



Anthroposophy Worldwide

What is happening in the Anthroposophical Society

5·2 May 2025

4.50 CHF



AGM

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Image (page 1) 2025 Annual General Meeting at the Goetheanum: conversation groups in the Main Auditorium (photo: Xue Li)

Executive Council at the Goetheanum

Resonance 2025 AGM

On 17 April 2025 the Executive Council at the Goetheanum sent out an email to members, thanking them for a successful AGM und inviting them to take part in on-line conversations.

Dear Members,

We are pleased to look back on a successful Annual General Meeting of the General Anthroposophical Society, held at the Goetheanum from 4 to 6 April. In an engaged and constructive atmosphere, we dealt with the formal proceedings and the motions that had been submitted. With short contributions under the title 'Are we equal to the challenges of our time?', we brought current developments from the sections and country societies into the heart of our gathering. In the previous week, we had an intensive international exchange with 36 country representatives. And on the weekend before that we commemorated the centenary of Rudolf Steiner's death with events at the Goetheanum and in many other places.

The commemorative year for Rudolf Steiner continues, and our deep gratitude for his life and work may fill our souls with warmth and light. At the same time, we need to look ahead. Our current world is increasingly challenging and uncertain—might it not be precisely at this 'turning point of time' that we are called upon to make a contribution from and with anthroposophy—through practical, artistic, and thoughtful impulses that open up future perspectives? Perspectives that, grounded in 'Know yourself', can lead to a resolute participation in the reality of our world. For the 'I' becomes real through engagement with reality—through encountering the reality of the other person and the earth.

Invitation to open dialogue

We would like to enter into conversation with you on these matters and invite you warmly to an online dialogue with the Executive Council of the General Anthroposophical Society. In four sessions in different languages (see below), we will offer an open dialogue for questions and conversations about the Anthroposophical Society, the School of Spiritual Science and its task in the anthroposophical world movement and beyond.

Each session will last 90 minutes. Please register for your chosen session and send your questions beforehand to projektteam@goetheanum.ch

Online dialogues

Spanish/Italian

12 June 2025, 7:30 to 9 pm CEST
with Constanza Kaliks and Stefan Hasler
Registration [goetheanum-ch.zoom.us/meeting/register/tf700MVeTS-vhojg44FdrQ](https://goetheanum-ch.zoom.us/join/registration/register/tf700MVeTS-vhojg44FdrQ)

German / French

5 July 2025, 9 to 10:30 am CEST
with Stefan Hasler and Ueli Hurter
Registration [goetheanum-ch.zoom.us/meeting/register/2-ioNovgTVuheDr-EjNjBw](https://goetheanum-ch.zoom.us/join/registration/register/2-ioNovgTVuheDr-EjNjBw)

German

11 September 2025, 7:30 to 9 pm CEST
with Constanza Kaliks and Justus Wittich
Registration [goetheanum-ch.zoom.us/meeting/register/mRkJMq56RDeLMtPH-biwopA](https://goetheanum-ch.zoom.us/join/registration/register/mRkJMq56RDeLMtPH-biwopA)

English

29 November 2025, 4 to 5:30 pm CET
with Constanza Kaliks and Ueli Hurter
Registration [goetheanum-ch.zoom.us/meeting/register/47Y5TcAiQ7COSNE74qSnDw](https://goetheanum-ch.zoom.us/join/registration/register/47Y5TcAiQ7COSNE74qSnDw)

| *With warm greetings from the Goetheanum: Justus Wittich, Constanza Kaliks, Ueli Hurter and Stefan Hasler*

Other dialogues

The **Dornach Member Forums** will also continue:

3 May 2025, 9 am to 1 pm CEST, Schreine-rei auditorium, Goetheanum, registration goetheanum.ch/de/veranstaltungen/mitgliederforen-4

Registration for online participation (German, English) [goetheanum-ch.zoom.us/meeting/register/nDjhyxJqScuJFvIFGox-h3Q#/registration](https://goetheanum-ch.zoom.us/join/registration/register/nDjhyxJqScuJFvIFGox-h3Q#/registration)

5 July 2025, 9 am to 1 pm, Terrace Room, Goetheanum

11 October 2025, 9 am to 1 pm, Terrace Room, Goetheanum

22 November 2025, 9 am to 1 pm, South Studio, Goetheanum

Medical Section: On 3 June, from 7:30 to 9 pm, the leaders of the Medical Section, Adam Blanning, Marion Debus and Karin Michael, invite you to their next **Dialogue on Mobile Phone Radiation and its Effect on the Human Organism** at the Goetheanum, with online participation (in German, the event will not be recorded). Peter Hensinger (DE), head of science at the consumer protection organization diagnose:funk will give a talk of about one hour, followed by half an hour for exchange. Link for **online participation:** goetheanum-ch.zoom.us/j/83964047283?pwd=bUpFQoFvL1FENVhxVm5XK1c4dUpRdz09#success. | *Sebastian Jüngerl*

100 Years after Rudolf Steiner's crossing of the threshold

Growing with the challenges

Dear Members,

People around the world have long worked towards the centenary of Rudolf Steiner's crossing of the threshold, with many inner forces focusing on shaping this moment adequately. Commemorative events took place in many different ways and places: in individual inner contemplation; in the branches with guests; in local groups; in a central square (Schlossplatz) in Stuttgart (DE) as a festival for passing shoppers and strollers; in the Goetheanum's Main Auditorium with a Bruckner symphony, moments of reflection, lectures and a wide range of activities around the Campus.



Towards working together

One week after the centenary of Rudolf Steiner's death, we addressed the question 'Are we equal to the challenges of our time?' at the Annual General Meeting, which had been prepared intensively and for a long time, with keynote speeches and lively discussions in the Main Auditorium. Justus Wittich's initial answer to the question was 'no', but he then qualified his reply by asking, 'How can we grow in order to meet the challenges of our time?' Many people experienced this meeting as a significant step forward in working together.

Wolfgang Tomaschitz (AT) described the task that lies ahead of us concisely:

**Nicht wenige
erlebten diese
Zusammenkunft
als einen
bedeutenden
Schritt hin zu einer
gemeinsamen
Arbeit.**

'We must not simply wait for the world to discover how great Steiner or anthroposophy is but become greater representatives of our time.' Rudolf Steiner writes in the last sentence of his Leading Thoughts: 'Spiritual science creates the other sphere that has nothing Ahrimanic at all. And precisely by knowing and absorbing the spirituality to which the Ahrimanic powers have no access will humanity gain the strength to face Ahriman in the world.' | *Stefan Hasler, Goetheanum*

Image Stefan Hasler, photo: Xue Li

Rudolf Steiner is present

Who has not asked themselves who we are thanks to Rudolf Steiner and who we would be if we had not met him? At this year's AGM, Nodar Belkania (GE) quoted Andrei Bely: 'How difficult it is to be an anthroposophist, and even more difficult not to be one.' Rudolf Steiner's presence is tangible. His work is a creative statement and source. Countless people around the world are directly connected with Rudolf Steiner through their actions and his spiritual power is a daily reality among us.

We can trust in this spiritual light and creative depth on our inner and outer journeys. During the Rudolf Steiner Conference at the Goetheanum, Linda Williams (US) read out a very moving letter which she wrote to her 'dear brother Steiner.'

Rudolf Steiner and anthroposophy are present in society. Paula Scheidt, chief editor of the Zurich magazine NZZ on Sunday, writes of her editorial team, 'In fact, each and every one of us has had some connection to anthroposophy' and concludes, 'Next to destructive heroes of current world politics, Steiner's work appears unconventional, creative and united. Looking to the past is an inspiration, despite the justified criticism of some of his ideas.' With deep gratitude to Rudolf Steiner, we now look forward to the changes and innovations that will be possible after a hundred years.

Rudolf Steiner

Time of big decisions

The Anthroposophical Society really must be clear about its situation ... that it needs to be there for every person who inwardly seeks ways to the spirit; that it therefore needs to be an entirely open and outwardly independent society. ... What distinguishes the Anthroposophical Society from all other societies in the world is that they are not founded on something real but on all kinds of human intentions. This is why we expressed the fact so prominently in the 'Statutes' that the Anthroposophical Society consists of people who consider the spiritual life emanating from the Goetheanum as justified. [...] It is wholly founded on what exists among people, or at least what can exist among them. [...] If the Anthroposophical Society is to develop an inner awareness of our time, it must take into account what I just said, because our present time – and I would ask you to take this very seriously – is the time of big decisions. Much, and much that is of immense importance for humanity, is being decided at this time. This present period will last for a long time, of course, but so much is decided for humanity now. [...] In the Anthroposophical Society above all, a strong awareness needs to be developed of these decisions.

Source GA 259, 30 January 1924

2025 AGM

More balanced

The underlying mood at the Annual General Meeting of the General Anthroposophical Society from 4 to 6 April was productive, the collaboration between the Executive Council and the members more balanced and the tone more objective than previously.

Since 2023 there have been Member Forums in addition to the AGM. They have resulted in working groups, some of which support the work of the Executive Council or are ready to provide advice on a voluntary basis. This and the fact that members were once again involved in the preparation and organization of the Annual General Meeting may have contributed to a more relaxed and objective mood than in previous years. Two sessions during which people were able to share with their neighbours in the auditorium also contributed to a culture of encounter.

