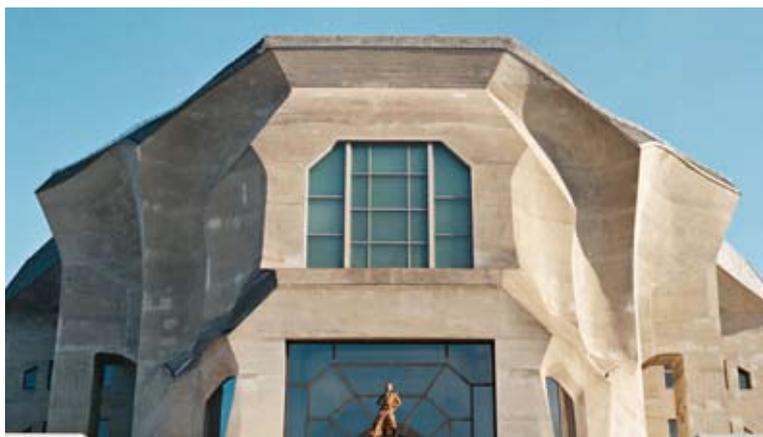


What *else* is going on at the Goetheanum!

Issue No. 5 / 29 March 2019

This newsletter is an independent and private initiative on current and historical questions and affairs concerning the General Anthroposophical Society and its environment. Each author is solely responsible for his articles. Unlabelled articles originate from the publisher himself. Editor: Thomas Heck. Imprint at the end of this issue.

House without guardian?



© Lukas Wassmann

We had referred to the Easter paradox 2019 and, since the answer to the question which is the right date for Easter is neither easy nor straightforward, we do at least have the fact that many have already considered the Easter mystery as early as around 24 March this year. This alone creates a reality, and in a way we thus have Easter twice this year, or, if you like, an extended Easter period, a period that also includes the Holy Week. And isn't it the motifs of the Holy Week that are currently occupying us? I am thinking here of the withered fig tree, the cleansing of the temple and the confrontations with the Pharisees, motifs that could also be seen in relation to the Goetheanum and what is happening or has happened there, also in connection with the forthcoming General Assembly.

The reference to the photoshoots at the Goetheanum gave rise to many reactions which reached me, but probably also the Goetheanum. "House without guardian" - or perhaps more aptly, "A house without the *rightful* guardians"? - I was struck by this title, originally by Heinrich Böll, which Peter Selg had already used a few years ago in connection with the Goetheanum. The photoshoot is perhaps only the tip of an iceberg of attitudes that we have to deal with at the Goetheanum; some motifs are addressed here and in at least one subsequent mailing. In a nutshell, I think we are faced with a question today, as we were in 1923/24, albeit in a very different constellation: Will the membership take responsibility for the "dignity of the Goetheanum" and the Society in time? And will it be possible to

develop a truly "new social field" from within the membership, a new social structure? It is not my judgment that this is not in the interest of the current leadership; it is self-evident and perfectly obvious from the phenomena partly described here. And, of course, the question also arises as to whether the squad obedience of the leadership to the obviously dominant dogma of solidarity proves to be stronger in everyone than moral concerns and the truthfulness of reconciling actions with them. For at the Goetheanum, those acting out of knowledge have long since been replaced by those acting out of solidarity. Do we find the Jesuit principle in this squad obedience which according to Rudolf Steiner already represented a danger for the Anthroposophical Society during his lifetime? Or is the principle of absolute solidarity among leaders based more on misunderstood fraternity? For the Goetheanum and an anthroposophical society, nothing can create more destructive forces than a "brotherhood" that denies and betrays the truth due to personal considerations or to maintain power.

Justus Wittich had once said in a conversation a few years ago that, in his view, there were two different strands of aspiration in the Society with regard to the Goetheanum: some would like to preserve the Goetheanum as a place of mystery, others would like to turn it into a congress centre. We are right in the middle of this confrontation as well. Has it already been decided?

