

5th INTERNATIONAL MEMBERS FORUM 17 May 2026 WORKING GROUPS SUMMARIES (ENGLISH)
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Group 1

**Conversation regarding the presentation of Philip Jacobsen and the question:
how can we bring anthroposophy to life?
Frank Gerritsen and Joke Hurman**

Two people had come to this working group. In part, we have been guided by the proposal from the Convention. The following thoughts were expressed:

- ° We are moving from concrete, existing statutes to abstract, conceived statutes that have yet to prove themselves.
- ° Life loses its power in form, and yet form is also a prerequisite for life.
- ° The following applies to the Christmas Conference Society: A member determines his or her own membership, and no one else decides on this; in an association, admission and exclusion are regulated by law.
- ° Members use membership rights in a way that brings anthroposophical life to a standstill.
- ° In a healthy culture within the Anthroposophical Society, members cannot behave dependently.

Observations and recommendations for the organization of the IMF

Our intention was to extend the IMF with the Dutch language. But there were only two participants in our language group. Efforts to establish a language group require more interest.

How can interest be increased (1),
how can members better prepare for their participation (2),
how can the results be better received in plenary (3)?

1) Interest can perhaps be increased by proposing a general topic for all language groups. If there are large language groups, one could differentiate if necessary, preferably starting from the general topic.

This distinction should be clear to all participants well in advance of the conference so that they can make an informed decision.

The opportunity to participate in the Dutch language was announced via various channels in the Netherlands and Belgium (national societies, member magazine, etc.) (our two participants were already familiar with the IMF). It is not clear whether this report came too late or whether it received too little attention from the people who were contacted. In any case, it is ideal to send out detailed information much earlier.

2) To prepare members, it is helpful to be informed about the topic and the working groups beforehand. Possibly with a short content contribution.

In order to assess interest in an offer, registration would have to be requested some time in advance. In this way, it is possible to determine whether there are enough participants for a language group to actually organize it.

3). In the case of a general topic, the different language groups can place the discussion orientation of the topic side by side, thus making the outcome of the efforts in the plenary more understandable.

It is a great help for translators to receive written content presented in plenary beforehand.

We would like to thank everyone who has made this members' forum possible again, and all respect for this great company.

Group 2

Understanding the Christmas Conference as aim and peak of Rudolf Steiner's work Philipp Jacobsen

At Philipp Jacobsen's working group, key themes of contemporary Anthroposophy and its practical realization were discussed. The meeting began with reflections on Goetheanism as a way of knowing the world through a living and holistic perception of phenomena, as well as on the relationship between the macrocosm and the microcosm – the idea that the human being and the universe mirror one another.

The conversation then turned to Rudolf Steiner's Mystery Dramas and the theme of karma. Particular attention was given to the activity of opposing spiritual forces within karmic processes and to the question of how a human being can consciously participate in shaping destiny. Continuing this line of thought, Philipp Jacobsen spoke about the Teacher's meditation and about mystery medicine, touching on Ita Wegman's question concerning the spiritual foundations of healing practice.

During the discussion, a question was raised about "white magic." In response, it was said that Christ is the highest white magician, and that Anthroposophical medicine can be understood as a manifestation of the Christ impulse within the realm of healing. Likewise, pedagogy, social work, and other Anthroposophical fields were described as expressions of this same impulse in different areas of life. In answer to the practical question of how to apply "white magic," it was suggested that one must come to know Christ more deeply – in particular through studying the "Fifth Gospel" – and cultivate genuine love toward one's pupils, patients, clients, and fellow human beings.

A particularly vivid point concerned the importance of direct and living perception of the human being. An example was given regarding work with children in curative education: instead of speaking abstractly about Ancient Moon or Saturn, one should simply look attentively at the child – "the nose already tells you everything." This was connected to a critique of excessive abstraction and an emphasis on spiritual presence in the "here and now" as an authentically Christian impulse.

Another major topic was the Christmas Conference of 1923/24. It was suggested that after the Conference, the entire Anthroposophical movement took on a mystery character, and that now, one hundred years later, a new "window of opportunity" is opening for the renewal of the Society, including possible changes to its statutes and the search for new forms of collaboration.

In response to a question about the being of the Members' Forum, it was said that

the Being of Anthroposophy itself works through the forum. This being “walks among us,” and all participants are connected to it. The being of the Christmas Conference was described as the Being of Anthroposophy, while the “body of form” was compared to an etheric body that cannot yet fully incarnate – similarly to what can be observed in children needing curative education.