At the same time, it was an AGM rich in content and in searching for decisions. Below is an initial review in four sections.

I Contributions to the question 'Are we equal to the challenges of our time?'

Eight discussions were dedicated to the question 'Are we equal to the challenges of our time?' Fortunately, the speakers did not answer this question with 'yes' or 'no' but elaborated on how one can become equal to these challenges. Here are some thoughts from the fifteen-minute presentations.

Source of strength for the world and humanity

Monika Elbert, country representative for Germany, referred to Rudolf Steiner's statement that the Anthroposophical Society should be a 'most modern' society. The potential for this was to be found in a world society as a source of strength for the world and for humanity, with the help of Michael and a conscious relationship with the earth through which the earth can be made to shine.

Justus Wittich, member of the Executive Council at the Goetheanum, called to mind the task of bringing realism to the spiritual world by meeting and experiencing the spirit. Whenever Rudolf Steiner failed, Wittich pointed out, he took this as a starting point for his next step. By starting again and again in this way we will be able to meet the sense of powerlessness in the face of overwhelming events such as wars and conflicts in the world.

Marion Debus, co-leader of the Medical Section at the Goetheanum, took up the motif of powerlessness, adding to the essential encounter with evil the implications of a technology based on electricity. Help, she said, could come

from turning to those who have passed away, because, unlike those who are incarnated, they have spherical awareness and therefore other insights into destiny and social conditions. The relationship with Michael, the Spirit of Time, can help us be active at this time. 'The goal of the Anthroposophical Society is simply the human being,' Marion Debus concluded.

Great joy and enthusiasm

Nodar Belkania, the representative of Georgia, asked if we were equal to our tasks. As soon as we recognize the potential of anthroposophy, he thought, 'we engage with it with great joy and enthusiasm.' It was not so much a matter of proving anything but of becoming a cultural factor. Nodar Belkania mentioned an imagination of Europe, in which Rudolf Steiner referred to the effect of 'Asian Ahriman-led magic' and 'European Lucifer-led rationalism' (GA 225, 15 July 1923).

For **Wolfgang Thomaschitz**, representative of Austria (AT), everyday consciousness lacks the forces needed to cope with what is coming towards it. These forces can be unlocked through meditative deepening. It is important to learn the language of the (contemporary) sciences to be able to speak about their topics, which are in fact also anthroposophical topics (consciousness, for instance). One of our tasks, he said, consisted in recognizing the connection between dignity and our own thinking, especially in view of the simulated cognitive achievements of AI. Why should we allow our cognitive achievements to be taken from us, given that they are associated with education and growth? This requires us to experience consciousness, self-awareness and inner activity. Wolfgang Thomaschitz concluded with the words, 'I am no longer waiting for the world to discover how great anthroposophy or Rudolf Steiner is. Rather, I believe that we need to become greater representatives of our time.'

Concrete exercises

Christiane Haid, head of Visual Arts and Humanities at the Goetheanum, described her experience after working on a computer for a longer period of time of 'no longer being present as a living human being', and how artistic activity (painting) helped her to counteract this experience. Without such balancing we are in danger of orienting ourselves towards the processes of this technology (zero/one), 'and adapt to them'. This could lead to polarization (black and white thinking). Regarding Artificial Intelligence we need to be clear about what we mean by being human and about our relationship to space and time, from which the media detach us. Exercises from GA 133 (14 May 1912) make it possible for the Christ being to work with us. This includes cultivating inner feelings, forming an inner space, opening up to the unexpected (sense of wonder),



going beyond our own limitations by being compassionate, creating future agency in our conscience. This is how human substance is formed – as a counterforce.

Henri Murto, representative of Finland, contrasted local activity (in his case biodynamic farms) and the community (of such farms around the world). He said that this corresponds to the diversity in nature, a counter-image to the monoculture of industrialized farming. Henri Murto drew a line from centres that need to stay alive to cosmopolitanism; from the 'I' qualities described by Rudolf Steiner in Bologna (Philosophy and Anthroposophy, in GA 35) to the cosmopolitan idea of decentralization, from the point to the periphery.

Eduardo Rincon, co-leader of the Section for Agriculture at the Goetheanum, spoke about living with nature as a gateway to the spirit. For him it is about relationships: to one's own destiny, to others, to the environment, to one's own community and to the global community. If we speak from the heart, we can speak about anthroposophy.

II Official procedures and motions

Official points such as the Executive Council accounts are also part of an AGM (Annual Report 2024/2025 via login.goetheanum.ch/login). The annual accounts were presented with a positive result of CHF 45,000 and approved by the meeting; the Executive Council was benevolently discharged (without votes against).

There seemed to be more time for the motions this time. The clarity of agreements made ahead of the AGM in various contexts regarding speaking time, dealing with points of order and monitoring the adherence to these agreements may have contributed to a smoother running of the meeting.

Motion 1 was about reviewing a passage from the Statutes of the 1923/1924 Christmas Conference whose inclusion was agreed at the AGM in 2024. After voting on details (a majority favoured the deletion of the term 'secret society'), the resulting text version on the openness of the Anthroposophical Society was agreed by a majority. **Motion 2** concerned an outdated reference in the current Statutes. Most members present agreed to delete the sentence 'The Statutes were agreed and put

into force by the Annual General Meeting of 8 April 1979’.

Concern 3 was not presented by the actual proponents but by Moritz Christoph in their stead, an approach that is becoming more frequent as it allows a third person to present someone else’s concern without having to represent it. The concern in this case was about members worldwide being enabled to participate in identifying new Executive Council members. (Explanation: at this AGM there were around 220 members present in person and up to 130 online, but the Anthroposophical Society has more than 40,000 members). There was no vote on this, since concerns are generally not voted on.

Motion 4 proposed as a trial for the next two appointments of new Executive Council members to form a search group that includes members and identifies potential candidates, while the final decision lies with the Executive Council. Constanza Kaliks, a current member of the Executive Council, pointed out that the Council was grateful for suggestions from members. She questioned however whether yet another group was necessary for this; the same and other problems had been mentioned by other speakers before. The point of order suggesting not to vote as well as the motion itself were rejected. Interestingly, the online result differed in this case from that in the room, since there were as many votes in favour as against, with two abstentions; however, online participation was very low at this point (only 22 votes altogether).

Reassessment of Covid period

Motion 5 proposed continuing a dialogue to assess the Covid events to overcome what the proponent Claudia Bartholomeyczik (DE) described as a ‘spiral of silence’. Justus Wittich suggested publishing an appeal in Anthroposophy Worldwide as well as the corresponding contacts. The motion was adopted.

Concern 6 also referred to the processing of the Covid period and was used as an opportunity to express, among other things, the (disappointed) expectations people had of the former Medical Section leadership. Karin Michael who is now co-leading the Section emphasized the importance of a future multi-perspective approach.

Amendment of the Statutes (Constitution committee)

There was a greater need for consultation on motions 7a and 7b to set up a working group to revise the Statutes. The group has the task of developing a draft and presenting it for discussion based on suggestions from the membership, its own considerations and in the spirit of the original Statutes. Two years are initially envisaged for this. One of the concerns expressed in the discussion was that this task



would require more time and that the group would do ‘its own thing’ without listening to other suggestions from outside. The fact that the names of the twelve members had been published without them having introduced themselves and their concerns was seen as an omission that was spontaneously rectified. Point of **order 8** suggesting not dealing with motions 7 was rejected by most members. Changed formulations such as ‘benevolently accepting’ (instead of ‘agreeing’) and the deleting of the brackets around ‘general’ – as in (General) Anthroposophical Society – were rejected. Motions 7a and 7b were accepted.

Michael Munk represented **concern 9**, expressed his confidence in the constitution committee (‘Konvent’) and will submit his proposal to the committee itself.

Richard Weinberg’s **concern 10** had to do with the events of 8 February 1925. The concern focusing on the plot of land called Henzimatte was not admitted as a motion but identified as a ‘special problem’ by the moderator Justus Wittich. The proposal on how to deal with the **Weleda shares** was not admitted either as a motion; Andreas Worrel was referred to the Weleda advisory committee within the General Anthroposophical Society. Andreas Worrel rejected the view that his motions ‘disregarded’ the resolution of the AGM (to found a Weleda advisory committee); he does not consider this question to be the task of the advisory group.

III Specialized member groups

The participation of members was reflected in several reports from the ongoing work of the active specialized groups.

A report on the work of the **Weleda advisory committee within the General Anthroposophical Society** included a detailed presentation on the historical figure Weleda. In another contribution it was pointed out that Jonathan Neisecke had been excluded from this advisory group. No further reasons were given, so the matter remained unclear and left a feeling of consternation.

The report from the **Transparent Communication group** focused on their mode of working. It also mentioned activities such as the

proofreading of texts before publication and advice given regarding the members’ survey and the layout of Anthroposophy Worldwide (‘echo chamber’).

Finally, there was a presentation by the **International Members’ Forum** initiative which has met twice online and identified a list of topics that concern members.

These three groups report regularly in Anthroposophy Worldwide.

The **group on the threefolding of the Anthroposophical Society** presented its report in the AGM Reader (can be accessed online via login.goetheanum.ch/login).

