepts the proposal.

In the discussion on the Executive Council report and financial statement the following members speak: Jean Cousquer (Saint Cybranet/FR), Thomas Heck, Georg Soldner, Peter Joachim Knörrich (Reutlingen/DE),





*Questions of organization*



*Information stand of the Education Section*



*Waiting for the doors to open before the ballot*

Eva Lohmann-Heck (Dornach/CH) and Christine Untersulzner (Gorizia/IT).

The discussion of **Motion 1** then continues. The following members speak: Ingrid Caspar (Dornach/CH), Marc Desaulles (Anthroposophical Society in Switzerland, general secretary and treasurer), Wilfried Bohm (Anthroposophical Society in South Africa, representative), Wolfgang Tomaschitz (Anthroposophical Society in Austria, general secretary), Josiana Arippol (Zeist/NL), Tatiana Garcia-Cuerva (Arlesheim/CH), Ulf Waltz (Munich/DE), Arie van Ameringen (Anthroposophical Society in Canada, general secretary), Sue Simpson (Anthroposophical Society in New Zealand, general secretary) and Gerald Häfner (Goetheanum, Section for Social Sciences).

*4.35 p.m. Break*

*5.15 p.m. Part 2 of the AGM continues: discussion*

Florian Osswald asks Justus Wittich to make a suggestion as to how to continue the AGM. After the reports on current developments and projects in the Anthroposophical Society worldwide, around half an hour will remain for the discussion of **Motion 2**, the reinstatement of Ita Wegman and Elisabeth Vreede. This motion is very important and needs enough time. Discussion of motions 3 to 12 would have to be postponed to 24 March.

No members ask to speak to this proposal by Justus Wittich. Florian Osswald asks the members to vote. The AGM accepts with a clear majority.

Constanza Kaliks (Executive Council at the Goetheanum) chairs the session on «Worldwide Goetheanum. Reports, current developments and projects in the Anthroposophical Society around the world». Introductions include Henri Murto as the new general secretary for Finland, Horacio Müller and Vlad Radu Popa as the new representatives for Argentina and Romania respectively.

*6.10 p.m. Part 2 of the AGM continues: discussion*

The speakers on **Motion 2** are Peter Selg (Anthroposophical Society in Switzerland, Council), Gerald Häfner, Daniel Marston (Dornach/CH), Jaap Sijmons and Heidrun Mathilde Scholze (Unterföhring/BE).

*6.35 p.m. Part 2 of the AGM concludes*

## Saturday 24 March 2018

*2.30 p.m. Part 3 of the agm begins: discussion and decision-making*

Justus Wittich welcomes almost 1000 members in the Main Auditorium, particularly those who newly joined the meet-

ing. Two sessions, one before and one after the coffee break, are available for part 3 of the AGM. He explains the agenda for this meeting.

### Motions and concerns to the AGM (decisions)

Before the meeting Ingrid and Gottfried Caspar have submitted a procedural motion to vote on **Motion 3 before Motion 1**. Justus Wittich explains briefly that according to Swiss law, if **Motion 3** is accepted, the amendment of Article 12 of the Statutes would become immediately effective. In the following vote this procedural motion is **accepted**.

Before the meeting, requests were also submitted to present before the voting

- a) an issue of **concern** raised in the Nordic countries regarding the **voting procedure**
- b) an issue of **concern raised by the young people**

The AGM agrees these requests in two separate polls.

Niels Henrik Nielsen (Anthroposophical Society in Denmark, general secretary) presents an issue that has been discussed for many years in Denmark and is now – in a matured state – expressed at the AGM of the General Anthroposophical Society. Every member has the right to participate



Thomas Heck explains Motion 2 (reinstatement)

in meetings of the Society and to cast a vote, if present. The long journey makes it impossible for most members of our Society to participate in general meetings. This problem applies to many members worldwide. The **concern** to find **new forms of participation** is shared by the Scandinavian countries.

Ingrid Reistad (Anthroposophical Society in Norway, Goetheanum contact person) adds that this concern is also supported by Great Britain, the Netherlands, France, Belgium, Australia and New Zealand. The meeting of general secretaries and representatives had consulted on this question with a view to submitting this proposal next year.

Macarena Kralj from Argentina and Darina Evgrafova from Russia present the **concern raised by the young people**. They were shocked by the debate on **Motion 1**. Two individuals are being judged. How can one expect young people to join the Anthroposophical Society if they cannot participate in such meetings full-heartedly? The Council members represented anthroposophy all over the world, not only at the Goetheanum. The Executive Council at the Goetheanum was not only there to administer but was also esoteric.

Justus Wittich points out that the 2017 annual accounts and the Executive Council report had been presented and discussed over the previous two days. It can therefore be voted on.

### Adoption of the 2018 financial statement

The annual financial statement was **adopted** by a clear majority, with many abstentions.

### Election of auditors

Justus Wittich as the treasurer proposes to commission Santschi & Partner Treuhand AG for a seventh and last time to audit the accounts. The proposal is accepted by the AGM.

### Discharge of the Executive Council

The AGM discharges the Executive Council with a clear majority.

### Motions and concerns to the AGM (decisions)

Ingrid Caspar briefly introduces **Motion 3**. During the debate the following members speak: Josiana Arippol (Zeist/NL), Ron Dunselman (Meppel/NL), Jan Baker-Finch (Anthroposophical Society in Australia, general secretary) and Christoph Lukas (Otzberg/DE). Eduard Willareth (Arlesheim/CH) proposes to **postpone Motion 3 to the AGM in 2019**. This procedural motion is **clearly accepted**.