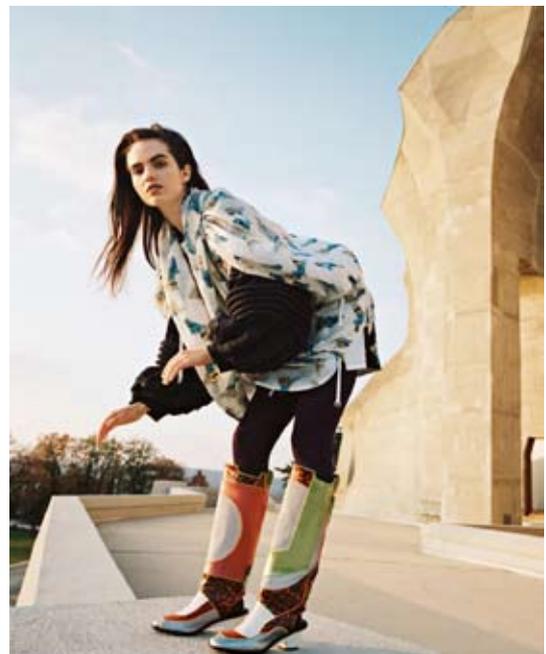
Thomas Heck and Eva Lohmann-Heck



Without caption, the ceiling painting in the background. © Lukas Wassmann



Dress and boots by KIKO KOSTADINOV.
© Lukas Wassmann



Dress and jacket by LOUIS VUITTON, tights by PRETTY POLLY from UK TIGHTS, boots by KIKO KOSTADINOV.
© Lukas Wassmann

Link to these and more pictures:

https://garage.vice.com/en_us/article/qvyedd/a-fashion-story-set-in-switzerlands-most-eccentric-building

A correspondence with Stefan Hasler

My reference to the photoshoot prompted Stefan Hasler to ask for a meeting so that he could explain the background to it. Since we (my wife and I) are currently not in Dornach, this was not possible and I had asked him to write something for this newsletter. This statement and my answer are reproduced here.

On 22 March 2019 Stefan Hasler wrote:

Dear Thomas,

I would very much like to say something about the background to this photo series.

From time to time the criteria for shooting photos and films are discussed with the responsible person in the Goetheanum Leadership and their implementation is then in the hands of Wolfgang Held. During this particular shoot he was only present some of the time. On the occasion of the photo series, the criteria were discussed and approved by the Executive Council.

Well, I can only say something about the one photo that I am in. I wasn't there when the other photos were taken and therefore can't take responsibility for them.

This photographer has loved the Goetheanum since childhood. His mother was a eurythmist and the cook for Else Klink at the Eurythmeum in Stuttgart. This woman was therefore very much interested in bringing eurythmy to the public. She died a year ago and her son now wants to pay homage to her and bring her world (the Goetheanum and eurythmy) into his world of the public and thus bring the Goetheanum closer to his world of fashion people. That is his intention.

The photos themselves and the publication are aimed at an American-Canadian fashion audience and draw attention to the special nature of the Goetheanum. Since he has a great feel for movement and doesn't work digitally but rather classically with film and darkroom, I was willing to say yes to this encounter. So these are the fateful points of view that moved me to it.

The fact that I didn't get to see the photos before they went to print, contrary to the agreement, is a mistake! It was followed up twice, but then this question was lost from sight. So I just want to say this: I can quite understand that some photos may be upsetting for some people. That was not intentional, I am sorry, and I regret that!

Cordially, Stefan

Stefan Hasler
Sektion für Redende und Musizierende Künste / Section for the Performing Arts

My reply of 27 March 2019:

Dear Stefan,

Thank you very much for your comments. I would like to respond to them, and also to the comments by Wolfgang Held and Justus Wittich.

You write that prompted by the occasion of this photoshoot, the criteria on which photos and films can be taken in and around the Goetheanum were discussed by the Executive Council. Does this mean that the Executive Council was specifically involved in and informed about this process from the very beginning? Unfortunately, it is not known what these criteria are.