IV Culture

The individual days of the AGM culminated in various cultural and artistic events.

During the **Commemoration of the Dead**, we remembered Johannes Kiersch (DE), presented by Bodo von Plato), Kalervo Rekolla (FI), presented by Henri Murto, and Helianne Huisman-Bourdrez (NL) presented by Rik ten Cate, in representation of all the members who passed away in the past year. The Goetheanum Eurythmy Ensemble with Stefan Hasler performed extracts from the Goetheanum’s **Parsifal** production (Transformation Music, Good Friday Music). A **speech choir** (Freie Sprechchor Initiative) directed by Sighilt von Heynitz allowed the listeners to experience Johann Wolfgang Goethe’s diversity as a researcher, poet and human being; Louis van Niekerk played works by Georgi Mushel, Philipp Glass and Arvo Pärt on the organ in the Main Auditorium. The AGM concluded with a eurythmy performance of the Foundation Stone Meditation on the proscenium (the stage was not accessible because it was set for the Parsifal performance). | *Sebastian Jüngel*

For further contributions to the AGM see pages 6 and 7.

Images (page 4) Janet Menoni of the Anthroposophical Community in Africa, and the Goetheanum’s Nathaniel Williams acting as interpreter, Constanza Kaliks, photos: Xue Li; **image (page 5)** Constitution committee (detail), photo: Gerhard Schuster

2025 Annual General Meeting

Lightening the dark

The group working on Transparent Communication spent three hours reviewing all aspects and details of the 2025 AGM. Views differed widely on some issues. Below is a reflection penned by Urs Schwander with a fair amount of commenting and editing from the group ...

Two members of the (General) Anthroposophical Society sit next to each other at the 2025 AGM. In the intervals they meet for coffee and share their impressions. It soon becomes apparent that their perceptions of the meeting differ widely. I call them Optimist and Sceptic.

Optimist Well, I find the mood quite constructive so far and the Executive Council reports were good; our treasurer in particular impressed me because he managed to present our 'surplus of money shortage' with a degree of lightness without playing down the seriousness of the situation.

Sceptic I agree. Listing key aspects of their work, talking about resistance and concerns so that we can think about things and take up initiatives – I find that convincing. But I didn't feel the same with all the reports we heard.

Optimist I beg to differ. Unlike in previous years, the Executive Council reports were more about deficits this year, rather than merely trying to sound positive. The motions we voted on were well prepared. I am even surprised at the precision that was employed, down to each individual word. I would not have thought that a set of brackets could be so important. People worked on form and language. I am full of admiration at the alertness of some members!

Why are we losing so much time?

Sceptic Speaking of trying to sound positive: I found there was still a lot of that, apart from Justus Wittich and Stefan Hasler. Yes, the example – brackets or no brackets – took up a lot of time. 'Intention' or accident? Cautious preparation for what is to come? Yes, I was also surprised that we needed to talk about brackets. The proponent of the motion didn't understand why we as the General Anthroposophical Society (without brackets) have to vote on a committee whose task it will be to work out whether we will in future be an Anthroposophical Society or a General Anthroposophical Society. Brackets! I was annoyed that so much time was spent on this. I would prefer it if we wrote down what is actually happening. Statutes are not prescriptions but postscripts. And we also need to learn to distinguish what is really important and when.

Optimist What do you mean? Is not everything important?



Sceptic What happens in the moment is important. Two examples: a man from Georgia, Nodar Belkania, gave a keynote speech. Georgia is a country that faces immense challenges. And he has a genuine question: how is it with eastern and western spirituality? How can we understand and support each other better? Is it asking too much to give half an hour to talk about these questions and impulses?

Optimist Yes, more of that would have been better. But this was a good start, twice fifteen minutes. And the second example?

Sceptic A young woman from Tanzania introduced herself and spoke about the formation of an African community. What a great step! Now imagine the general secretary of a country society standing up and saying spontaneously, 'How can we help you?'

Optimist Wow, now you've stepped into my shoes – you've become the optimist!

When something good wants to happen, there will be setbacks

Sceptic Yes, you're right. It's good talking with you ... The report from the Weleda advisory committee makes me think. We learned a lot about the historical Weleda, that she was a healer, and we are well informed about the turnover thanks to baby cream and arnica massage oil, but do you know, for instance, what the advisory committee has achieved and what it is focusing on?

Optimist No, not from this report, only from Anthroposophy Worldwide. But somehow, I felt sad when Jonathan Neisecke talked about his exclusion. Whenever something good wants to happen, there are such setbacks! – But I would like to talk about something else with you: the group that was meant to work through the whole Covid issue.

Sceptic Yes, I was thinking about that too! But I ask myself why I should listen to four reports when one would be enough. And the last one wasn't even a report but rather a request:

telling us that we all share responsibility for the – alleged – failure of the Medical Section. Unbearable. This is not how we can resolve the problems in the Society.

Optimist I disagree. If you knew how much damage has been done ... I found Thomas Heck's contribution exemplary. I would have understood if he had lost all patience. But he didn't. The AGM preparatory group has found the best possible way of showing how many different perspectives there are.

We are all responsible for what happens

The fact that the joint work on the covid events ended one-sidedly was not helpful. This makes me appreciate motion 5 even more, which suggests starting a new assessment of the events around Covid and taking the initiative to open new doors, so that the topic can be penetrated spiritually and with a view to the future. It is up to all of us to avoid being paralyzed further by a spiral of silence and the division of our society. Luckily, this motion was accepted by a large majority. There may have been a few hairy moments, but on the whole, I experienced the AGM as more peaceful than in previous years.

Sceptic There were darker and lighter sides to this AGM and we can all assume responsibility for lightening the dark somewhat. That is in our freedom.

The two members say good-bye to each other, agreeing to share their impressions again in a year's time. | Urs Schwander, Dornach (CH)

Generic image Country representatives and Goetheanum Leadership, photo: Dorothee Prange

2025 AGM

Circle of Treasurers

At the 2025 AGM at the Goetheanum, Richard Bunzl, treasurer of the Anthroposophical Society in Great Britain, gave an account of the work of the Circle of Treasurers. Below, Christopher Houghton Budd describes the tasks of this circle.

The Circle of Treasurers is looking ahead as far as 2033. It began in 2018 and meets in person two times a year – in Dornach and in another place, to date usually in Europe. In between, we meet on Zoom. Of the 37 country societies, up to 20 take part, meaning our collective deliberations represent more than 70 per cent (28,000) of the worldwide membership (40,730 on 1 January 2025). So, in working to support the General Anthroposophical Society, what have we done and what do we see is needing to be done?

Looking to the future

Our first task was to establish clear guidelines (Anthroposophy Worldwide 11/2021). Easily formulated but more challenging to accomplish they inform our discussions with country representatives, councils and members in general, many of whom think that they need pay nothing or very little. That is not our understanding, however, so much effort goes into reviewing why this is so.

We all receive our pink cards from the Anthroposophical Society and fully expect the Goetheanum to be there in the background and as a place to visit, yet many regard the General Anthroposophical Society as a financially separate thing 'over there', instead of seeing their groups and branches as essential parts of a greater whole. Overcoming this insulated approach to finances is thus a priority. In this connection, too, we are reviewing the implications of individual direct membership of the General Anthroposophical Society, rather than joining via a country society or branch linked to the Goetheanum – as contemplated by the Christmas Conference.

Our second task involves building a culture for treasurers, developing together a shared understanding of the principles we operate by, the intuitions we have, and the specific karmic circumstances that inform finance and money flows everywhere. Every society has a past story to tell, but our interest is in the next episodes!

Clear image of overall reserves

Third, we are finding ways to carry a detailed and shared image of the finances of all the Societies worldwide. This involves an annual exercise of placing up to 20 sets of accounts into one shared chart of accounts and then converting their currencies into Hibernias (at



1:1 to the CHF), a serious device intended to give the Society its own global currency and so reflect and enforce the mutuality of our work. The chart matches the image of the Society as the body of Anthroposophia and the School as her soul that appeared on the front-page image of Anthroposophy Worldwide 1-2/2025. So far, our focus has been on the income and expenses of the Society, but our remit will now expand to include balance sheets and so enable a clear image of the Societies' overall reserves, both real and financial, in order ideally and ultimately to ensure the various groups that make up the Society as a whole are optimally financed.

A fourth innovation and outcome of our cooperation is to share the liquidity challenges everyone faces by remitting membership dues to the General Anthroposophical Society at the end of May and end of October.

Finally, we are paying special attention to how section (or section-like) work is funded, given that although the School has its centre at the Goetheanum, as 'representatives of anthroposophy', its members are active in many parts of the world. | *Christopher Houghton Budd, secretary of the Circle of Treasurers*

Generic image Goetheanum during the 2025 AGM, photo: Xue Li.

Anthroposophy Worldwide

Financial participation

Dear Members,

In 2019, the newssheet Anthroposophy Worldwide changed from print to digital. In Anthroposophy Worldwide 6/2018, we announced that we would make every effort to find a form in the future for those wishing to continue to receive a printed version by mail, although it would involve costs. Even when the newssheet was introduced in 1924, a separate subscription from the weekly journal Das Goetheanum was required.