### Confirmation of a further term in office

**Motion 1** was discussed yesterday. Before the poll Paul Mackay and Bodo von Plato have opportunity to each make a statement (see pages 10f.).

Dietmar Ferger (not present) and Johannes Falk (Dornach/CH) submit a procedural motion to postpone voting on **Motion**

**1** by one year. A consultative raising of hands reveals that the AGM is in favour of **voting on Motion 1 now**.

Philip Jacobsen, head of the vote counting team, explains the separate and secret ballot. Ballot boxes can be found at the exits of the Main Auditorium.

4.05 p.m. break

4.45 p.m. Part 3 of the AGM continues: discussion and decision-making

### Motions and concerns to the AGM (decisions)

The votes on **Motion 1** are still being counted when the presentation of **Motion 2** begins. Justus Wittich asks Thomas Heck to briefly outline this motion again. Gerald Häfner explains the motion seconding **Motion 2** submitted by the Executive Council at the Goetheanum, the Goetheanum Leadership and the Conference of General Secretaries (page 5 in the pink booklet). Ida-Maria Hoek (Amerongen/NL) withdraws her wish to explain the concern she raised regarding **Motion 2**.

Since the vote-counters have still not returned to the Main Auditorium, Justus Wittich proposes to the AGM that the minute-taker counts and assesses the votes for this motion. The audience agrees. Kristina Lucia Parmentier (Ledeberg/BE) and Gerald Häfner help with the counting.

**Motion 2 is agreed to** by an overwhelming majority, with three votes against and 17 abstentions. Justus Wittich thanks the meeting for this vote and reminds the members that this is only a step on the way to reinstating Ita Wegman and Elisabeth Vreede. The resolution of 1935 is rescinded with immediate effect.

Heidrun Mathilde Scholze speaks to **Motion 4**. In the debate Jean Cousquer, another member, Henry Saphir (Dornach/CH) and another person ask to speak. Georg Soldner submits a **procedural motion to postpone voting on this motion by one year** and to examine the issue in a wider context. The procedural motion receives clear **support**.

Justus Wittich announces the **result of the ballot on Motion 1**: The **reaffirmation of Paul Mackay** as a member of the Executive Council is **rejected**, with 408 votes in favour, 467 votes against and 62 abstentions (of a total of 937 valid votes). The reaffirmation of Bodo von Plato as a member of the

Executive Council at the Goetheanum is **rejected** with 398 votes in favour, 486 votes against and 56 abstentions (of a total of 940 valid votes).

A **procedural motion** from the room **asking for a break is rejected by the AGM**.

Eckart Dönges (Bern/CH) submits the **procedural motion** to vote on **Motions 5 to 12 consultatively** so that the Executive Council gets an impression of the AGM's views. This motion is carried by a clear **majority**.

Thomas Heck announces that the proposers withdraw **Motion 5** because the basic orientation of the further work is sufficiently described in the pink booklet. Stefan Hasler (Goetheanum, Section for the Performing Arts) speaks of Andrea Pfaehler's deep devotion to the Goetheanum. He also reports that creative speech will play a major part and that Agnes Zehnter has been recruited to support this endeavour. Further descriptions of production issues will be published in the Society's organs. Economic circumstances clearly speak for a short trial phase for which public rehearsals and audience discussions are envisaged.

Thomas Heck announces that **Motion 6** has been rendered **immaterial** by the information on the World Goetheanum Association made available at the entrance to the Main Auditorium. Georg Soldner speaks of the developments regarding the World Goetheanum Association so far.

Thomas Heck **withdraws Motion 7**.

Thomas Heck would like to see **Motion 8** dealt with by the AGM. During the debate Andreas Worel, Laurenz Kistler (Basel/CH) and Gerald Häfner ask to speak. A **consultative vote** reveals that **Motion 8** carries a **clear majority**.

Eckhart Dönges explains **Motion 9** again. A show of hands reveals a clear majority in favour of **Motion 9**. Justus Wittich briefly mentions that the attitude among the editors of the weekly journal (*Das Goetheanum*) was different, and that Mr Dönges and the editors will meet in Dornach or Bern.

Marek Majorek explains **Motion 10**. Johannes Kühl (Goetheanum, Natural Science Section), Ida-Maria Hoek and Heidrun Mathilde Scholze speak to this motion. In the consultative vote **Motion 10 is rejected**.

Moritz Christoph (Weil am Rhein/DE) presents **Motion 11**. The picture arising from the consultative vote is that of a balanced

result with a third of votes in favour, a third against, and a third abstaining.

Justus Wittich announces that on 25 March, for about half an hour in the break, starting from 10.20 a.m., an image of the Representative of Humanity will be projected onto the stage. This meets the demands made in **Motion 12**.

### Conclusion of AGM

Paul Mackay speaks to the AGM after the result of the vote has been announced. He respects the decision that the majority of the AGM does not support his reaffirmation and expresses his gratitude for 22 years of working together. He particularly thanks the General Secretaries and representatives, his colleagues in the Goetheanum Leadership and on the Executive Council. The audience rises and thanks Paul Mackay with extended, demonstrative applause.

Bodo von Plato expresses his thanks and trust that what we are doing here for the good of humankind will continue. The audience rises a second time and thanks Bodo von Plato with extended, demonstrative applause.