The question of trust within the Anthroposophical Society was also discussed. In response to a participant from Canada, it was emphasized that the work of the Society should be grounded in “soul-to-soul” relationships. Since everyone is working toward the same aim – the further development and culmination of Anthroposophy – the basis of collaboration should not be criticism or suspicion, but trust in the good will of others. Such trust does not arise automatically; it must be consciously cultivated anew in every moment through dialogue and living human relationships.

The meeting concluded with the thought that we are all still beginners on this path, yet are called to learn cooperation in the spirit of Christ. According to the speaker, the model for such cooperation was given at the Christmas Conference.

Group 3

How Rudolf Steiner sought to bring together the three spheres: the Anthroposophical Society, the School of Spiritual Science and the former Building Association and how this is reflected in the proposed statutes Martin Zweifel

Following the Christmas Conference, Rudolf Steiner made three attempts to establish a relationship between the AAG and the Bauverein. Using diagrams, we went through the relevant draft statutes to gain a better understanding of how R. Steiner had envisaged this relationship. Diagrams can be helpful in discussing certain aspects together, but they only depict part of the reality.

During the discussion, we then looked at concrete examples to see how these statutes would have affected matters and what impact the draft proposed by the Convention would have. Examples included:

- Based on the diagram dated 29 June 1924, the question arose as to what the difference was between the Anthroposophical Society (AG) and the General Anthroposophical Society (AAG). And what the relationship between the AAG and its sub-division, the AG, was intended to be. The current statutes form a single, undifferentiated association.
- However, the working group appears to be an idealized entity, not a legal association. The AAG was intended to be a registered association. But how do the two fit together?
- It was also noted that the university's constitution must clearly state that freedom of teaching and research is guaranteed. One cannot dictate what work and research should be carried out there.
- The final statutes would then need to be much shorter and clearer than the Convention's current proposal.
- If, under the new proposal, someone were to be expelled from the association, they would automatically be expelled from the Anthroposophical Society as well.

This would be acceptable within the association, but it seemed to us to contradict the very nature of the Society. The proposal should therefore be revised.

- To avoid causing offence, a hypothetical situation was considered in which a medical section were to be founded in a country where there is no active Anthroposophical Society at all. The question was which body would need to discuss this, and who would be responsible for it.

- Ideally, how and by whom should the unrest caused by the coronavirus within the Society be addressed? Spiritual life needs freedom, but when members of the Society become those affected, they must be able to speak out.

- Who would need to intervene in the event of problems with too few anthroposophists on Waldorf school committees, or other serious shortcomings in the schools?

- In the 'Association

In the last examples, we increasingly came to questions of three-part division, because in the school example we asked ourselves: what needs to be clarified by educational experts, e.g. from the section, and which of these is a socially legal problem. And does the AAG board then have to act in Dornach, or is this the responsibility of the local school association, which is integrated into the legal system located there. We also had a similar question when working on anthroposophical work in branches, etc. There we saw that the corresponding national company would have to bear joint responsibility, depending on the situation, because that is the legal entity, if not the branch itself.

- This raised the question of whether the AG belonged to legal life or to intellectual life.

- R. Steiner had resisted bringing threefold divisions into society. But we did not have time to delve deeper into these two questions.

- We found that the demand will rarely be appropriate: «those in Dornach, they should....»

- The Association for Promotion... would be legally responsible for the Goetheanum and the other properties, as well as for operations with all employees. What broad, legally binding responsibility would this association have for global society? It seemed to us that this could not be much. Therefore, it is not necessary for all members to have to make a lot of decisions in this association. - However, the 41,000 members of the 'Association for the Promotion...' could formulate something like a framework for action for the board, within which the board of the association would decide freely. This framework would include, for example: the Goetheanum and the protected ancillary buildings may not be sold or remodeled to create a new design, Weleda shares may not be sold, etc.

At the Christmas conference, Rudolf Steiner often pointed out that complete freedom must prevail in this society. But that not only the members but also the board must have this freedom. The latter could therefore not be elected, but that appreciative approval could be given to his self-taken activities.

However, this should apply not only to the Board and the Gremien (bodies) covered by the Convention proposal, but to all members and staff, each in the area for which they have responsibility. According to the proposal, this did not seem to us to be guaranteed for the staff of the Goetheanum. In the old sense, these are understood as instruction-bound workers.

We were able to reach a common understanding on some questions, but many questions could only be touched upon. The Convention's proposal seemed to us to be a good template; a lot of work has gone into it, but it is still so incomplete that it can really be worked on.

Group 4

What form should the Anthroposophical Society take? The ideal of the statutes of the Christmas Conference and the search for their possible application today Johnathan Keller

Jonathan Keller (Convention member) received questions from the group and introduced the origin of the committee's work, indicating the various deficiencies in the original statutes and the need to update them.