Providing a printed version in addition to the digital newsletter incurs additional expenses for layout, production and shipping. While we have so far not made the print version dependent on payment of the recommended fee of 30 CHF/Euros, it has become apparent in recent years that these extra costs have not been covered by the financial participation received. In addition, there is very little demand for printed copies of the French and Spanish newsletters, which makes the continuation of this production beyond 2025 questionable. Continuation of the printed versions in the four languages German, English, French and Spanish will therefore depend on interest and financial support. We thank all those who have contributed so far financially. Will you also support us? (You can of course also contribute if you only receive the digital version). | *Justus Wittich (for the publisher), Sebastian Jüngel (for the editors)*

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Steiner 100

Goetheanum as adult education centre

In many places around the world, the weekend of 28 to 30 March was dedicated to the memory of Rudolf Steiner. At the Goetheanum, a monument, an exhibition and two new park buildings were inaugurated and a conference and numerous events took place across the Campus.

There was no cutting of corners. The Goetheanum seemed to have opened a cornucopia, from which numerous events emerged, at times up to seventeen at once. All you could do was simply dive in and leave it to chance where you ended up – or plan your visit, making sure you experienced as much variety as possible.

Rudolf Steiner's life and work

Rudolf Steiner's effect on his and the present time was the theme of a special exhibition. The panel discussion on 'Rudolf Steiner and the 20th/21st century. Inspiration and Challenge' was about his effect on the arts and on society ('social sculpture' according to Joseph Beuys). The panelists spoke of their personal relationship to Rudolf Steiner and of his work from the perspective of their respective fields of expertise. Philip Ursprung, professor of the history of art and architecture, mentioned Rudolf Steiner's way of interrelating things; the art historian Eugen Blume asked how one can build on spiritual foundations; Walter Kugler (former head of the Rudolf Steiner Archives) spoke of the path to inner development; and Martina Maria Sam (Rudolf Steiner biographer) described his interest in the arts and how they helped people not to forget the spiritual dimension.

During the preview of the Rudolf Steiner exhibition, Ueli Hurter from the Goetheanum talked about Rudolf Steiner's great modesty in contrast to his very comprehensive work, which continued to evolve and was newly and 'co-creatively' realized in the moment. For the Solothurn member of parliament Felix Wettstein, places like the Goetheanum, which he described as 'a world school of humanism' that believed in human goodness, are essential, particularly in times as turbulent as ours (page 16).

The Rudolf Steiner exhibition, which was curated by Pieter van der Ree (NL), offers various ways of approaching Rudolf Steiner's life and work and anthroposophy. Plates describe his biography from the simple circumstances of his childhood through his youth as an interested student to his adulthood as a sought-after lecturer. When he became general secretary of the Theosophical Society and built up its German Section, he found an initially smaller audience that was more deeply interested in his actual concerns.

The various plates focus on particular stages of Rudolf Steiner's biography, such as the importance of geometry for him while he was at school. Some objects are also exhibited, each in a specific context such as 'meditation' (pictures and a meditation chair) or 'art' (eurythmy dresses, headdresses, jewellery etc.).

Another series of plates shows spheres of life inspired by Rudolf Steiner such as education, medicine, agriculture or the Christian Community.

The Rudolf Steiner Conference also focused on and deepened motifs in Rudolf Steiner's life, some of them in relation to particular fields of application, including impulses that Rudolf Steiner was unable to conclude or move forward but which he brought into life and which were and are addressed and fostered by others. They include the second Goetheanum, the new foundation of the Anthroposophical Society and the development of the School of Spiritual Science.

Public appearance

Rudolf Steiner's position in today's public life was the subject of further events including the unveiling on 29 March of a tribute to Rudolf Steiner at Dornach Arlesheim railway station (CH) in the form of a plaque and a bronze cast of his suitcase. This event was attended by a delegation from Donji Kraljevec (HR), where Rudolf Steiner was born, and by the mayor of Dornach, where he worked and died. Stefan Hasler thinks that 'Rudolf Steiner belongs to this town.' Asked about the choice of object, he asks impishly 'What did Rudolf Steiner most often carry with him? – His suitcase!' Daniel Urech, the mayor of Dornach, spoke of the Goetheanum as an inspirational place that brings people together. The delegation from Donji Kraljevec reminded everyone later in the Main Auditorium that Rudolf Steiner drew his first breath in that village and that the 'whole Rudolf Steiner' could be found there, watching trains and looking towards the future. They also pointed out that anthroposophy had brought impulses to society in Croatia.

This was followed by contributions in the Main Auditorium from Linda Williams (USA) and Hornfay Cherng (TWN) about their personal relationship with Rudolf Steiner (pages 10 and 11). Throughout the three days (as well as before and after), new media notices kept arriving on a Telegram channel about centenary events in the German-speaking world. Although I did not take them all in, they seem to show an interesting trend: while – some obsessive – clichés and distortions continue to be spread about Rudolf Steiner, there is also a sense, even in the same contributions, of amazement at Rudolf Steiner's activities that went against the mainstream of his time and at the fact that his impulses were nonetheless



seized and carried on by individuals, organizations and enterprises.

Vibrant activity

There was vibrant activity all around the Campus. In forty-minute units, insights were offered into topics such as the archetypal plant or Rudolf Steiner's editorial and architectural activities, in addition to countless artistic presentations, such as the performances of *The Initiate Deathbirth* by Christopher Marcus (GB) with three actors and a puppet representing Rudolf Steiner (page 12). This play not only described his life but made it tangible, for instance in the struggle of an oppositional power with Rudolf Steiner's unceasing will to continue his work.

In the Goetheanum Park the Bee Tower, a creation by Barbara Schnetzler and others, was inaugurated with words spoken by Marion Lieberherr from the Lorsch Bee Blessing, translated into modern German from Old High German by Horst Dieter Schlosser ('Christ, the bees have swarmed, now fly again, my creatures, so you arrive well again in the peace of the Lord and God's protection.')

The inauguration of the Preparation Pavillon by Yaike Dunselman was an opportunity for Ueli Hurter and the Goetheanum Gardening Department to speak about the processes created by the preparations – with the powerful high-rise buildings of the Basel chemical industry looming in the distance. I learned many new and familiar things in those three days. The Goetheanum presented itself as a campus and adult education centre in the best sense of the word. | *Sebastian Jüngel*

Image Ueli Hurter at the inauguration of the Preparation Pavilion, photo: Xue Li.

Steiner 100

Stuttgart: Loving Diversity

In the centre of Stuttgart (DE), Rudolf Steiner's death day was commemorated with public events throughout the weekend from 28 to 30 March.

On the last weekend in March white tents are lined up in bright sunshine along the façade of Königsbau, a neoclassical palace in Stuttgart's centre, like individual ports stopping the flow of pedestrians along this main pedestrian artery. Up to 10,000 people walk along here every hour.

Unlike the nearby shopping temples that mesmerize the gaze, these tents bear only discreet messages. Almost silent from the outside, as if they seek to connect with the quiet part of the soul, which is not about having but about being. Only a few words meet the eye: emergency education, water, meditation...

Matthias Niedermann, a member of the organizational team of the Anthroposophical Society in Germany, explains why: 'Our aim was to bring together the credo of deep esotericism and broad publicity. How can you show spirituality if not through restraint? It changes as soon as you enter into an encounter.'

There were other reasons why a friendly mood prevailed throughout the three days, including the airy design, the playfully transformed Roggenkamp typeface, the soaring peaks of the tents and the harmony among the organizational team. The staff in each tent, whether they offered career advice or information on Demeter or Sonett, took charge of their activities.

Momentary knowledge communities

Rudolf Steiner readings were offered in one tent. Wolfgang Müller for instance read from GA 231 where Rudolf Steiner points out that human self-knowledge is not possible without engaging with the supersensory. As Wolfgang Müller was reading, one could see people streaming past behind him. What an image of anthroposophy: you step away from the stream of shopping and busyness and let your soul be touched for one moment by these words spoken by Rudolf Steiner 102 years ago in The Hague (NL). The mood was even more intimate in the tent of the Christian Community, where two full services were celebrated.

The festival stage offered a political programme with Angelika Wiehl (Alanus University, DE), Boris Palmer (mayor of Tübingen, DE) and Gerald Häfner (Goetheanum). Waldorf students played from Ludwig van Beethoven's Seventh Symphony or showed eurythmy, their gestures corresponding to



the width of this spacious square. There were panel discussions on health, education, anthroposophy or economics. Some stopped by to listen to a few sentences, others stayed for an hour – momentary knowledge communities. In one of the tents, Börries Hornemann's film 'Waldorf, Demeter, Anthroposophy – are Rudolf Steiner's ideas still relevant?' was running in a continuous loop.

Enabling public appearances of anthroposophy

The three-day event ran so smoothly that one had to see Monika Elbert's incredulous smile to realize how many obstacles and how much resistance the team had to overcome. Monika Elbert is general secretary of the Anthroposophical Society in Germany and was supported with calm perseverance by her predecessor Michael Schmock, who had helped initiate the project before his retirement. According to Sebastian Knust, another team member, 'Such an initiative would not be possible without the mutual trust of the anthroposophical associations.'