Ute Craemer (Anthroposophical Society in Brazil, general secretary) thanks Paul Mackay and Bodo von Plato on behalf of the Society worldwide and Brazil in particular.

Justus Wittich states that the Executive Council was in a difficult situation now and that it would consult with the Goetheanum Leadership, particularly since Seija Zimmermann was standing down now.

Seija Zimmermann says her farewell to the Executive Council. Joan Sleigh and Constanza Kaliks thank her (page 11).

Further departures follow from Lena Westergren as general secretary for Finland, and from Gheorghe Paxino and Rosa Körte (absent) as representatives of Romania and Argentina respectively.

Constanza Kaliks and Jaap Sijmons address the AGM, Paul Mackay and Bodo von Plato with a personal statement and thanks. All the representatives and general secretaries come onto the stage to thank Paul Mackay and Bodo von Plato. Long-lasting applause.

*Justus Wittich concludes the extraordinary general meeting at 6.53 p.m.*

*| minute-taker: Oliver Conradt; chairs: Justus Wittich, Florian Osswald and Georg Soldner; for the vote-counting: Philip Jacobsen*

*General Anthroposophical Society:  
2018 Annual Conference*

## Rich soul life

The non-confirmation of Paul Mackay and Bodo von Plato and the contribution to the reinstatement of Elisabeth Vreede and Ita Wegman were dominant themes in the final days of March. And yet, there was also a diverse and rich annual conference. The events unfolding between 22 and 25 March took place at various levels and require differentiated contemplation.

It is true: reports of this annual conference need to focus on the non-confirmation. Again and again before, during and after the meeting it was pointed out that one could not possibly heal the history of the Society by pursuing the reinstatement initiative on the one hand whilst causing new wounds on the other by refusing to reaffirm two current Executive Council members. Whether or not one sees parallels between the two situations is a question of perspective.

Unlike Elisabeth Vreede and Ita Wegman in 1935, Paul Mackay and Bodo von Plato were not excluded from the Executive Council. Their term came to an end and they were not reaffirmed.

This decision taken by the AGM illustrates that the express wish of the leading organs for continued cooperation and the concern of the majority of (voting) members present were not congruent on 24 March. To those who had a fruitful experience working with Paul Mackay and Bodo von Plato this came as a «shock», particularly because the mood in the Main Auditorium was not seen as reflecting the mood of the membership worldwide. The ballot was preceded by appeals to not reaffirm the two members in question. An interview published in the weekly journal *Das Goetheanum* was seen as propaganda to influence readers in favour of Paul Mackay and Bodo von Plato.

Yet despite all this, and despite the deficit in the annual accounts of almost a million Swiss Francs, the financial report was adopted and the Executive Council discharged, both with great majority.

### Avoiding the creation of legends and stigmatization

Regarding the statement that the Council of the Anthroposophical Society in Switzer-



land had rejected the reaffirmation, Marc Desaulles, the Swiss general secretary, said that this had happened internally, in a conversation in reply to a question from the Executive Council at the Goetheanum, and that it had been reported among the general secretaries. When this grew into a public controversy, questions were addressed to the Swiss Council, and the Swiss Council responded by describing the process, not by explicitly recommending to members how to vote.

Additionally, Marc Desaulles pointed out that similar views had been expressed by Societies in other countries, not just Switzerland, who also wondered whether the sought-for renewal can come from those who have, over several seven-year periods, been instrumental in bringing about the present situation.

One member with whom I spoke at the AGM had the impression that people had differing reasons for voting for or against the reaffirmation and that there were not just two opposing parties. I mention this because I see the danger that legends and stigmatizations are being created, and because the Swiss writer Max Frisch's tragedy *Andorra* warns me not to assign roles to other people.

### **How do ideals become binding without coercion?**

In spite of all this, I experienced a clashing of polar opposite views, for instance when it came to the question of ideal and principle. Given that members should be included more in Society matters and that the decision-making should not be left to two per cent of the 44,000 existing members, recording everything that happened in procedural minutes (**Motion 4**) is a reasonable request, as is the aspiration that editorial actions should correspond to the truth (see **Motion 8**), even if one speaks, to my knowledge, more modestly of truthfulness in journalism.

What does a healthy relationship between warranted ideals and laid-down principles look like? A lofty ideal such as «The dignity of human beings is inviolable» becomes binding when included in a constitution, as is the case in Germany. In a (fictitious) example such as «Every person is under an obligation to breathe», a reasonable request is being made, because without breathing we cannot live. But does it make sense to declare something imperative because it is sensible? Various needs and experiences might be reflected in such a request: where do I need

form, where do I need moments of freedom (by that I do not mean arbitrariness, wilfulness, etc.)? And lastly: When do I postulate a truth in the form of a generally valid statement as opposed to speaking my own mind?

### **Insight into the Goetheanum's activities**

A new format was given to this year's annual meeting and AGM in order to provide the best possible opportunities for encounters, sharing and for receiving substantial contents. The annual meeting in 2017 was, in continuation of the 2016 Goetheanum World Conference, a meeting of the anthroposophical movement.

It is also true to say that the annual conference provided a diverse and rich programme. My impression was that the Goetheanum demonstrated widely what it can do and what it stands for: there were esoteric studies and contemplation, the work of the sections was presented (information stands and work groups); ideas on how to look at the Foundation Stone Meditation were woven like a thread through the meetings, illustrated also by eurythmy performances; and insights were given into the Anthroposophical Society's spheres of work at the Goetheanum and in the world. In addition, staff members at the Goetheanum opened up their work places, explained what they are doing, and answered questions.