Many questions and requests arose from the group:

1. The discussion process has felt very large and overwhelming, though it has been carried out in the society's branches. Some participants from the last AGM have decided not to continue with this work because it is too exhausting. During this group work time there were discussions about simplifying the statutes. The importance of involving more people in the process was discussed as well.
1. Questions were raised in various ways about the reasons and purposes of this change. Is it for the present, for the future? Is it an impulse inward/the anthroposophical society, or outward/the world? The response was inward. The image of the tree seed that Steiner gave in one of the lectures to workers was presented, which must look toward the stars, toward the wisdom of the Christmas conference.
1. There were some concrete questions about the constitution of the free School of Spiritual Science.
1. The choice of words in the statutes was presented by several attendees as fundamental for present and for future generations. a.
 - a. The importance of reintroducing the words fraternity and brotherhood. How to understand these words today.
 - b. Anthroposophy. The conference of February 3, 1913 was cited where RS defined anthroposophy not as a being but as our own being. It was added that it is fundamental to create the environment that can unite hearts (the forces of love and warmth).

Group 5

Process based rather than structural threefolding - how can we achieve within the Anthroposophical Society. Mathias Rang

In this working group we spoke about different ways of threefolding. In Anthroposophy there are a multitude of threefold organisations: for example body, soul and spirit as a threefold whole of the human constitution. If we look more on the bodily constitution we can speak of a nerve-sense system, a rhythmic system and a limb-metabolic system. Yet one can also describe human activity as a threefold whole of thinking, feeling, willing.

In our conversation we took these aspects as our starting point and described the structural interpenetration of these threefoldings: the whole organism is (spatially) permeated by the nerve-sense system, the rhythmic system as well as the metabolic system. These are interwoven in the organism, yet clearly distinguishable as processes.

With this view we looked at the draft for the renewal of the constitution as presented by the Convention. At first glance it seems to describe three parts rather than a threefold whole. But this is only the case for the form on paper (statutes). As usual, there is a danger that the form on paper may obscure the mutual interrelationships of lived reality. We agreed in our conversation, how important a widely interwoven whole of association, society and school for spiritual science is—yet with clearly distinguishable tasks.

From this perspective, we formulated that much work remains to be done to clarify the concept of a structural whole (one legal entity) that encompasses a threefolding of processes within that whole, in order to provide orientation in the whole.

It was just a beginning in our exchange, and we would like to continue talking about these issues.

Group 6

The spiritual impulse of the Christmas Conference and how we reconnect nowadays to this impulse. Moritz Christoph

At the beginning a perspective on the Christmas Conference was shared:

Rudolf Steiner spoke about the “world - turn of times - beginning” (25. December 1923, GA 260) during the foundation of the Anthroposophical Society. An impulse for the New Mysteries which he characterized as democratic (23. December 1922) - open for all who are willing to connect to the spiritual world with serious intentions - was given with the School of Spiritual Science. By considering the reverse cult (3. March 1923, GA 257), the members of the Anthroposophical Society had a method to live up to the spiritual beings so that Anthroposophia can walk as human being among human beings (25. December 1923, GA 260). All in all Rudolf Steiner shape a Society and School that mankind can reconnect to the spiritual world. It is even a community building with last after death - connecting people which never met during the incarnation - and laid the seed for the 6th cultural epoch of brotherhood.

Rudolf Steiner encourage to fight for Michael and conquer the cosmic thoughts which He had set free to enable the freedom of mankind (GA 26, leading thoughts). It is about the spiritualizing of art and science, and to fulfill the task of the 5th cultural epoch, the epoch of consciousness soul.

IN the proposal of the convention for the new statutes, the regulations of the outer world (like commercial register and tax exemption) are bundled in the Association. This enables an Anthroposophical Society in which the free initiatives, the collaboration, the ethic individualism, and worldwide interaction can flourish. In the center the School of Spiritual Science acts as a sun (soul) for anthroposophy.

During the our work it was highlighted that we need to learn from existing global organizations how they struggle and how they enable a respectful and appreciative collaboration (like the parliamentary procedures for fairness, world YMCA or B Corp). Involvement means more that the ability to state yes or no.

We as members of the Anthroposophical Society need a social platform to search for other, share and exchange. We do have skilled people among us who are able and willing to create such a platform. If you want to join such an impulse or if you want to enrich the Anthroposophical Society with another initiative, let us know.