Like the festival itself, the motto of the weekend – Loving Diversity – had both a spring-like levity and a certain seriousness given the political situation. Around a third of the people who visited the tents had no or very little anthroposophical knowledge, as some of the tent-holders reported.

What effect will this festival have? 'I am grateful that we had the courage,' said Martin Merckens, Christian Community priest in Stuttgart. The weekend was indeed also a training, an enabling of the appearance of anthroposophy in public. Steiner 100 brought the anthroposophical and the general culture together. | *Wolfgang Held, Goetheanum*

Image Orchestra on Schlossplatz in Stuttgart, photo: Wolfgang Held

Steiner 100

Lausanne: social reformer

On the occasion of the 100th anniversary of Rudolf Steiner's death, the first in a series of three events at the Maison du Peuple in Lausanne focused on Rudolf Steiner as a social reformer.

The project is the result of a collaboration between the Swiss journalist Martin Bernard and the Christian Rosenkruz branch in Lausanne (CH). Martin Bernard, who runs the YouTube channel Antithese, moderates the debates which are recorded on video. The Maison du Peuple (house of the people) was founded in 1916 to offer workers' organizations a place for meetings and culture. Today, it is open to trade unions and associations. The 170 participants who attended the above event filled the hall to capacity.

The first evening, which focused on the question 'Rudolf Steiner: an innovative paradigm in the face of the challenges of our time?' opened up three perspectives. Louis Defèche of the weekly journal *Das Goetheanum* (CH) outlined Rudolf Steiner's thinking and work and emphasized the importance of a School of Spiritual Science for continued anthroposophical research in the Goethean spirit. Raphael Wullschleger, a philosophy teacher from Fribourg (CH), focused on Rudolf Steiner's philosophy as presented in his Fichte-based dissertation *Truth and Science*, underlining the necessary dimension of the human I in the process of cognition. Ernst Zürcher, professor of wood science at Bern University of Applied Sciences (CH) and author of several books on trees and nature, talked about his struggle to conduct and publish his research on a topic that is taboo in today's sciences: the influence of planets on the life of plants.

The evening was intensive, the audience warm-hearted, interested and engaged.

Open to the public

The second event in this series, which took place on 12 April, was devoted to the topic 'Steiner's social contribution: the new foundation of humane coexistence' with Alexandre Jollien, Olivier Salamin, Aurore Rigal, Jean-Claude Hucher und Andreas Niedermann. The series will conclude on 3 May with Jacques Besson and Bodo von Plato discussing 'Anthroposophy and spirituality: giving meaning to life'.

Due to the public character of the events and the prominence of some of the guest speakers, this initiative will have a positive effect on the perception of anthroposophy in French-speaking Switzerland and maybe even in the francophone world beyond. | *Louis Defèche, Goetheanum*

Steiner 100

Linda Williams, USA

On 29 March 2025, Linda Williams from the United States spoke at the Goetheanum about her relationship to Rudolf Steiner during the conference commemorating the centenary of Rudolf Steiner's death.

I was asked to speak about my relationship with Rudolf Steiner on the occasion of the 100th anniversary of his death. I wrote a letter to Brother Dr. Steiner which is abbreviated below.

Dear Brother Dr. Steiner,

When I was asked if I would say a few words on this 100th anniversary of your physical departure from this Earth, I was honored and grateful for a chance to reflect on the impact you have had on my life and so many others, especially in the North American context from which I come.

How does an African American woman-child from the American industrialized Midwest, come into relationship with an Austrian-German spiritual teacher whose earthly presence departed 33 years before she was even born? I marvel as I think about the life journeys that have brought us into each other's sphere.

Great-grandparents were contemporaries of Rudolf Steiner

Brother Steiner, when you landed this last time in 1861 in Kraljevic, a tiny village during the dissolution of the Austro-Hungarian Empire, I look to my hereditary stream for karmic clues. My maternal great-grandfather Henry was seven years old when you were born, having recently traveled from southern slavery to northern freedom in Detroit. Later he married Josephine, a woman from a mixed free-born Black and indigenous Nehantic Nation whose family had migrated to Detroit. Contemporaries of you, Brother Steiner, Henry and Josephine fostered a family dedicated to freedom, community building, and recognition of the Spirit in a world of conflict and sorrow.

Other ancestral and karmic connections led to a yearning in me that I recognized as a child and carried into young adulthood: a desire to understand more beyond the world as presented to me in sense perception and thought. Brother Steiner, I found out later that you named this feeling for me within the first Leading Thought: 'Hence only they can be anthroposophists who feel certain questions on the nature of man and the universe as an elemental need of life, just as one feels hunger and thirst.'

And it was a hunger and thirst that I sought to satisfy through the various spiritual and



cultural portals of the 1960s and 1970s in the United States and the world, trying to penetrate what it meant to be a spiritual human being in the world.

Experiencing Rudolf Steiner in communities

When I was a young woman in college, one of my younger cousins enrolled in the fourth grade at the Detroit Waldorf School. I bore witness to his growth while I worked in an agency that served people with disabilities. To me, it seemed that the education I glimpsed at Detroit Waldorf was a way to help both children and the clients I was serving.

I discovered that there was a Waldorf training program nearby at the Waldorf Institute (later Sunbridge College). It was in this space that I met you, Dr. Steiner, when I joined thirty other aspirants in what I experienced as a cooperative school for the Spirit. Along with the learnings that happened with reading the foundational literature of anthroposophy, I also learned to spin and knit wool, carefully paint with watercolors, sculpt with clay, move in eurythmy, and listen to fairy tales. I met many wise teachers who had penetrated your work – professors, artists, doctors, priests, Camphill workers, farmers, scientists, and alchemists.

You became Brother Steiner to me because you were such a part of the community there at the Institute. The constellation of souls made you whole for me and brought me into relationship with you as a fellow seeker but also a conversation partner and counselor. You were and remain accessible to me, even when what I read was not clear. The less I took you for granted – meaning the more I worked with your work – the more I had to explore in inner meditation and deliberation.

Meeting Rudolf Steiner in fellow seekers

You walked with me Brother Steiner and I learned to teach – mainly because I learned

to learn through the path of anthroposophy. When my nephew was born with Down's Syndrome and was able to experience Camphill Beaver Run, you showed me through our anthroposophical community how to care for our most vulnerable. When my loved ones crossed the threshold, you taught me how to hold them and remain in relationship with them.

Through study groups and artistic work and my meditative life, I stayed in conversation with you and you brought me into conversation with the Divine Sophia and the Cosmic Christ. And as I studied further and joined the community of the School of Spiritual Science and the Pedagogical Section, I met you again through fellow seekers.

Brother Steiner, I hope that my words have conveyed my immense gratitude for all you were able to establish in your last earth journey and most importantly, the community you have inspired and remain with. Thank you for your diligence, your determination, and your joy. With much love | *Sister Linda*

Linda Williams, born in 1958 in Detroit (US), is a recently retired Waldorf teacher and holds a doctorate in literacy education. She is a teacher mentor and consultant and serves on national and international Waldorf committees. **Image** Linda Williams during her lecture at the Goetheanum, photo: Xue Li

Steiner 100

Hornfay Cherng, Taiwan

On 20 March 2025, Hornfay Cherng from Taiwan spoke at the conference on the 100th anniversary of Rudolf Steiner's death at the Goetheanum about his relationship with Rudolf Steiner.

How wonderful it is that we are from different places of the world, but we have common songs to sing. Let us sing *Dona Nobis Pacem*. [The auditorium sings.] And now a Taiwanese indigenous song. In 1958, the Battle of Kinmen Island broke out and the Chinese People's Liberation Army intensely bombarded the island. The indigenous youth of Nanwang village in Taiwan were sent to the distant front lines for combat, and they didn't know why they needed to fight. The composer wrote this song for the villagers, expressing their longing for their loved ones. [He sings.]

I'm not an indigenous person of Taiwan, but this song means a lot to me. My father was born in mainland China and left his home at 15 to fight against the Japanese and then the Chinese Communists. He came to Taiwan after World War II and never went back to his home again. Whenever I hear indigenous people sing in the mountains, it stirs something inside me as if there were also an indigenous soul living in me. How wonderful it is that a Taiwanese indigenous song can be heard at the Goetheanum! I presented these two songs because even though they are all different, they are all beautiful. I experienced my life like a concert filled with various beautiful songs.

Grafting one's own life

I started to get in touch with Waldorf Education and Anthroposophy twenty years ago, and my life changed dramatically. I realized that I came to this world with a unique purpose. Because of the inspiration of spiritual science, I rediscovered the concept of the unity of heaven and humanity in traditional Chinese philosophy so that my life has become more integrated and my consciousness and self-awareness are constantly expanded and elevated.

A fruit tree often needs to have branches of other tree species grafted onto an existing rootstock in order to grow healthy and delicious fruits. The young branches of the plum tree serve as the scion, allowing it to bloom earlier and produce larger fruits, with the resulting plums having the taste of the original apricot tree, the rootstock, reflecting the native characteristics of the original tree species. In my life process, anthroposophy is like a scion fused into me, like the rootstock, and the fruit is qualitatively different from what I bore before the grafting.

There is a dynamic relationship between me and anthroposophy, and this relationship

can be reflected in some of my imaginations with the symbolism of the Goetheanum architecture. [He sketches the contour of the Goetheanum.]