### **The Foundation Stone Meditation as self-education**

The Goetheanum Leadership has chosen the Foundation Stone Meditation as the community-building focus of the Society's endeavours. Diverse contributions cast a light on this meditation from different perspectives. Stefan Hasler and Margrethe Solstad used eurythmy demonstrations to inspire members to try and experience and understand what they saw – by actively participating in their seats. For instance, how do periphery and centre relate to each other? How do two groups of three relate to the direction each of them takes (fourth verse)? They take the cue from each other! And when leaving the stage, one group walks the path the other walked before, but backwards.

Repeatedly we were encouraged to practise the appeals made in the Foundation Stone Meditation in our everyday life or work. They aim, we are told, to transform the soul so that we can become «truly» human. Self-perception is required for this, as

well as connecting with the world – through our senses, for instance. If we then meet difficulties and trials, we can build on the balance we have achieved. Rhythm plays an important part in this, because rhythm connects different worlds and makes them interact without intermixing them.

### **Anthroposophy is life-changing**

The presentations on the anthroposophical work in the world illustrated where anthroposophy is being taken up actively and how it can give a new, hope-filled, future-oriented direction to a person's biography. This was particularly tangible in the example of a small farmer in India, whose family was threatened by ruin due to debt. He learned to prepare compost using biodynamic preparations and was able to turn around his economic situation: within three years his farm was debt-free, his parents had recovered from illness, and his sister, who had been cast out by her husband's family, was able to start a new life. Anthroposophy offers two ways – one of working, studying, sharing and one of practical involvement – which can change lives and destinies. Further examples of this are the work done at the hospital in Arlesheim (Klinik Arlesheim) and the development of anthroposophy in India and Sweden. An image emerged of a vibrant anthroposophical life in the world.

The Goetheanum Leadership strives to see all these qualities implemented at the Goetheanum, too: to work profoundly, create possibilities for sharing experiences, explore the esoteric dimensions of the practical work, breathing between centre and periphery, between thinking and doing, in the rhythms of the feeling life.

### **Tasks based on competence**

Several contributors spoke of an immaturity of the soul life and of the need to build on trust and love, with both qualities being seen as fruits of self-education. Justus Wittich asked, «How much of the competence necessary for the working together of the shepherds' and kings' streams have we already acquired?» His impression was that we «have not yet arrived at the mystery site, at the Michael School.» And he described a vision: «We will increasingly come to a point that is not about voting and offices, but about competence: the competence from which responsibility and leadership will arise.» | *Sebastian Jüngel*

*Executive Council at the Goetheanum*

## Individual contribution and space for inspiration

I will speak generally about our tasks in the Executive Council of the General Anthroposophical Society. Because there are still so many items waiting on the agenda of the AGM, I will focus on a few aspects and examples.

The Executive Council and Goetheanum Leadership have fostered a culture of co-operation and participation in recent years. We practise this also in the Executive Council's extended meetings, in the general secretaries' conferences, and now also in the meetings with branch leaders, and with the representatives of the Christian Community.

We are trying to develop a culture of working together, a culture of conversation. We therefore practise in each of these organs that each person makes their individual contribution and that we form a space together into which the light for a forthcoming decision can be received out of the whole. Constanza Kaliks has described the development of a new leadership culture as one of the tasks of the Goetheanum Studies. It is something that is being worked on in many places. Today's AGM is also such an organ: everyone has something to contribute so that we can hopefully come to an overall picture, and from an overall picture to a shared decision.

### Questions that point beyond the Anthroposophical Society

The General Anthroposophical Society's esoteric work focuses on what is universally human. In the past year we co-organized two Class conferences, one in Stuttgart (DE) and one in Dornach (CH), for which Paul Mackay and Bodo von Plato were co-responsible. In addition there were two major conferences on current issues: «Living Connections» in July was a first open gathering on anthroposophically oriented meditation and on cultivating an inner culture. In December we had the sixth conference on a culture of death and dying, in which we tried to come closer to an understanding of birth and death. These are areas, questions, of life that do not only occupy the Anthroposophical Society, and to which we are able to make a contribution for

humanity, on the basis of anthroposophy and Rudolf Steiner. And finally, we have suggested moving from an annual theme to an annual motif, taking the Foundation Stone Meditation as our motif to work on. In the meeting of the general secretaries and representatives of the Societies in the world the Michael impulse and the Foundation Stone Meditation came together. While not planned, this was deeply moving.

### Perceptive, curious, relationship-forming

The Anthroposophical Society is a global society which we are fostering by being interested, perceptive and curious, and by forming relationships. We could tell you much about our diverse travels in the world. The Goetheanum Studies have created an international learning landscape here in Dornach. This year, 40 people from 21 countries, speaking many languages, have come together here for a new study course. And we have international, cross-sectional conferences, for instance «Rudolf Steiner and the Mystery Dramas worldwide» from 21 to 25 July 2018.

The Goetheanum is a place of encounters, a place for meeting and perception. As a synthesis of the arts, the building and surrounding park form the centre of anthroposophical research and teaching, of art, speech and drama, all of which are authentically presented here.

But by Goetheanum we also mean the Goetheanum in the world. The Goetheanum is everywhere where anthroposophical work is being done. To use an image: In the cardiovascular system the blood is enriched with oxygen in the heart, while nutrients are being absorbed in the periphery. Centre and periphery are being moved by the circulation, in a warming and nurturing activity.