Group 7

"This is a paragraph that is particularly close to my heart..." (Rudolf Steiner on §14 in the Society's newsletter) Roland Tüscher, Mari Hinzmann

At the Christmas conference in 1923/24, Rudolf Steiner founded the newsletter of the Anthroposophical Society, which was then abolished by the board in 2011. I then founded an independent, new newsletter and collected and published Rudolf Steiner's information on this newsletter impulse, completing it in a new edition in 2021.

1. One «correspondence of each individual»

« §14. The society's organ is the «Goetheanum», which is accompanied by a supplement to this end, which is intended to contain the official communications of the society. This enlarged edition of the «Goetheanum» is given only to members of the Anthroposophical Society.»

This is a paragraph that is particularly dear to my heart, because everywhere I have gone, I have been confronted with the fact that discerning members have told me: "We don't hear anything about what is actually going on in the Anthroposophical Society." - We will now conduct a careful correspondence through this very institution, which will increasingly be the correspondence of each individual and it is precisely because of this that one will be able to live completely indoors in the Anthroposophical Society.» Currently, there is no real organ for exchange, no real organ of correspondence, in anthroposophical society. What is missing and awaiting realization is real correspondence between individuals, a living exchange - people talking to each other about what truly moves them.

The paper, which is now published as a supplement to Das Goetheanum, seems lifeless. There is virtually no correspondence and exchange.

EH: How can we make this possible - with so many members worldwide?

AM: There are currently about 42,000 members worldwide.

Roland Tüscher: In practice, it seems impossible to set up correspondence between thousands of members in such a way that everyone can participate. We can only touch on one level in the short time: During the Christmas conference, Rudolf Steiner called on 15 to 20 personalities to be correspondents for this anthroposophical impulse and he described what such an exchange should look like. He didn't want rigid sections, not sections like newspapers usually do, but for these people to write like they care about their hearts. It was a challenge to write real letters about spiritual life outside the branches directly from the heart. Rudolf Steiner wanted to emphasize people and not schemas. Everything should be mixed up in a colorful way - that is exactly what is intended!

«But we will cope best if we are not given any headings, but each one writes a real letter, as is his heart; if we are dealing with people, not with schemes. This can all get

mixed up; then it's just the individuality of the person in question, and we're going to be interested in it right now. We hope that this will give us the material we need: human material with which we can fill out our supplements in such a way that they, in turn, make a human impression with all sorts of human weaknesses. Well, I mean, in about four pages, sometimes eight pages, just writing like you feel about your heart. Because we will always be most interested in people here from our friends. We want to be in a human relationship with people here, and from human relationships we also want to do what has to go through the hideous printer's ink. That's what I mean. And I believe that if everyone presents themselves as human in front of people, then things will be best.»

Also: It was –and still is– a challenge to write authentic letters about intellectual achievements, especially outside the branches.

The spiritual life in the outside world

(Rudolf Steiner, The Christmas Conference establishing the General Anthroposophical Society 1923/1924, GA 260, Dornach 19945, p.55, [24. December 1923, 11:15 a.m.])

How it is around your heart

«Reports on what «can affect the entire intellectual life of the present in connection with the work of the Anthroposophical Society, [... what ...] happens outside in the world.»

«are interested in what I meant: life in society, intellectual life in general.» «What is happening in contemporary intellectual life outside of society should also be taken into the common consciousness. There is intellectual life around every group of society. This or that view of the world and life is expressed, this or that great or small artistic, scientific, social, educational and so on achievement emerges. Much else will happen that must interest spiritually striving people.

All of this, according to its conditions, according to its essence, according to its significance, can be better judged up close than from a distance.

The members of the groups should speak in their letters of what they can perceive of this species near their groups. Members who travel their profession around the world should look with open eyes at what «is going on in the world». You should then communicate this to the editorial staff of the newsletter.

Then in this way, what «goes on in the world» can become something «goes on in the Anthroposophical Society». And we need the vastness of the Circle of sight. We need the keen interest in all manifestations of life in the world.

We need sound judgment in society about these phenomena. In this relationship, we must learn to think differently in society than has been previously thought.

Anthroposophy, by its very nature, cannot tolerate sectarianism that closes itself off tightly against everything others think and want. Anthroposophy can only tolerate a broad heart for all human endeavor and life. And she can only receive the right form through an open eye for everything that is thought, wanted, done in the world. The newsletter should become a reflection of this kind of thinking in society.» «Members will do well to share with the editorial staff of the newsletter what they experience within and outside the Anthroposophical Society.»

«How do you intend to evaluate society's achievements in the world if it doesn't happen within society itself?»

Rudolf Steiner appointed these correspondents directly to the board; he said they were the peripheral board, while in Dornach the center board was. These 15 to 20 personalities, who live and work scattered across different countries, were also supposed to form boards, which is completely forgotten today. Rudolf Steiner He therefore wished that the periphery at this level would also be included in the

Teinnlhae and initiative – a lively communication that flows to the center and back again, so that a center would emerge in between, an organic interlocking.