Did you inform yourselves about the magazine, the background and also about the photos that Lukas Wassmann normally takes? What Martin Barkhoff did, the communications officer at the Goetheanum should also be able to do:

"There is an international fashion and lifestyle magazine called "Garage". World-famous nihilistic artists like Jeff Koons and Damien Hirst have already worked for this magazine, this internet publication. Nothing sexual or gender related is alien to it. The Garage is 100 percent owned by Vice Media LLC, an estimated \$5 billion media giant that is a global lifestyle force. Vice really means "vice" or "depravity". For millions of individual customers worldwide, Vice offers the following: Vice music, vice films, the TV cable network viceland, vice news and on paper and electronically the vice magazine. Vice Media's company Virtue Worldwide, which prides itself on being a global leader in mixing news and advertising, takes care of companies and organizations that want to appear in the correct degenerate style. Vice started as a drug culture magazine and is at the heart of the world of sex, cocaine and lots of money. At present, Vice Media is strategically buying up suitable media in Indonesia to push through their kind of youth-uh culture there. A careful look at the internet and you can see how well the "Garage" suits the Goetheanum." (From "Ein Nachrichtenblatt", No. 6 of 24 March 2019)

One may be of the opinion that the Goetheanum should open itself up to the world, but really to *this* world of all places?

So a photographer commissioned by a magazine of this "vice and corruption media company" comes to write, as Wolfgang Held would have us believe, a report on the Goetheanum as a tribute to his mother. By chance he is accompanied by a model working for a New York agency and he also happens to have designer clothes with him, by AMY CROOKES, LOUIS VUITTON, KIKO KOSTADINOV, VICTORIA BECKHAM, ZARVICH, AEYDE, ATLEIN, PAMELA MANN, MOD SHOES, PACO RABANNE, CALVIN KLEIN, LOEWE, PRETTY POLLY, ACNE STUDIOS, JIL SANDER, ELLERY, CULT GAIA and CRAIG GREEN. And also just by chance he meets some members

of the eurythmy ensemble, who coincidentally just happen to have time and who even fit the clothes and enjoy to act as models in partly eurythmic poses? And at times really as proper models:



Lili Stewart, Model and Martje Brandsma, Member of the Eurythmie-Ensemble at the Goetheanum. © Lukas Wassmann

Below is a member's reaction, quite representative, and you will have received similar letters, of which we will of course never get to hear anything:

"I see this action as a prostitution of our building and can't garner anything positive from it. If there are no other ideas to make money, we should think about seriously questioning all paid management functions and work structures of our Society, especially at the Goetheanum, and, if necessary, filling them with volunteers and thus securing and protecting our building for suitable activities.

If our membership fees are used to employ people who give room to such ideas, actions and monstrosities of tastelessness and disrespect towards Rudolf Steiner's Mystery Building, who tolerate such a thing, I feel totally out of place and deeply abused as a member."

It was not the only letter in which a parallel to prostitution was seen in this action.

It is remarkable that nobody wants to be responsible, resulting in a game of Black Peter, i.e. passing the buck: Justus Wittich speaks of a balancing act that Wolfgang Held has to perform with these decisions. You were only present for one picture and you don't want anything else to do with it. How you happened to be wearing textiles that coincidentally fitted the theme remains unclear and that the photos were intended for publication, yes, how would you get that idea? Wolfgang Held himself was also only present some of the time. How-

ever, he must have had some reservations since he "made in-house enquiries" and obviously got the green light from there. So now Black Peter is "in-house" - but where, where or who could that be? Might it be Nils Frischknecht, who was also involved in some way, in an unusual role as dance coordinator and fashion assistant, as the magazine says? Was he the door man for the Great Hall? And who helped to procure the platform for the shoot in the Hall?

Wolfgang Held: *"For the stage colleagues it is painful, however, that the photo series was published before an examination, so that photographs that were deemed inappropriate found their way into the newspaper."*

This is hard to believe, even though we are already used to quite a lot: *Inappropriate photos have actually managed to find their way into the paper!* Such nonsense: Their publication was the only reason they were created. Does Wolfgang Held really believe that their publication could have been prevented? But isn't it true that it's not the photographs that are inappropriate, but the fact that they were allowed to be taken in the first place?

One has to question the frame of mind of those involved in this action when they not only permitted this action, but also took part in it. Did you assume that nobody would notice? Or was it a case of a naive assumption that the members would also like it? Doesn't this reveal an attitude that is basically incompatible with the purpose of the Goetheanum and Anthroposophy?