Each Goetheanum in the world is at the same time centre and periphery. At the Goetheanum in Dornach we are a centre; but this centre would not be viable if it was not nurtured by the periphery. And vice versa: we are looking forward to see the work of those who form their own centre. | *Joan Sleight, Executive Council at the Goetheanum*

*Goetheanum in Development*

## Human dignity

What are we building on? This question forms the theme of this annual conference.

The *Goetheanum in Development* process is building on what many people all over the world have founded, achieved, developed; to what they have devoted their strength and time. It wants to be open to today's questions and make a contribution to a knowledge of the human being that is guided by human dignity.

### What emerges in human beings?

This dignity of the human being, of human co-existence with nature and with the earth, is one of the concerns of the School of Spiritual Science, the School in which knowledge of the human being as a being of body, soul and spirit, is being sought and developed. This kind of knowledge, where something that is emerging is both starting point and goal, is new compared to the natural-scientific approach. It opens up new perspectives in many spheres of life: education, medicine, nursing, etc.

Promoting and supporting this School of Spiritual Science and its Sections and the spheres of life connected with them is the task of the Anthroposophical Society. To make them visible and accessible to those who see spiritual knowledge as a necessary contribution to a time of great challenges is a task that the Goetheanum is taking on.

We have chosen three wider areas, or target images, for the *Goetheanum in Development* process. The first is the harmonization of the Anthroposophical Society, the School of Spiritual Science and the spheres of life. One of the projects is devoted to developing the School, to working more intensively with its members and with those who are responsible for the Class Lessons, in order to work together towards a culture of talking about questions of inner development in the spheres of life and work.

Another project refers to the research within the Sections, which relates to life in that every school or farm is a field of research that can contribute to gaining knowledge. The third project is concerned with the teaching, deepening and visibility of anthroposophy. We perceive a great need for further training when it comes to management: the question for many institutions is to what extent those in leading positions relate to an anthroposophically oriented path of knowledge, and whether those who are looking for such a path, have the opportunity to undergo the corresponding training.

The second target image is about coop-



eration and possibilities for developing a culture of agreements. The corresponding project focuses on the multiple layers of communication: with the members, within the societies in the various countries, with people who are interested, with the public.

The third target image aims at viability, in general as well as financial terms. One project related to this sphere looks at the Goetheanum as a place, a campus: the Goetheanum park as well as the Documentation department, the Archives and the works of art. A second project aims at forming a World Goetheanum Association, which will provide a network for enterprises, institutions and self-employed individuals and the School of Spiritual Science and facilitate partnership and mutual support. A World Goetheanum Forum, open to everyone interested, will be held from 28 to 30 September 2018.

### What lives in the various groups?

A further aspect of the *Goetheanum in Development* initiative is the increasing active cooperation with the general secretaries and representatives of the various countries. In their meeting last week, as well as in their meeting with the Executive Council and the treasurers before the Annual Conference it became clear that we wish to work towards a Michael Festival, possibly in combination with the celebration of the Anthroposophical Society's centenary. In this respect we can build on the broad experience of the schools and special needs institutions: the Anthroposophical Society also works towards this now.

We would like to see the annual theme transformed into an impulse, born from the wish to focus on a particular content together. We are particularly interested in the diverse ways of working and the questions that arise from the reality of the individual groups.

I am pleased that the cooperation with the general secretaries, representatives and Council members (*Alma Humana!* - Human Soul!) has led to a first conference of Romance-speaking countries being organized in July at the Goetheanum.

In the Goetheanum Leadership we have looked at the achievements of the School of Spiritual Science in its 90-year history. The results of this study have been published in a book: *Goetheanum – Freie Hochschule für Geisteswissenschaft. Geschichte und*

*Entwicklung der Sectionen* (The Goetheanum – School of Spiritual Science. The History and Development of the Sections.) The new structure of this year's Annual Conference, which encompasses the AGM, is also an aspect of the Goetheanum in Development initiative. | *Constanza Kaliks, Executive Council at the Goetheanum and Leader of the Youth Section*

### Goetheanum in Entwicklung

## Inner work and vocation

When we saw the eurythmy, we experienced in the fourth verse of the Foundation Stone Meditation how two groups come together, striving to look toward a common goal. This has something to do with the work in the School of Spiritual Science I would like to tell you about.

The Christmas Conference of 1923–24 saw the foundation of the General Anthroposophical Society with the School of Spiritual Science at its heart. This school strives to conduct active research. In the Goetheanum Leadership we are concerned with the overall cohesion of the School, with the inner work on the mantras on the one hand, and with the work of the Sections and in the spheres of life on the other. There would be many experiences to report about! The question as to how the whole is held together remains open: how is it possible to feel that one is a part of a whole and to experience both areas? It would mean bringing the inner and outer life into harmony.

### Connecting with the spheres of life

The relationship between the inner work on the contents of the Class Lessons and the spheres of life is beginning to change. We notice this in the conversations with Class holders, and we also see it in the institutions, schools and farms. It is important that we are interested in one another. Leena Westergrén related how the Anthroposophical Society in Finland has approached the school movement there suggesting that they organize an event together.

Jörgen Smit, Heinz Zimmermann and others have cultivated new forms of talking about the contents of the Class Lessons.