The current Goetheanum building is like a solid fortress for me, firmly standing on the ground in Central Europe, sheltering the spirit and the community of anthroposophy. This building is the geographical centre and spiritual home of Anthroposophists from all over the world. Although the wooden Goetheanum was burned, its legacy, its inner idea, and its flame continue to exist in people's minds, becoming an eternal fortress of the soul that transcends the limitations of time and space.

Accessible to more people

The travel from Taiwan to here is expensive, and I need to express myself in English, which is not my own language. Fortunately, I am able to overcome those geographical, economic, cultural and linguistic barriers and meet you here and now. Undoubtedly, I am one of the privileged few.

Many people may not be so lucky. My question is: how can we make anthroposophy or spiritual science accessible to more people all over the world, rather than just a lucky few? To answer this question, perhaps we can gain some clues by mentally experimenting with the imagery of the Goetheanum architecture.

I read a passage from Carl Jung, a well-known Swiss psychiatrist whose father was a clergyman. He grew up in a Christian atmosphere and had been dealing with his relationship with Christianity throughout his life. In his autobiography it becomes clear: if Basel Cathedral is a sacred building, its divinity may not lie in the building itself, but somewhere else. Perhaps we can also develop a creative new imagery of the Goetheanum.

The Goetheanum everywhere in the world

I fantasize that the Goetheanum, the spiritual fortress of anthroposophy, is a moving castle. The castle's ability to move reflects the themes of freedom and the fluidity of life as a magical construct. If the Goetheanum can move, why not making it a flying castle with wings? Then it can move to anywhere in the world, to Asia, to America, to Africa and to Oceania in addition to Europe. And I think this is already happening in some way. It can fly everywhere, near the doors of ordinary people's homes and engage in their ordinary lives, not as a conqueror, but as an enthusiastic learner and a humble teacher.

Then I could not but imagine what the Goetheanum would look like if it moved to Taiwan. In combination with local elements of the Taiwanese culture, here is what it might look like. [He adds some lines as 'wings' at the Goetheanum.] This form of wings, which is called 'swallow tails' in Chinese, is usually found on the roofs of temples or noble build-



ings. This form of architecture is also common in Southeast Asian countries.

A few days ago, my friend Shytyng Kai looked at this picture I drew. She felt that the power of the original Goetheanum building was to cover the ground and was a heavy force downwards. And after adding eastern architectural features, the wings, the shape of the wings were facing the sky, showing the power of opening upwards, which is light, as if there was a connection with the cosmos. Like the horns of a cow. The image reminded her of verses from the Foundation Stone which she recited to me and which I think would be a fitting end for my sharing today. 'Let from the heights resound what in the depths an echo finds. Let from the east ignite what through the west takes form. Let from the depths be prayed for what from the heights is granted.' | *Hornfay Cherng (TW)*

Hornfay Cherng, born 1960 in Taiwan, is director of the Center for Waldorf Education at the National Tsing Hua University in Hsinchu (TWN). **Image** Hornfay Cherng during his lecture at the Goetheanum, photo: Xue Li



Steiner 100

The Initiate Deathbirth

As part of the commemoration of the 100th anniversary of Rudolf Steiner's death, Christopher Marcus' play *The Initiate Deathbirth* was performed three times from 28 to 30 March. It was a pilot project for a possible international theatre ensemble.

The events commemorating the 100th anniversary of Rudolf Steiner's death have come to an end after a rich programme of lectures, exhibitions, guided tours and artistic contributions. Impressions still resonate, standing out among them a short, thirty-minute performance entitled *The Initiate Deathbirth*.

The Conference Room on the first floor is filled to capacity, including the seating cushions on the floor. A simple small space, a few spotlights. The room is bright at first. Three chairs. Sawdust demarcates the stage, an outline of the two-domed building, possibly an abstract human form. And yet, it is about the life and death of the initiate. No small task, particularly as it is about an initiate, philosopher, writer, who fully entered into modern public life.

How can the depth and breadth of such a comprehensive life be portrayed in such brevity?

Reaching spiritual dimensions

Three persons appear, sit down on the chairs. They speak. The words, spoken in English, evoke a creation story, the creation of a human being who passes through earth evolution. Then the light changes. The room is dark. A puppet appears, the protagonist.

The other players suddenly assume a towering height, reaching a spiritual dimension, a higher self, maybe a double, higher hierarchies, oppositional forces.

What makes this artistic is that there is no interpretation; it's up to the viewer. We see stages in Rudolf Steiner's biography, the immense creativity in building the Goetheanum, the profound shock at the fire and the power-

ful, unwavering will, after the destruction, to continue. We see the raising of the impulse to an esoteric, spiritual level, the attempted poisoning and all the bitter disappointments that ultimately hasten the initiate's earthly death and spirit birth.

Taking part in the destiny

If acting aims to unite deep inner experience with concrete spiritual presentation, then this was a successful attempt - modest, reticent and truthful, a miniature.

A puppet, linked by strings to oversized worldly powers, simply representing a person, a physical body, guided from outside by the initiate's spirit power.

The stylistic means used open up dimensions that reach far beyond one limited individual existence. They also allow the viewer to take part in the destiny of the eminent yet human individuality, based on a text that speaks and is silent – comprehensible to those who know.

The small group gathered for this project trusts in the alchemy of the artistic process and the special experience of each of the personalities involved.

Christopher Marcus is the author and director of the play. Luana Rossin, Gaia Termopoli and Marc Vereeck act around Mirela Faldey's delicate, expressive puppet. Their play is an attempt to trace Rudolf Steiner's destiny and the mystery of death and birth.

I left as if touched by a special encounter. |
Jürg Schmied, Dornach (CH)

Image *The Initiate Deathbirth* with Marc Vereeck, Gaia Termopoli and Luana Rossin, photo: Xue Li



International Members' Forum

Meeting the challenges of Anthroposophy in the world together

We warmly invite you to the third International Members' Forum on 1 June 2025 at 3 pm. Our impulses for the forums are

- to make contact with members from around the world
- to find out how anthroposophy lives in other countries
- to create spaces for initiatives and mutual perception
- to find ways together of meeting the challenges of our time

Our hope is that the virtual encounters will inspire real-world encounters so that the forums can transition into an exchange among individual members. Most of all, we would like to enable people to experience us as a global society.

So far, we have been able to translate the English forums into Spanish, Ukrainian and Russian. If anyone can offer translation into another language, we can easily accommodate this and enable the inclusion of other members (see below for email contact).

Forging connections

At our first Forum in November 2024, we looked at how Anthroposophy and, if applicable, the Anthroposophical Society live around the world. We gained insight into the current situation and challenges of more than twenty countries. We identified a total of fifteen topics (*Anthroposophy Worldwide 1-2/2025*), which were prioritized by the participants, and we are now in the process of looking more deeply at these challenges and developing solutions. At the second Forum in March 2025, we started with the challenge that was assigned top priority: the experience of disconnection or isolation.

This experience has many dimensions: why is the anthroposophical movement so much bigger than the Anthroposophical Society and why is there so little interest in membership? Why is there so little en-

thusiasm for the Anthroposophical Society among young people? Why is the relationship between members and functionaries often felt to be oppositional rather than unreservedly cooperative? How can we harmonize our inner spiritual striving with our work in the outside world? And how deeply are we connected with the sources of Anthroposophy and the impulses of the Christmas Conference?

Exchanges in smaller groups have started on these different sub-topics and resulted in initial proposals on how bridges can be built and connections forged. At the beginning of the Forum, we chose Rudolf Steiner's community-building activities as our inspiration and we devoted the Forum to him.

We – members from more than thirty countries – have come together through him. Through Anthroposophy he reunited outer science and spiritual knowledge, seeking to unite the greatest exotericism with the deepest esotericism. His work is an example of how division and disconnection can be overcome in the most diverse areas.

Deepening connections

We would like to continue on this path together with you at the third Forum on 1 June 2025. In addition to the question of disconnection, we will look at other challenges. There are groups working on the relationship between the periphery and the centre, on a deeper connection with the impulse of the 1923/1924 Christmas Conference, and on the question of adapting too much to the mainstream. Initiatives from the members can also be included in our joint work. If you have an initiative that you would like to share with other members, please send us a brief description (500 characters) by 11 March 2025.

Please send your questions and proposals to contact@initiative-memberforums-worldwide.cl. For more information visit www.initiative-memberforums-worldwide.cl | *Moritz Christoph (DE), Tatiana García-Cuerva (CH) and Claudia Bartholomeyczik (DE) on behalf of the preparation group: Dag Balavoine (NO), Roberta Csernay (HU), Cristina Etchegaray (UY), Lohengrin Jaramillo (CO), Bruce Kirchoff (US), Bernadett Kiss (HU), Jérémy Langella (FR), Amalia Michielli (BR), Victoria Ponce (CA), Jenyffer Tovar (VE), Pablo Vidales (CL), Daniel Wittenberg (AR), Olena Yeschenko (UA)*

Generic image Earth, drawing: Maria Guerrero on Pixabay

Peace Network

Good thoughts for cultural development in Europe and the world



On 20 May 2025 the European Alliance of Initiatives for Applied Anthroposophy (Eliant) will use the occasion of the 100th anniversary of Rudolf Steiner's death to celebrate the cultural development he initiated in Europe and worldwide. The event will take place in the auditorium of the Royal Library of Brussels (BE). Europe is currently involved in military conflicts and media reports speak almost daily of the necessity for rearmament and defence, for which the planned investments in Germany alone amount to 800 billion Euros. We therefore want to use this day to unite as a peace network in Europe's capital and focus our thoughts on cultural innovations.