Dear Stefan, despite all my friendship and affection, I - and obviously many other members as well - lack any understanding for this. How all this can be reconciled with the Section leadership, the leadership of the School of Spiritual Science, the Stage leadership and the holding of class lessons is certainly a mystery, and not only to me. But you will probably survive this episode as well, when the entire Goetheanum Leadership, the Executive Council, the General Secretaries and the representatives of the countries will stand united behind you, in the solidarity customary in the Goetheanum leadership circles, which is obviously of higher value there than moral concerns and the truthfulness of standing up for them.

Kind regards, Thomas

„The Dignity of the Goetheanum“

Friday, 23 March 2018, General Assembly in the Great Hall, on the agenda: Debate on motions and concerns. With impressive words, in a strict voice, the chairman of the meeting, Florian Oswald, exhorted the 650 members present to remember what room they were in. He pointed demonstratively to the ceiling paintings and the coloured windows. The dignity of the Great Hall was to be taken into account when speaking here. The admonition which was perceived by many members as inappropriate and schoolmasterly created an oppressive mood in the Hall, into which the rules for the debate were then announced: a maximum of 3 minutes of speaking time, he had the right to interrupt and he did not want to see any members lining up by the stage in order to speak. One should put one's hand up and he would choose who could speak. The content as well as the way Florian Oswald himself spoke were in stark contradiction to the dignity of the Hall. The members accepted the inappropriate admonitions; only an interjection of "How dare you?" brought the situation to the point but did not receive a reaction. Subsequently, and especially on Sunday morning, it was to become clear that the dignity of the membership was preserved; only within the ranks of the Goetheanum leadership and the circle of general secretaries and country representatives some individuals deviated from the script by discrediting individual members or entire groups of members in a sometimes highly emotional way. The Sunday morning became particularly memorable when some leading personalities expressed their indignation at the result of the vote and literally read the riot act to the members.

No, a number of things for which the leadership of the Society and the School of Spiritual Science was responsible did not correspond to the dignity of the Goetheanum and the Society:

- The way the reaffirmation of Bodo von Plato and Paul Mackay was dealt with was basically a mockery of the membership, considering the spurious reason given in 2011 for introducing the reaffirmation, namely of wanting to involve membership to a greater extent, as well as the almost complete non-information (and thus non-inclusion) of members regarding the reaffirmation of 2018 (See "Developing a new social field" in this issue).
- The downright witch hunt and discrediting of the members of the Executive Council of the Anthroposophical Society in Switzerland (AGiS), who, when approached by the Executive Council of the Goetheanum, took the liberty of not advocating an extension of their term of office.
- The coverage of this in Anthroposophy Worldwide, which culminated in the contribution by Jaap Sijmons.¹

- The Board's tight schedule for dealing with membership applications and concerns for 2018 and 2019 clearly shows that they do not wish to include the membership; it expresses a downright disregard for the membership which is even worse in 2019 since the motions and concerns have not been published in full in AWW as has been customary for decades and a translation has not been provided yet either (as of 22 March 2019).
- The management's ignorance towards the arguments and reasoning of those who could not agree to an extension of the term of office.
- The concealment of the scope of task delegation to the Goetheanum leadership, which was agreed in 2012 but only revealed to the membership in 2018 by way of the third letter to the membership.
- The publication of the contributions "Open Anthroposophy and its Opponents" and the completely unfounded discrediting of members contained therein - and Rudolf Steiner, under the responsibility of the editor-in-chief and the spokesman of the Goetheanum - thus also under the responsibility of the management of the Society!
- The untrue reporting in the publication organs of the Society, which was basically confirmed by a very clear vote by the membership at the 2018 Annual General Meeting on a corresponding motion (Motion 8). This fact as well as the examples of untrue reporting mentioned in the motion were also confirmed by the total silence of the management and the editorial offices.
- When considering accountability for the Faust production in 2016, the inability of the management, in contrast to many members, to recognize in time that the Faust production commissioned by the management itself was "spiritually insufficiently penetrated" (Bodo von Plato) (Paul Mackay, why it took so long: "It simply took us that long"), became clear. Nor is it to be expected that the new production of 2020 will be in keeping with the dignity of the Goetheanum. (See 'FAUST 2020' in "Ein Nachrichtenblatt" No 5, 10 March 2019).
- "It has been apparent for more than 10 years that the gap between spending and income at the Goetheanum is becoming too large," was the statement by the Board in 2010. This situation has escalated dramatically in recent years. Even after almost 20 years the Board is unable to clarify how the target of a balanced budget is to be achieved.
- Additionally, the handling of the Zander quotation in connection with the exhibition "Rudolf Steiner Bilder", the public, worldwide and unjustified discrediting of a member by J. Wittich in this regard, the handling of and attitude towards the "Steiner Critical Edition" by Christian Clement and much more could be mentioned here.