Our task now is to connect this with the spheres of life, with the spheres where anthroposophy is applied in practice. The 1100 Waldorf Schools worldwide alone provide a rich stream of experiences and reflections. This is mainly about being active, about what one represents authentically – out of one's involvement with a practical task. But there is also the «undercurrent» that goes through the night: we do our inner work, then we let go of that and focus on our daily outer work. The inner work streams into this outer work. And the outer work, in turn, affects our inner work, helping us, for instance, to deal with crisis situations.

We have heard from Ueli Hurter, one of the leaders of the Section for Agriculture, about the challenges small farmers in India are struggling with because of the power wielded by large-scale enterprises and because of the danger of accumulating debts.

### Spiritual questions from everyday life

After the Christmas Conference of 1923–24 Rudolf Steiner said again and again that anthroposophy meant more than carrying the word into the world: it also meant putting the word into action. How does one deal with a situation where one has many professed anthroposophists in a college of teachers and others who like working in a Waldorf School but who have no direct connection with anthroposophy? They are also immersed in the spirituality of this work when they meet, every day, that which strives to develop within the young people. How can a conversation, an experience, between these two streams be initiated? These are the kinds of space we seek to establish.

Again and again I notice on conferences or when I meet people that spiritual questions arise in them on the basis of their experiences: what are dead concepts? Where do things begin to be alive? What conditions do young children find today for a healthy incarnation? What can we do to help and support young people in their development? In these conversational spaces questions emerge that relate to the School of Spiritual Science and therefore to the Anthroposophical Society. Life in itself is esoteric. We see this particularly in young people working in the various spheres of life: they are seeking human encounters with human beings. | *Claus-Peter Röh, co-leader of the Education Section*

## ■ ANTROPOSOPHICAL SOCIETY

*Address before the ballot***Paul Mackay**

We are on a journey of development. In 1988 many of my friends came to the Goetheanum: Rolf Kerler, Heinz Zimmermann, Michaela Glöckler, Georg Göckler, Manfred Klett, Christian Hitsch. When I was asked to join I said yes because I wanted to be an active part of this journey of development. The section work was strengthened and as one example of this is that we have this auditorium now. In 1996 Johannes Kühl joined us, in 2001 Sergei Prokofieff and Bodo von Plato, and in 2002 Cornelius Pietzner. The collaboration between the Executive Council members and the section leaders then led to the formation of the School of Spiritual Science Collegium, also in 2002 – with the shared wish to develop the School further.

In 2011 a motion of no confidence was tabled against the Executive Council. At the AGM in that year we introduced the rule that Executive Council members have to be reaffirmed every seven years. In 2012 we formed the Goetheanum Leadership to which tasks were allocated that used to be reserved for the Executive Council. The Goetheanum Leadership decides to whom it grants mandates, here and across the world. Forming the Goetheanum Leadership became possible thanks to the help – for which I am very grateful – of Friedrich Glasl and the Executive Council's spokespersons at the time, Seija Zimmermann und Ueli Hurter.

At the beginning of 2012 I was asked by the Executive Council to join the board of directors at Weleda. Weleda was in financial difficulties at the time, today it is healthy again.

In the last seven years the Goetheanum's façade and roof were renovated and the stage updated. The next step was the restructuring of the ground floor which considers the building's east-west-orientation. In this context I would like to mention the immense commitment of Martin Zweifel, Susanne Böttge and Marianne Schubert. Together with Christiane Haid, Constanza Kaliks and Ueli Hurter I was strongly involved in conceiving and organizing the 2016 Goetheanum World Conference. This was very important for me because we

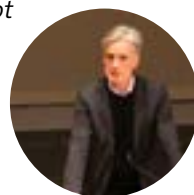
were looking for ways in which the Goetheanum can reach out to the world. The sections have developed well; a next step would be to develop the School of Spiritual Science as a whole. Before this conference we asked ourselves: who are the people who represent anthroposophy, consciously or unconsciously, in enterprises, institutions, in the world? For us this was not a question of membership, of a pink or blue membership card, but we wanted to start from the factual, from what is visible: People see people.

I would like to see the forthcoming centenary of the Christmas Conference of 1923–24 not so much as a looking back but as a reviving of its original impulse. This includes enhanced cooperation between the School of Spiritual Science, the Society and the spheres of life/ or of the sections, so that this impulse can become more effective in the world.

Now I am – with Christiane Haid, Matthias Girke and Ueli Hurter – part of the group that works on the *Goetheanum in Development* process. The Goetheanum Leadership has set itself several tasks. I would like to mention the two I am involved in: one of them is the Class work. As Virginia Sease's successor I am the contact person for the Class holders and for questions regarding the School of Spiritual Science. The special mantras of the First Class of the School of Spiritual Science are associated with the decision of Class members to be representatives of the anthroposophical cause in the world. These mantras enable us to be representatives. Promoting this work is important for me.

The second task is the creating of a World Goetheanum Association for people who work out of anthroposophy in the world, in enterprises, institutions or as self-employed persons, and who seek others who think similarly. I expect that this could lead to a lively exchange and to new support for the School of Spiritual Science. This is necessary because we cannot leave the responsibility for the School to the Societies of the various countries alone and ask them for new members. Membership is more than anything a question of destiny.

With the centenary of the Christmas Conference approaching, I find it important to strengthen the ties between the School of Spiritual Science, the Society and the work of the sections.

*Address before the ballot***Bodo von Plato**

Anthroposophy has evolved considerably in the last hundred years. To start with, one single person acquired the faculty to facilitate its arrival on earth: Rudolf Steiner. He called it «awareness of our humanity». Wherever people perceive with lively interest and with love, where they think with love and take responsibility for the consequences, awareness of our humanity grows – and in this sense it has become part of today's culture. This awareness has grown considerably in the last hundred years; it has been tested and questioned; and the dignity of human beings was never as much under threat as it is today; and it has never lived as strongly as a yearning.