The more of us there will be, the more good and peace-enhancing thoughts can become effective on that day to strengthen those active in politics and society for peace and a value-oriented European future. We look forward particularly to online attendance from around the world. The conference languages will be German, English, French and Spanish with simultaneous interpretation of the festive contributions.

Future-oriented approaches

The entrepreneur Helmy Abouleish, Sekem (EG), will speak on The Earth Needs Healing and the Economy Needs Solidarity; Armin Steuernagel (DE) who is active in political economics wants to reduce bureaucracy and champions Rudolf Steiner's state concept for the future of Europe; panel discussions will

present perspectives of development-oriented media education in Europe (Georg Jürgens and Dora Šimunović, European Council for Steiner Waldorf Education; André Schmechel, educationalist and Waldorf teacher) and of Integrative Medicine worldwide and its contribution to a healthy health system (Stefano Milani, International Federation of Anthroposophic Medical Associations; Rolf Heine, president of the International Council of Anthroposophic Nursing Organizations; Stefan Schmitt-Troschke, patient organization 'Gesundheit aktiv').

Music students from the Conservatoire Royal de Bruxelles (BE) will open the event and close with an orchestral concert in the evening. | *Michaela Glöckler, Goetheanum*

Programme eliant.eu/aktuelles/healthy-innovations-for-europe **Image** Eliant stall in Stuttgart during the Rudolf Steiner weekend Loving Diversity, courtesy photo

Tickets jetzt erhältlich: faust.jetzt

Faust 1+2 im Goetheanum
10.–12. + 18.–19. + 25.–26. Oktober 2025

RUDOLF STEINER 100

Goetheanum Bühne



Section for Agriculture

Study modules: experiencing farming with active senses

After six years of development and testing, the Section for Agriculture at the Goetheanum handed over study modules on biodynamic farming to Heliopolis University in Cairo (EG) as part of a degree programme in organic agricultural science.

Jean-Michel Florin, former co-leader of the Section, explains the concept behind the six training modules: 'Our aim from the start was not only to train students in theory but to enable them to connect more deeply with agriculture through practical experience. Practical work in nature promotes a comprehensive understanding of ecological relationships.'

Experience-based learning

Experience-based learning is challenging and enriching, particularly for students with an urban background, for example when they determine the state of the compost by its smell, feed cows, make yoghurt and curd cheese from cow's milk and clean and cut vegetables for hundreds of lunches in the canteen. They also witness the slaughtering of cows and the processing of their meat. 'This allows them to experience agriculture and nutrition as they activate their senses,' says Jasmin Peschke, head of Nutrition in the Section for Agriculture.

In addition, the students work out the profitability of growing camomile and processing it into tea and gain insights into the cash flows involved in production, processing and marketing. Ueli Hurter, co-leader of the Section for Agriculture, sees the potential long-term effect of this: 'Heliopolis University will now make its own contribution to high-quality farming.' In Egypt, more than 1,000 small farmers per month are currently planning to convert to organic and biodynamic farming.

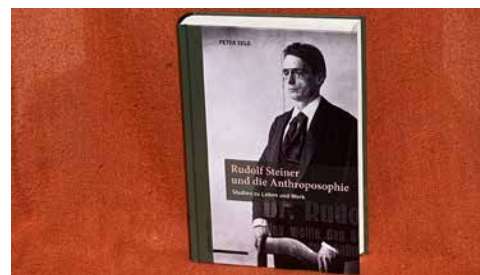
In addition to the Section staff, Helmy Abouleish, Yuri Hashem and Angela Hofmann from Egypt were involved in organizing the modules, as were the biodynamic advisors Maja Kolar

from Slovenia and Peter Kunz and the late Reto Ingold from Switzerland. The six ten-day modules, which are taught by local lecturers, cover topics such as soil, plants, animals, human nutrition, economics and agroecology. The course takes place at the beginning of each semester on the biodynamic farm in Sekem, Egypt, and is attended by seventy to ninety students. | *Anna Storchenegger, Goetheanum*

Web www.sektion-landwirtschaft.org
Image Handover of biodynamic study modules to Heliopolis University in Cairo (EG), photo: Samuel Leon Knaus

General Anthroposophical Section

Book on Rudolf Steiner: science of effective spirit



Rudolf Steiner was the originator of pioneering achievements such as Waldorf Education, biodynamic farming and Anthroposophic Medicine. His scientific approach is not as well known. In his book *Rudolf Steiner und die Anthroposophie*, Peter Selg describes a man with a social impulse that includes the effectiveness of spiritual forces.

'Rudolf Steiner's Goetheanum was conceived as a science centre, a place of spiritual scientific research and teaching, of professional development and practice,' Peter Selg states in his book about Rudolf Steiner and anthroposophy. The author is professor of medical anthropology and ethics at Alanus University in Alfter (DE), head of the Ita Wegman Institute in Arlesheim (CH) and a member of the Goetheanum Lea-

dership in Dornach (CH).

There have been many, also rather controversial, views of Rudolf Steiner since his lifetime. Peter Selg looks from a less common perspective at Steiner's scientific impulse and his public activities after the end of World War I.

The combination of natural scientific clarity and spiritual scientific inclusion of the active spirit has always met with incomprehension, if not rejection and resistance. Peter Selg lists some of the reasons for this, such as the fact that Rudolf Steiner's primarily oral presentations were taken down in shorthand and published unrevised by him and largely without contextualization. Selg's perspective also exemplifies the treatment of scientific outsiders as described by Thomas S. Kuhn, Ludwig Fleck and Joseph Weizenbaum.

Rudolf Steiner continued unperturbed on his path, developing with his co-workers many specialized scientific perspectives and initiatives. In addition, he introduced his idea of social threefolding as a way, as Peter Selg points out, of 'overcoming the classic national state in favour of autonomous cultural, legal and economic spheres.'

Vilification and attacks

Rudolf Steiner continued unperturbed on his path, developing with his co-workers many specialized scientific perspectives and initiatives. In addition, he introduced his idea of social threefolding as a way, as Peter Selg points out, of 'overcoming the classic national state in favour of autonomous cultural, legal and economic spheres.'

Some saw this as a threat. Rudolf Steiner's attitude and anthroposophy were exposed to attacks from extreme right nationalists, among others. In addition to vilification in the press there were actual acts of violence: Rudolf Steiner was able to escape, with the help of friends, an attempt on his life in Munich (DE) on 15 May 1922 and the First Goetheanum fell victim to an arson attack in the New Year's night 1922/1923.

Rudolf Steiner continued his work, nonetheless. He planned the Second Goetheanum, placed the Anthroposophical Society on a new foundation and built up a School of Spiritual Science with different sections or faculties. His death on 30 March 1925 prevented him from continuing his impulses himself. | *Sebastian Jüngel*

Book Peter Selg: *Rudolf Steiner und die Anthroposophie. Studien zu Leben und Werk* [Rudolf Steiner and anthroposophy. Studies on his life and work]. Currently only available in German **Web** schwabe.ch/peter-selg-rudolf-steiner-und-die-anthroposophie-978-3-7965-5263-2 **Image** Book by Peter Selg: *Rudolf Steiner und die Anthroposophie*, Schwabe-Verlag, photo: Sebastian Jüngel

Membership News

The Membership Office at the Goetheanum is pleased to announce that the Anthroposophical Society has gained 373 new members between 10 March 2025 and 14 April 2025. They are in 39 countries: Angola, Argentina, Australia, Austria, Botswana, Brazil, Bulgaria, Canada, Chile, Ethiopia, France, Georgia, Germany, Ghana, Great Britain, India, Indonesia, Iceland, Ireland, Italy, Japan, Kenya, Netherlands, New Zealand, Norway, Peru, Romania, Rwanda, South Africa, South Korea, Spain, Sweden, Switzerland, Tanzania, Turkey, Uganda, USA, Zambia and Zimbabwe.

Between 10 March 2025 and 14 April 2025, we heard of 13 people leaving the Society.