¹ Anthroposophy Worldwide 7-8/18 and "When will you resign?", 'Ein Nachrichtenblatt' No 18, 16 September 2018 and www.gv-2019.com/letter-to-sijmons

As if all that wasn't enough - now also this:

Photoshoots for fashion adverts in and at the Goetheanum, in the Great Hall, the coloured windows in the background and, quite intentionally, also the ceiling painting. A model in a provocative pose, skilfully staged in the upper hall entrance, the red window in the background (even if it is not recognizable at first glance) and in other pictures models in positions satirising eurhythmy. And as if that wasn't



Stefan (left) and Martje (right) wear tops and trousers by CRAIG GREEN
© Lukas Wassmann

enough, the leader of the Section for the Performing Arts, member of the Leadership of the School for Spiritual Science and lecturer, as well as other members of the Goetheanum eurhythmy ensemble as models in designer clothes and half eurythmic poses!

From the statement by W. Held: "The Goetheanum receives inquiries from editors and agents on a weekly basis, asking for permission to film or take photos of the building. In most cases – certainly if they involve product marketing – these requests are declined in order to protect the Goetheanum's identity. ... The fact that Lukas Wassman, the photographer in this case, wished to dedicate the photo series to his late mother, a eurythmist who used to work as housekeeper at the Else Klink Eurythmy School, led us to welcome the project and, following internal consultations, to agree to it. For our colleagues from the Stage it has been painful that the photos were published unrevised and that images which were considered unsuitable found their way into the magazine."

Several questions arise here: The only positive reason mentioned by Wolfgang Held is the fact that the photogra-

pher was the son of a deceased eurythmist. That alone is supposed to have been enough to approve a project for product marketing disguised as reportage? And who did he discuss this with, who was party to those "internal consultations" and ultimately responsible for the approval? And how did the members of the Eurythmy Ensemble come to participate as models? Did they receive a corresponding order from the stage management or the section leader? Justus Wittich's statement was reported as follows: "*Justus Wittich spoke of a balancing act which poor Wolfgang Held supposedly had to perform in order to decide on such requests directed at the Goetheanum. He [J. Wittich] had looked at the pictures and read the text [of the report], and he thought that the pictures were great, that something like this should have been done long ago with anthroposophical clothing ideas, and that the text was of the highest quality.*"

If the leadership of the Goetheanum and the Society no longer have a sense for the dignity of the house (remember that the leaders are members of the School of Spiritual Science, most of whom are also lecturers, i.e. they teach classes), one must ask whether it had not occurred to anyone that this completely unnecessary action could be rejected by very many indignant members? To think that this had not been considered would surely be an insult to the intellectual abilities of those responsible.

The dignity of the Goetheanum also includes the extent to which people speak (and write) truthfully and honestly in the Goetheanum. The reaffirmation was introduced in 2011 because "the members were also supposed to be more involved in the responsibility" and "we would like to strengthen the cooperation between the members and the responsible persons, so that the Society becomes a partner of the Executive Council and does not see itself as its counterpart." While the developments of recent years have already shown that there could be no chance of this happening, Paul Mackay's motion now admits that the justifications and statements at the time were untruths - or quite possibly deliberate lies -, a serious violation of the dignity of the Goetheanum and of the Society and, as it now turned out, a serious breach of trust in respect of the membership, because, as already indicated, there was not even the slightest attempt to implement anything of what had been promised back then. Quite the contrary, as the 2018 reaffirmation has shown and as the 2019 reaffirmation is now also panning out. Paul Mackay's reasoning, for example, is a real thunderbolt: he admits openly today that the introduction of the reaffirmation back then was a tactical counter-reaction to the motion to dismiss from office which was made at the time. Now that he has become a victim of his own tactics, he wants the term limit to be lifted again. Surely such behaviour seems unsurpassable in its brazen audacity. Or doesn't it? For is it conceivable that this application was not made by him in agreement with the Executive Council, the Goetheanum Leadership and/or the General Secretaries? Such a course of action is also completely incompatible with the dignity not only of the Great Hall but of the Society, Anthroposophy and the responsibility towards the School of Spiritual Science.