The more this awareness of our humanity grows, the more necessary it will be to have a place, a School, which is devoted to its practice and development: The School of Spiritual Science is destined to be this place – wherever in the world people are inspired to work out of spiritual science. The School of Spiritual Science is both a public and an esoteric institution; it is as practice-oriented as it is inward-looking. The rich experiences of years and decades of anthroposophical work in all spheres of life need to be processed and they need to receive new impulses in the sections of the School of Spiritual Science; the inner, spiritual path of experience gains orientation and deepening on the path of initiation of the First Class of the School of Spiritual Science. The more public the work of the Sections is the more important is the individual's free decision and commitment to the mantric path of initiation. The School of Spiritual Science, which combines the fullest exotericism with the deepest esotericism, becomes the Michael School.

Since its inception in 1923–24 the Anthroposophical Society's aim has been to facilitate the existence and freedom of «the Goetheanum as a School of Spiritual Science» – and it seeks to realize this task in an ever more enlivened way.

The more effective and recognizable the fruits of the anthroposophical work become, the more urgent will it be to

make their origin in Rudolf Steiner's life and work accessible. A place is needed where this historical legacy can be adequately seen and experienced, and where it can be examined – this should become possible at the Goetheanum in Dornach, where at present it is hardly possible to maintain our art collection, let alone present or expand it.

Looking back and ahead on my work I feel I am deeply connected with these visions. I would like to thank my colleagues on the Executive Council, in the Goetheanum Leadership and in the Conference of General Secretaries for the opportunity to critically reflect on these tasks and on my ability, or lack thereof, to deal with them. I regret that the greater part of the global Society is not able to participate in the decision on whether or not I should continue my work as a member of the Executive Council at the Goetheanum.

### *Spontaneous response after the non-confirmation*

## Constanza Kaliks

In September we started discussing the question of Paul Mackay's and Bodo von Plato's reaffirmation, in the Executive Council, in the Goetheanum Leadership, among the General Secretaries. «What does the Anthroposophical Society aspire to be for the world?» is the question that formed the background to these conversations: an enhancement of the question that is always with us: How can we make anthroposophy so visible in the world that those seeking it can find it? From the many conversations and contemplations an image arose which was not merely an idea, but a resolution. What we consulted on and proposed is not to happen.

I would like to share a thought by Hannah Arendt. Because of her experiences in the twentieth century and the pain they caused her, she tried to understand what

determines people's actions. People who take action face two big and ever-present challenges: the deed cannot be taken back and what will be is unforeseeable. Hannah Arendt proposes a remedy for each of these challenges. The remedy for the irrevocability of deeds, for that which weaves itself into the deeds and remains there, causing consequences in the world for decades to come, is forgiveness. When we forgive we can continue to act. The remedy for the unpredictability of what lies ahead is the ability to make promises and agreements, and abide by them. It is what gives certainty to our actions in the face of an ever uncertain future.

We had made an agreement: in the Executive Council, in the Goetheanum Leadership, with the general secretaries and representatives. A different agreement has now been made. That is a fact. On the basis of the responsibility we have taken on we will discuss, develop and take the next steps. | *Constanza Kaliks, Executive Council at the Goetheanum*

### *Emerita status*

## Seija Zimmermann

Twelve years ago I was asked to join the Executive Council and I was confirmed in this task by you. Because of the situation of Anthroposophic Medicine in my country, Finland, I will withdraw from this task today. The reasons for my decision were described in detail in *Anthroposophy Worldwide* 1–2/2017. Biographically, I look back on a period of twenty years, during which I was able to combine my work for the Anthroposophical Society with my work as a physician. In 1998 I was asked to join the Council of the Society in Finland, shortly after that I became general secretary and then I joined the Executive Council at the Goetheanum.

Today I would like to share with you an inner question I have lived with for many years. From my daily occupation with the meditative path which was shared by Rudolf Steiner and Ita Wegman, and which is described in Emanuel Zeylmans

van Emmichoven's book *Strengthening the Heart*, the question arose: what spiritual space was created by this meditative path, shared by the spiritual scientist and the natural scientist, for the birth and development of the School of Spiritual Science? As personal and unique as this path of the two individualities appears to be at first glance – is there a level that transcends this, opening up new dimensions of which the School of Spiritual Science is only the very beginning? I would like to encourage you to continue working on this question.

In practical terms, you will see me now and again in Dornach and Arlesheim in the future. I will continue to be a member of the board of directors at Klinik Arlesheim and I represent the Finnish physicians' association in the Medical Section.

**Joan Sleight:** I arrived at the Goetheanum just as Seija Zimmermann was reaffirmed as an Executive Council member. The three qualities I appreciate most in you are that you have always brought the dimension of the big wide world to

us. You have cast a scientific, medical, academic eye on our work, and you did all this with warm-heartedness and a sense of humour. We will miss you very much. We wish you all the best for your further work in Finland. Thank you for everything.

**Constanza Kaliks:** There are many things one can learn from Seija Zimmermann, I would like to point out one of them: her orientation in reality – whether it concerns everyday situations or areas that require the greatest sensitivity and inner awareness. Thanks to her we could address central questions, like those we dealt with recently in the Goetheanum Leadership, where a very fruitful cooperation arose regarding the senses as a possibility of connecting with the world and developing our humanity. Seija is very good at differentiating, a strength that is sometimes just silently present while at others it is resolutely expressed. We are deeply grateful to her and wish her all the best for the tasks awaiting her in Finland.