We have been informed that the following 57 members have crossed the threshold of death and provide this information in their remembrance. | Membership Office at the Goetheanum

Shannon Chamberlin, Phoenixville (US), unbekanntes Sterbedatum
Horst Heffter, Bergen (DE), unbekanntes Sterbedatum
Dania Lucas, Buenos Aires (AR), unbekanntes Sterbedatum
Ingeburg Schranz, Braunfels (DE), unbekanntes Sterbedatum
Elisabeth Zais, Stuttgart (DE), 8 April 2014
Hans-Joachim Korselt, Oldenburg (DE), 14 December 2015
Wilma Winkler, Sindelfingen (DE), 2 December 2016
Ilse Flottau, Hamburg (DE), 27 November 2017
Christine Claassen, Hamburg (DE), 31 December 2020
Gudrun Dempster, Launceston (AU), 6 May 2022
Gisela Mensel, Kiel (DE), 22 November 2023
Dolores Parolini, Brail (CH), 20. August 2024
Kathrin Irwin, Stourbridge (GB), 3 December 2024
Thomas Mörth, Wien (AT), 22 December 2024
Jean Flynn, Kings Langley (GB), 29 December 2024
Martin Häker, Cologne (DE), 7 January 2025
Carola Aerden, Nijmegen (NL), 4 February 2025
Siegfried Rex, Salem (DE), 10 February 2025
Martin Koch, Klosterneuburg (AT), 11 February 2025

Ignez Munske, Hamburg (DE), 17 February 2025
Isolde Braun, Uhingen (DE), 17 February 2025
Günther Schacht, Heiligenberg (DE), 20 February 2025
Martha Engels, Tönisvorst (DE), 20 February 2025
Edith Schemmann, Älmeboda/Rävemåla (SE), 22 February 2025
Jens Meinert, Hamburg (DE), 25 February 2025
Eva Lang, Stuttgart (DE), 4 March 2025
Julia Bayes, Stroud (GB), 6 March 2025
Marie-Lise Bizeau, Le Lignon (CH), 8 March 2025
Tomoko Morio, Bad Liebenzell (DE), 8 March 2025
Kristina Messner, Stuttgart (DE), 9 March 2025
Rika Heymans, Veurne (BE), 9 March 2025
Arne Møller, Oslo (NO), 10 March 2025
Stevan Koconda, Dornach (CH), 11 March 2025
Karl-Dieter Bodack, Gröbenzell (DE), 13 March 2025
Norbert Stephan, Würzburg (DE), 15 March 2025
Angela Tapp, Frankfurt am Main (DE), 16 March 2025
Gabriele Kühne, Überlingen (DE), 17 March 2025
Christian Quandt, Lübeck (DE), 17 March 2025
Maria Schmidt, Frankfurt (DE), 17 March 2025
Michael Knüpfer, Schweinfurt (DE), 18 March 2025
Christiane Merlet, Murrhardt (DE), 18 March 2025
Lieselott Henning, Berlin (DE), 18 March 2025
Karl-Heinz Denzlinger, Stuttgart (DE), 19 March 2025
Ursula Bloss, Dornach (CH), 20 March 2025
Cokkie Barth, Zutphen (NL), 21 March 2025
Helga-Maria Engelen, Würzburg (DE), 22 March 2025
Ramon Brüll, Frankfurt am Main (DE), 23 March 2025
Marianne Buergin, Stuttgart-Birkach (DE), 24 March 2025
Hansruedi Schmidli, Uster (CH), 24 March 2025
Sonnhild Knoblich, Seifhennersdorf (DE), 28 March 2025
John Atkinson, Bideford (GB), 30 March 2025
Manfred Klett, Bad Vilbel (DE), 2 April 2025
Hartmut Weber, Gera (DE), 3 April 2025
Mathilde von Ledebur, Arlesheim (CH), 3 April 2025
Rose-Violette Wächter, Hombrechtikon (CH), 7 April 2025
Heidi Reiff-Geppert, Niefern-Öschelbronn (DE), 7 April 2025
Jutta Wernicke, Hamburg (DE), 8 April 2025

Whitsun Conference (German, English)

School of Sections

R Rudolf Steiner's spiritual impulses for a future civilization 6 to 9 June 2025, Goetheanum

How can the work of the Sections at the School of Spiritual Science be developed in the sense of Michael, the spirit of our time? How can we help the new spiritual impulses to unfold given the current challenging conditions? How can the substance of anthroposophy

be transformed by the practical work done in the various fields? Can we unite the work of the Sections and individual modes of working in a knowledge community so that a higher reality emerges?

Questions for further conversations: What are Rudolf Steiner's central inspirations for the spheres of the individual Sections? How does each Section contribute to the cognitive work of the School? What do the individual Sections contribute to a future civilization?

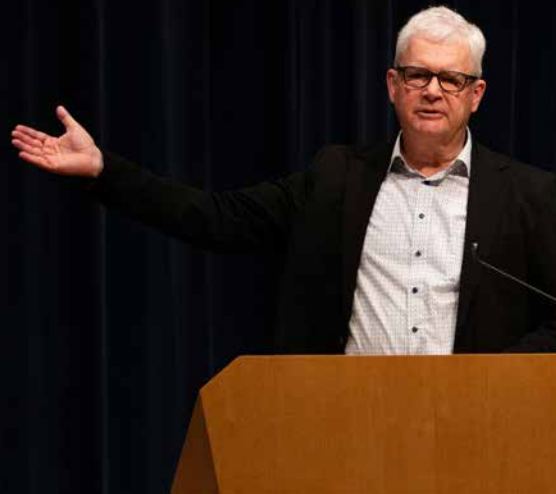
Web goetheanum.ch/en/events/whitsun_2025

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Steiner 100

'World school of humanism'

The Solothurn member of parliament Felix Wettstein (CH) gave an address during the opening of the Rudolf Steiner Exhibition at the Goetheanum.

Dornach, where the Goetheanum is located, is in Switzerland, in the canton of Solothurn. With around 6900 inhabitants it is not a very big town, but the Goetheanum puts Dornach on the world map. This was pointed out originally by Daniel Urech, the mayor of Dornach and a member of the same party as I am. As a member of parliament in the Canton of Solothurn, I have been invited to say a few words at today's commemorative event.

Mixture of awe and distance

Within Switzerland, the canton of Solothurn is also not large, sending just six representatives to the National Council. It is as a politician from this canton that I have the honour of addressing you; but also because I am curious about the activities of a vibrant institution that has been on this 'Höögel' [hill], as it is referred to in the local dialect with a mixture of awe and distance, for more than a hundred years. The Goetheanum is like a beacon, with the border to the canton of Greater Basel only 150 metres away. The whole region around here is closely connected with Basel.

It is the centenary of the death of a man who spent the last years of his life here in Dornach, maybe even by coincidence: Rudolf Steiner. This place and anthroposophy in general are inseparably linked with his name. I came across Rudolf Steiner's work and influence, his pedagogical legacy in particular, when I studied education in Zurich (CH) around 1980. Although my major subjects, educational psychology and social pedagogy, focus mainly on the public education and social systems, I have always been interested in how insights from private schools – their views of the human being, ways of teaching, teacher education and development – can enrich and inspire state education. Many such inspirations have come from Waldorf or Steiner Education.

I realized early on that Rudolf Steiner also had incredible knowledge, or rather insights, into other disciplines that were not my areas of specialization, such as medicine, agriculture, philosophy and art. For him, it was important above all to connect what we tend to divide into disciplines, an approach that continues to inspire me to this day.

To return to education: currently, French tuition is under pressure in primary schools in various cantons of German-speaking Switzerland. Not long ago, French lessons were abolished in the canton of Appenzell Auerhoden. Similar demands will soon be decided on in other cantons because of the view that spending two weekly lessons on the subject at that level is a waste. At times like this, I realize how people are largely caught up in this kind of timetable thinking: the weekly timetable must consist of 24 to 30 lessons that have to cover 'everything'. This makes me think, why not block teaching? Why not offer eight French lessons a week for ten weeks and then change to something else.

Achievements of our civilization called into question

The current year 2025, the 100th anniversary of Rudolf Steiner's death, could go down in history as a strange and disturbing year. We are currently shaken by what is going on in the world and often left feeling helpless.

How do we respond to such situations as human beings? Many join the calls for strong governance. But at what cost? At the cost of using their own thinking. They allow for achievements of our civilization to be called into question: international law, human rights, democratic principles, above all the separation of powers and freedom of the media. Looking at history we realize that it always started with those coming to power, even by democrat-

ic vote, abolishing the independence of the courts and banning critical media voices. We have arrived at such a threshold again.

When the world becomes more unsettling, we call for security, and many find security in strong weapons. The whole world, including Switzerland, is calling for rearmament. Defence spending is to double within a few years. At the same time, we have a very rigid debt brake, which is sacred in this country. This is why the political majorities are convinced that all the expenses required as a result of such a narrow understanding of security must be balanced by cutting costs in other areas.

You may ask yourself what this has to do with today's occasion, with the Goetheanum, with the commemoration of Rudolf Steiner. It may be more closely connected than we like to admit. According to the plans of our finance minister, a major part of the savings needs to come from education and research, and from international cooperation.

Contribution to security in a wider sense

The Goetheanum stands for internationality. Its activities contribute to security in a wider sense. It is strongly invested in research and education. And it does all this without state support and is therefore safe from public spending cuts.

This could be a chance: private, independent initiatives may gain strength when public support for universities and research foundations such as the Fond National and InnoSuisse ceases. But I fear that the value and importance of further education and research, whoever provides them, will be generally called into question. What's more, those seeking security in isolation and egotism are wary of international exchange, of openness and curiosity of mind. This is why it is so important to champion exactly those qualities, to speak about them so that many can hear it: here is where you find cooperation, future orientation and curiosity in research. Here you find human dignity and trust in human goodness. Here you find a world school of humanism! Here, on the Dornach 'Höögel', in the canton of Solothurn. | Felix Wettstein, Olten (CH)

Image Felix Wettstein at the Goetheanum, photo: Xue Li