As a rule, the approval of the annual financial statements and the discharge of the Executive Council are carried out at General Meetings by a large majority, even though abstentions (which are counted but not evaluated) have increased in recent years. The approval and discharge corresponds to one mission: "Please continue in this manner!" In view of this mission set out by the members, it is not surprising if the conditions and grievances listed in these examples here continue and increase.

Thomas Heck, 22 March 2019

Notes

a Anthroposophy Worldwide 7-8/18 and "When will you resign?", 'Ein Nachrichtenblatt' No 18, 16 September 2018 and www.gv-2019.com/letter-to-sijmons



Lili (left) wears blouse, jacket, and trousers by VICTORIA BECK-HAM, earrings by ZARVICH, shoes by AEYDE. Martje (right) wears shirt and jacket by LEMAIRE, earrings by ZARVICH
© Lukas Wassmann

"Developing a New Social Field."

This is the heading under which the introduction of the procedure of reaffirmation and the limitation of the term of office of the Executive Council to 7 years was reported in "Anthroposophy Worldwide" in 2011, alongside an interview with Paul Mackay and Bodo von Plato, members of the Executive Council who had been confirmed - only quite recently at that time. The application had been made by the Executive Council itself and the reasons for the application stated, among other things, that:

"The Executive Council's responsibility for the development of the Anthroposophical Society and the Goetheanum, as well as the changed circumstances of our time, lead us [to submit the motion]. This became particularly evident last year, when we had to make difficult decisions. We see some of the following motions [to the AGM 2011] as a reaction to this. For this reason, we consider it necessary that not only the leadership committees of the Society and the School of Spiritual Science, *but also the members should be increasingly involved in this responsibility.*"^a

The following was asked in the interview:^b

"Another motive was that the Executive Council would like to get "increasingly" involved with the members."

Mackay: "It's about developing a *new social field*. This means that *the members will be more involved*. This means that it is not just about an initiative council, but also about an *initiative society*. *Developing a culture of initiative is an important task for the Society.*"

Plato: "This is to be understood in the context of a direction of development: We have already introduced a turning point within the Executive Council. *We would like to strengthen the cooperation between the members and those responsible, so that the Society becomes a partner of the Executive Council and does not see itself as its counterpart.* This process takes time, as we are experiencing in the context of the meetings with the General Secretaries and the Collegium of the School of Spiritual Science."

What's happened about involving the members more in the responsibility? How are member initiatives dealt with when one would like to have an *initiative membership*? But how can the membership assume responsibility if, for example, it was not adequately informed by the management with regard to the desired term extensions in 2018, no accountability report or outlook on the future term of office were provided and the membership was only included in the process to the extent that the collective wish of the Goetheanum leadership and the majority of the General Secretaries and country representatives that Bodo von Plato and Paul Mackay should definitely continue to work was urgently expressed? Surely this begs the question if the opposite of the 2011 plan has in fact become reality? Members' votes are heard and initiatives of members become evident for the entire Society only by way of the detour of motions to the General Assembly. But won't this last emergency measure be further restricted if in 2019, when for

the first time in decades the concerns and motions of members are not printed in full in "Anthroposophy Worldwide" and the previously customary translation has not been produced? On the other hand, the December and January editions already provided detailed information on the proposals and intentions of the Society's leadership.

Voices that did not agree with the desired extension of the term of office did not get a chance to speak at all in the official publications. And even at the General Assembly only a few minutes were made available for the votes of members on the reaffirmation of Bodo von Plato and Paul Mackay. What did the management actually know about the reasoning of those who did not want a term extension? On the Sunday after the vote, some members of the Goetheanum Leadership and General Secretaries literally insulted the members for their voting behaviour.