## ■ ANTROPOSOPHICAL SOCIETY

*Elisabeth Vreede***The inner essence of the outer world**

At the beginning of his biographical outline, Frans Lutters reminds us of Rudolf Steiner's indication that Elisabeth Vreede incarnated earlier than foreseen by her destiny – because of Rudolf Steiner. Thanks to Frans Lutters' warm interest in what lights up in a person and how relationships emerge, I formed an image of a harmonious, clearly thinking, selfless and kind person.



Elisabeth Vreede was born in The Hague on 16 July 1879. Even as a child she lived in her thinking: a bright pupil with amazing memory forces. She founded a rowing club and studied mathematics, astronomy and philosophy in Leiden. After graduating from university she taught Maths in a girls' school. Her parents had esoteric tendencies, lived close to a Freemason's lodge with Rosicrucian orientation, and were in contact with Henry Steel Olcott. They read theosophy together with Elisabeth. From 1903 onwards Elisabeth Vreede experienced Rudolf Steiner several times and became his esoteric pupil. She took part in the foundation stone ceremony for the first Goetheanum. Later she was called to Dornach by Rudolf Steiner as a member of the Executive Council at the Goetheanum and as the leader of the Section for Mathematics and Astronomy in Dornach.

**Living in and with cosmic rhythms**

Elisabeth Vreede activities included the publishing of calendars, astronomy newsletters and celestial maps. She saw stars as spiritual beings. In the movement impulses of the planets she recognized the movements of Thrones and an expression of Seraphim-love. Stars and human beings were one for her. She was interested in cosmic rhythms, in life between death and a new birth, in astrosophy.

Elisabeth Vreede was a precise worker. People sought her advice and help. After her exclusion in 1935, she remained in her house in Arlesheim, fostered contacts and travelled frequently, for instance to Ireland and through Turkey (the latter for the solar eclipse). She was deeply affected by Ita Wegman's death. She herself died on 31 August 1943. Elisabeth Vreede's interests included not only mathematics and astronomy – through which she experienced the cosmic rhythms – but also foreign languages, such as French, Sanskrit and Bali. At the age of 16 she knew the entire Faust, parts 1 and 2, by heart. She had a deep connection with anthroposophy and she sought, and lived, an active relationship with the spiritual world. And yet, she saw herself as a student, for instance in her relationship with Rudolf Steiner's essays on the question of How to attain knowledge of higher worlds?

Her work was often done quietly, and it persisted quietly. A fir tree can symbolize this: she took a fir tree home with her after the Christmas Conference and planted it close to her house (today it stands in a neighbouring garden). As Oliver Conradt pointed out earlier, her work has not been fully explored yet and her estate is spread across several locations. | *Gabriela Jüngel, Dornach (CH)*

*Ita Wegman***Medicine as living practice**

Peter Selg was asked by Matthias Girke to speak on the topic of «Anthroposophy as a medicine for the world – Ita Wegman». He wove a complex picture based on the «Goetheanum's medicine in practice», contemplations on therapy and Ita Wegman's contribution – a picture that was at the same time an answer to the question as to how one needs to prepare oneself for the task of being a healer in the twentieth century, a therapist of individuals, of social communities, for and with them, and also for and with the Anthroposophical Society. Ita Wegman's personality went through an extended period of preparation for this work, through an extended destiny. Her's is a strong soul.

If one looks, in the world of the Father, at what has become, at what has come from the past; if one is active, with the Son, in the present, and if one receives good, world-appropriate ideas from the healing spirit, the preconditions are met for the «strong healing activity» that Ita Wegman fully embraced. She had courage for the truth; she tended to her patients with love, and she saw through the diagnosis, perceiving not only what was there but also what wanted to come. Ita Wegman had the strength for the future and she was prepared to deal with opposition.

**Breathing in the needs of the world, breathing out anthroposophy**

Ita Wegman had the courage to heal: for therapists face powerful forces that threaten the human being. Healing, in this context, also means being prepared to deal with the forces of destruction and death.

Ita Wegman was born on 22 February 1876. She first trained as a Swedish massage therapist and studied medicine later. She founded institutions of healing. Her active commitment for a Michaelic centre in Great Britain was misunderstood as being in competition with the Goetheanum. She kept all the conflicts within the Society away from her institutions. Peter Selg described this by saying that her Christian work led to an active community. Ita Wegman was an active leader: she did what needed doing, independently of personal interests. The weaving between one's own work and the work in the world is a breathing process. Rudolf Steiner said to Ita Wegman that he was able to breathe when he was close to her. Sergei Prokofieff created the image of inhaling the needs of the world and exhaling anthroposophy.

Confronted with the emerging crisis and the hatred that came towards her, Ita Wegman became seriously ill in 1934. A spiritual experience led her back to life. She travelled to Palestine and came back strengthened. She died on 4 March 1943.

The image arising in me is that of a personality that was prepared to suffer so that the truth could shine through. Her relationship with Rudolf Steiner was profound; their cooperation and the goal of their working together were not understood, however, and could not fully unfold. This tragic situation had come to an end in this life, he said to her. Two free personalities were working together: they did not depend on but inspired each other. | *Gabriela Jüngel, Dornach (CH)*