(GA 260, PP. 200-202 [30. December 1923, 10 a.m.] Rudolf Steiner, The Christmas Conference on the Founding of the General Anthroposophical Society 1923/1924, Dornach⁵ 1994, pp.107-109, GA 260 [27. December 1923, 10 a.m.] GA 260, PP. 200-202 [30. December 1923, 10 a.m.])

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Steiner saw in the basic social law a fundamental turning point for everyone connected, every institution, the entire modern social life up to the state level, in which the focus is on the individual and not the group. Not a hierarchical structure, but serious relationships between people – towards the development of each person.

The basic sociological law

«At the beginning of cultural states, humanity strives for the emergence of social associations; the interest of the individual is initially sacrificed to the interest of these associations; further development leads to the liberation of the individual from the interest of the associations and to the free development of the needs and powers of the individual.»

Rudolf Steiner, Freedom and Society (1898), - Liberty and Society (1898), in: Collected Essays on Culture and Contemporary History 1887-1901, GA 31, Dornach 19893, p. 251 «If the state no longer sees itself as an end in itself, but as a means, it will no longer emphasize its principle of rule. He will set himself up in such a way that the individual is shown up in the greatest possible way. His ideal will be lack of domination. He will be a community that wants nothing for itself, everything for the individual.

MH:

It's something so fundamental to get to know each other. «Living in the love of action and allowing to live in the understanding of the final will» (from the «philosophy of freedom»). Free individuals become, understand the will of the other. Understanding each other creates basic social contacts based on the real needs of the individual.

(ON THE MANAGEMENT OF THIS NEWSLETTER AND THE MEMBERS' PARTICIPATION IN IT. - Rudolf Steiner, The Constitution of the General Anthroposophical Society, GA 260a, Dornach 19872, p. 163 [27. January 1924, Newsletter, Vol. 1/No. 3, pp. 10-11]

REMARKS ON THE CHRISTMAS CONFERENCE IN THE ZURICH BRANCH. - Rudolf Steiner, The Constitution of the General Anthroposophical Society and the Free University of the Humanities. The reconstruction of the Goetheanum 1924 - 1925, GA 260a, Dornach² 1987, pp. 173-174 [28. January 1924, Zurich]

Rudolf Steiner, The Fateful Year 1923, GA 259, Dornach1 1991, p.497 [22. April 1924, Dornach])

Group 8

The Threefold Anthroposophical Society A little about Rudolf Steiner's intentions Daniel Hafner

Rudolf Steiner founded three organizations to work together as differentiated members of a whole: the free school of spiritual science, the Anthroposophical Society, and the Building Association. Each had its own membership card, that of the school in a cool blue cognitive mood,



that of the society in a friendly, warm pink,



and that of the building association in a deep and earnest violet.



Building association membership card, 1911 version



Building association membership card, 1925 version

During Rudolf Steiner's lifetime, the building association had at its largest extent only 15bnfull members (volume 260a of the Complete Edition, page 559). They served unassumingly.

Rudolf Steiner called it "that institution that has to represent everything here in Dornach for the outer world" (volume 260a, page 503). Of the three, only this one was ever legally incorporated, with registered by-laws, or statutes. It provides an earthly body for the Anthroposophical Society.

The Society itself, as re-founded at Christmas 1923, was to cultivate the life of the soul (§1 of the unregistered statutes). In a previous draft of "Basic Principles of an Anthroposophical Soci-

ety" (see volumes 257 and 259 of the Complete Edition), Rudolf Steiner wrote:

The Anthroposophical Society as such is no association; its cohesion is not based on an official organization or the like, but on the cultivation of spiritual science as such; and membership entails nothing of the nature of a legal association, but for example the right to purchase certain writings of spiritual science intended for members only, and the like. In the external sense, therefore, the bond of the Anthroposophical

Society will be no different from what it would be, for example, in an anthropological or similar society.

During the Christmas meeting of 1923, he repeatedly said the Anthroposophical Society should be non-bureaucratic, nothing official, no formalities (volume 260 of the Complete Edition, *passim*).

Thereafter he wrote and said a few times that its "statutes" are no "statutes" (volume 260a, pages 29, 355, and 415). They fit no standard form of incorporation, lacking as they do any provisions

about voting, exclusion of members, terms of office, or the like.

The free school of spiritual science cultivates the spirit directly. It is, of course, even more unsuitable than the Anthroposophical Society for conversion to a legal corporation.