Peter Selg on the reaffirmation under the title "The Dignity of the Society" after the Annual General Meeting 2018:^c

„If the practice of reaffirmation is to be continued and if the members are to be asked for their opinion in the future, it is, in my view, essential that the Executive Council members in question provide a detailed report on their term in office, including all their activities, as well as a clear description of their future tasks. This process should be kept free of advertising; it should be factual and lead directly to the ballot without any speeches «in favour» or «against». The members of the Anthroposophical Society are able to judge for themselves, certainly those who intensively follow the development of the Goetheanum and the work of the Executive Council. There is no need to keep talking to people trying to convince them one way or another. It would be better to «await calmly the wishes of the members» (Ita Wegman), once they have been sufficiently informed. The Main Auditorium – we have learned this in the past – is no arena. My advice would be to accept the vote, which was initiated by the Executive Council itself, to try to understand it for what it is and to fully implement it. Those who are geographically closer to the Goetheanum and were able to attend the AGM, many at great personal expense and from various countries, have their specific experiences which cannot just be discredited as personal aversions. The majority of these members did not wish for a continuation but voted for change. It will remain, I think, one of the challenges of the future to inform the members of the Anthroposophical Society worldwide in depth of all aspects of the Goetheanum's development and to enable them to form their own judgement.”

A pious wish, certainly heard and yet unheeded? At least that seems to be the case, because there is no indication that anything has changed in the way information is handled by the management of the Society with regard to the reaffirmation of Justus Wittich.

After the non-confirmation of Paul Mackay and Bodo von Plato, the management obviously had difficulties in dealing with this kind of assumption of responsibility by the mem-

bers, which had shown itself in the result of the vote. This was shown above all by the fact that the arguments and reasons of those who had not agreed were not addressed and dealt with, at least not discernibly. Were these noted at all and was there any willingness to take note of them in the first place? The Dutch General Secretary Jaap Sijmons wrote in his laudation of Paul Mackay *that he himself was not sure 3 months after the General Assembly "what had motivated the counter-votes at the reaffirmation ..."*^d Paul Mackay and Bodo von Plato are still active today in important positions (School of Spiritual Science, Chairman of the Board of Directors of Weleda, member of the Faust 2020 production responsibility group, in the anthroposophical studies, etc.) and, although their terms of office have expired, they have been elevated to the status of Emeritus. This means that if one takes the customary practices of emeriti positions in universities or churches as a reference point, they have basically retained their executive positions but are exempt from day-to-day business. The activities and actions of these two within the Society are now completely beyond the reach of the membership - there is no accountability – as is the case with the Goetheanum Leadership as well.

Now that the claims and assertions made in 2011 have, over time, shown themselves to have been empty promises, as demonstrated by the conduct of the leadership of the Society towards its members (how can one assume responsibility if particularly the really important decisions continue to be made behind closed doors?), this is ultimately confirmed by the justification of Paul Mackay's motion to lift the term of office restriction, as its introduction in 2011 was supposedly merely a reaction to the deselection motion back then and, as is now stated, this may have been an overreaction. *The introduction of the re-confirmation procedure as an overreaction to the 2011 deselection application!* So now it becomes clear: instead of dealing with the arguments and the issues which were the basis for the application to deselect and informing the membership fully and being held accountable at that time, a tactical response was made with the spurious argument that the membership was to be included more fully.

Under such circumstances, how is trust in this leadership to develop when it now becomes apparent yet again that one is not being truthfully informed?

If this proposal is now also supported by the Executive Council or the Goetheanum Leadership and the Country Representatives, the justifications and the desire for the assumption of responsibility by the membership would finally prove to be empty, actually misleading words, and even worse: ideals are formulated but the opposite is done – just as in politics.

Thomas Heck, Dornach, 19 March 2019

Notes

- a Anthroposophy Worldwide 3/11
- b Anthroposophy Worldwide 5/11
- c Anthroposophie Worldwide 5/18
- d Anthroposophie Worldwide 6/18.

Imprint

Please note

«Deepening Anthroposophy»

An independent newsletter for members of the Anthro-osophical Society and friends of anthroposophy

Responsible: Thomas O'Keefe
Email: deepen-ing@use.startmail.com

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Editor: Thomas Heck, Dorneckstr. 60, 4143 Dornach / Switzerland. Email: thomas@lohmann-heck.de
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thomas@lohmann-heck.de
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