Harmonizing these three levels is a noble task. It cannot be achieved by creating registered by-laws for the soul and spiritual levels.

Why is this? The Anthroposophical movement comes from the spirit and wants to lead to the spirit. A free union of spirit seekers cannot thrive in an association of democratic regulations.

Rudolf Steiner revealed our karmic origins as a movement. The democratic life of rights excludes what lies before birth and after death (Rudolf Steiner, lecture for members, 11 February 1919, volume 193).

"Mixing it into the life of the spirit can therefore only lead to grave disturbances of free community-building, and of free working out of spirit." (Felix Scheuerl in Anthroposophy World wide, 30 May 2023.)

And indeed, people who have lived through the annual general meetings know how painful and debilitating it is to have to belong, in the Anthroposophical Society, to an association. Only

nine months after Rudolf Steiner's death, the Anthroposophical Society was confused with the Building Association, and has been ever since. This has led to exclusions of members, endless debates, and democratic voting about shareholding in Weleda, for example, and other things beyond the competence of the members.

Differentiation does not mean separation. Certainly the three must be in living relation, and that is how Rudolf Steiner set it up. The Building Association had in its statutes, among other

things, "the administration of the Anthroposophical Society" as one of its tasks (§2).

And the Anthroposophical Society included in its statutes the Free School of Spiritual Science (§4, §5, §7, §8,

§9). But of the three, it seems worth repeating, only the Building Association was ever legally incorporated, to this day.

This threefoldness should also not be confused with social threefolding.

Must we invent new legal bodies? The forms Rudolf Steiner gave might turn out to do quite well – they have never been tried.

Obviously these notes offer merely an outline. They summarize a few points from a brief Internet presentation. Their aim is to offer an initial orientation for people interested in Rudolf Steiner's intentions.

Group 10

Why didn't Rudolf Steiner give the Threefolding legal Form to the General Anthroposophical Society (GAS)? **Jérémy Langella**

Some key points put forward by a group of French members that was formed to examine the new draft constitution.
7 members :

Jérémy Langella / France, jeremylangella@gmail.com

Lohengrin Jaramillo / Columbia /USA

Olga Shishkova / Bulgaria

Pierre Tabouret / France

Myriam Orrillo / Argentina

Stéphanie C. Thébault / Mexico / France

Claudia / Germany

Following the publication at the General Assembly in April 2026 of the new draft Statutes drawn up by the "Konvent", a French-speaking thematic group - in which Jérémy Langella participates - was immediately formed to work on this draft. This group produced an initial text, the ideas from which served as the basis for the work of Working Group 10 of the International Members' Forum.

You can find this text at the following link: <https://www.soi-esprit.info/sag-3-fr>

Translations are currently being prepared and will soon be available on the same website.

The new draft Constitution, in its form, bears a very strong resemblance to a kind of application of social threefolding at the level of the Anthroposophical Society, and our Group 10 has worked on this very first question that arises: Can the GAS be threefolded in its statutory form?

Rudolf Steiner once spoke on this subject in his lecture of 14 April 1919: « I was asked whether it might not be possible to implement the threefold social order within our Society: economic life, legal life, spiritual life.

One can certainly express this in words, if one is fully integrated into our movement, if one is committed to it with sincerity and conviction. But it is all the same as if one had not grasped the very essence of our movement by making such statements. One has understood absolutely nothing of what I said regarding the social question if one thinks that our society here can be triarticulated, as a sect might do! »

Prompted by this quotation, we discussed the threefolding at length, attempting to illustrate it with various examples in order to understand Rudolf Steiner's remarks.

We saw that in the concrete reality of daily life, in the reality of facts, the three spheres of the threefold social order are never separate.

For example: I make an appointment with a colleague to walk in a park and discuss an ethical issue; I might think that this takes place in the spiritual sphere. But making the appointment with a set time and commitment is in itself a legal act, and whilst walking I use my shoes and clothes, which are the result of economic exchange; I wear down my soles, which will one day need to be replaced in an economic transaction.

If we reflect on the reality of a human being's daily life, we will realise that the three spheres are never separate in lived experience, and that the same applies to the life of all earthly institutions.

This raises the question: if we 'triarticulate' the GAS on the basis that we have a certain idea of social threefolding, but in fact this idea does not correspond to reality, what will this create in the life of the institution concerned?

We concluded that understanding the functions of the three spheres in consciousness is not the same as separating them in institutional forms, that the members' free spiritual research activity did not need to be set in stone, and that in this respect, drafting a Constitution for the Free Higher School of Science of the Spiritual raises important questions; however, matters relating to the financial management of the GAS's assets must be properly regulated and included in the new draft Statutes. Unfortunately, we were unable to discuss these latter points amongst ourselves due to lack of time, and remained at the level of general considerations.

In addition to this group's summary, it is necessary to add that since this Forum, everyone's work has continued and has brought to light some important points:

* One is that certain members of the Konvent clearly expressed that the project was not an application of social threefolding, as we had initially thought, which led us to devote Group 10 to this subject. It is a form that resembles it, but which in fact stems from what is currently alive within the Anthroposophical Society, amongst the members, amongst the groups, and in the initiatives. The Konvent attempted to bring out the reality that exists today in the new project, and this resulted in a three-part form. However, Gerald Häfner's remarks in his presentation of the project to the International Members' Forum were entirely unclear on the subject of the threefold structure. It is therefore evident that there is confusion, an underlying ambiguity in this project, which the Konvent will need to clarify.

* Another point recently raised by one of the members of our Group 10 is that there have long been two schools of thought within the GAS, one of which holds that the GAS should be triarticulated in the sense of social threefolding, as Bernard Lievegoed would have put it, but that researchers such as Sylvain Coiplet or Fionn Meier believe that Lievegoed was mistaken at the time, particularly because he had access to too few publications and discussions on the subject. These disagreements clearly illustrate the scale of the work that remains to be done to understand social threefolding, and perhaps disagreements of this kind exist within the Konvent and give rise to a certain ambiguity?

* Another key issue that emerges is the difficult problem of financial management, the running costs of the Goetheanum building - in short, the economic functioning of the GAS - a problem that has persisted for 100 years and which surely underlies the Konvent's deliberations and must indeed be central to our reflections on the new Statutes, since so much depends on it. The constitutional process is complex, and originally the building was managed by an independent association.

Group 11

The Anthroposophical Society of XXI century And the New Mysteries of the Heart Rufo Garcia

Members: Andrea Aliaga, Hugo, Manuel, Marcela Hoyos, María, Miguel Olguín, Soraida Baliño, Rafael Domuyo, Ana Becerra, Vanya Cosin, Pablo Vidales.

1) Reading of Canto XV of the Ode: The Three Goddesses and the Destiny of the Human Being

2) Presentation

- 4 miracles of Christ-Jesus: 4 transformations that the Human Being (HB) must undergo to become an adult as a creative individuality, from creature to creator, as the meaning of humanity's evolution.
- Jairus's daughter: a state of illness, not of death; cystic forces penetrate (He enters her) for the healing of the body; the Etheric Body (EB) as a possibility for healing.
- The young man of Nain: we know his task in the world; Christ plants the seed in his Astral Body (AB), where the HB struggles with forces of good and evil. This later appears in Manichaeism and then in the Mystery of the Grail: embracing evil to transform it, using the healing forces of the AB.
- Lazarus: the soul's own core, the I.
- Resurrection of Christ himself (I don't think he specified this, but it corresponds to the Physical Body)
- The Statutes of the Goetheanum (GO) allow for the expulsion of individuals, unlike the Statutes of the Christmas Conference (CC). We must now, from the forces of the heart, give birth to the new statutes, from the forces of the conscious soul, which is capable of realizing the ideals of the SH.
- Creativity is not possible under authority; creation is free: Cultural Life
- There can be no legal distinctions within SH; respect and recognition of others as human souls (equals in spirit): Legal Life
- Organization in terms of action or activity, so that each of us in SH can realize our ideals: Social Community; Fraternity goes beyond the economic. For SH to reap the talents it brings, the social structure must do everything possible so that no talent remains unfulfilled.

3) Remarks to the group:

- PV: asks how it came to be that these statutes are not in accordance with the CN.
- He considers it a Victorian legacy of the group where the principles for the statutes were presented. SH must advance in its understanding of Freedom in society: through our own individual and cosmic developments, we have come together to resolve this problem, in line with the modern human: protagonists of destiny in a responsible, confident, and creative manner. We are in times of profound change and can make an exponential leap to reach one million members. To do this, we must have a charter that invites them to participate and sign, and that is not happening now. With the strength of the heart, SH wants to unite others and form a community.

- PV: That is the goal of these forums: for the periphery to forge a new relationship with the center. But there is a whole anthroposophical world made up of people who are not members or who have left*.

BB: I work on the idea that every SH contributes something. I would like to hear from each person what brought them to this gathering and what they can do. He was expelled from the SAG but has never stopped feeling like a member of the SA. Recognizing what each person can contribute, and letting go of the status of those who know and those who don't.

H: Introduces Rama Micael from Cienegulla (check place name); they have little experience, only 3 years in a study group. Dematerializing the origin: like when we leave our parents to go with our spouse and children. Continuing to think that this great building is the standard for advancing what we want to do limits us. If I view my country as a small Goetheanum, just like Switzerland or Germany, we can do more. Statutes should be the same worldwide; beyond being an obligation, they must be a freedom that leads us to form a new humanity.

- RG: Freedom is exercised when I become a moral and ethical authority within myself, so that I can exercise it through respect and moral intuition. It allows for organization and for things to happen; this is not the case with free will (in and of itself). RS provided certain insights to help us understand what we must create through freedom, not through licentiousness, believing that it is good.

MO: Anthroposophy as the foundation for building a spiritual society. How do you view these four principles you mention in relation to the challenges faced by those individuals and members who are seeking this spiritual community?

- RG: If we still had the first Goetheanum, part of that question would be resolved by the influence of what was artistically established there—built to harmonize the Community of the East (CE) with its natural rhythms. It radiated healing forces to restore the CE. Conflict arose from the illness of egoism, criticism, and passions, which must be governed from within, from my individuality, and is an outward-directed illness. SA did not succumb to this because the building was not there, but rather because of the pain that remained, leading to an out-of-control CA that sparked this criticism among them, which resulted in the expulsions and the great rupture. This caused a great deal of pain. This was somewhat mitigated when Marie Steiner wrote a letter expressing her mea culpa and calling for reconciliation. Everyone is encouraged to read it. Humility and recognition of the SH with all its differences; these are not meant to confront us, but to create a synthesis that brings about something higher.

- The Escuela Superior is not governed by SAG statutes.

- Reconciliation that manifests forgiveness

AC: The issue of center and periphery is a key element. It's not necessarily the case that EG is the center and we are the periphery; I say this as a Latin American and with an understanding of what the 7th post-Atlantean cultural epoch will be. I wonder: do

we have the flexibility to move between center and periphery? RS proposes shifting the colors between where I am and where God is. It's very important to bring this up. In Mexico, two years with a more precise configuration of the SA. Our internal discussions also have to do with whether I bring a model to develop or a contribution to integrate: it must be both.

- RG: Today, to speak of center and periphery is to speak of rhythms; in movement, exchange and encounter occur. They must begin to have a pulse.

MH: I align with what was said about center and periphery. I work toward the desire to be on track with a real purpose. There are islands, and we need bridges to build in society, beyond the legal realm.

RD: Social Threefolding (TMS) is important to address; it was left unfinished; little has been said about it publicly, such as regarding the SA. It is striking that the flyer appears as a threefolded SA. RS said that the SA cannot be threefolded in isolation; it is the world that must be threefolded. Hopefully, a light will be shed on this so that it can be studied further.

- RG: I have just published my first book, which may be very helpful in addressing this question; the time for TMS is approaching within the next 5-6 to 10 years. It is only natural that the human soul—which is a spiritual biography that must express its capacities—should embody the threefold structure. These are things stirring within the human soul that seek to mature; they must develop from the governing principles that dwell in the conscious soul (CS). The CS must reflect on what it has already done before shaping its own principles. Everything unfolds in rhythms of seven in the soul's life, just like a biography. If we take this number, which comes from the ancient wisdom of the mysteries, such as the Platonic year—how long it takes the sun to traverse the zodiac, 25,920 years, divided into 12 signs—and break it down into the duration in each sign, it amounts to 2,160 years; it is a concrete number; we are speaking of arithmetic: this in the spatial realm, so how is it in the temporal realm? This is governed by the number 7; if we divide by this, it is 308 years, fundamental in biography. The Sun in Pisces in 1413 BC must recapitulate the AS (sensible soul) that developed in the Egyptian era; now this soul has 308 years to recapitulate itself to generate a culture in accordance with, yet with freedom from, what it must do. Humanity is a child; it must be guided. For that, powers such as the Pope—and now the internet—exist: everyone in the pulpit hears the same message. On the other hand, there was the emperor, ruling Europe and America; That is where the laws that contained and led to the SH emerged. If we add $308 + 1413$, we get 1720: the Enlightenment that emerged in Europe. The Soul no longer lives under the principle of authority. There must be a natural emergence, and God must be removed from the consciousness of humanity, which is what happens with Marx. SH is left helpless. And so Anthroposophy arrives, but it arrives a century earlier. By the end of the first third of the 21st century, Anthroposophy will be in high demand. If we do the math, we arrive at 2030 to achieve the threefold social order. It must be done through large organizations, but it will not be achieved unless it is practiced in small groups. Attempts were made, but until now it was too early and they did not bear

fruit; but now we should be making progress in this. During the French Revolution, it was the same as what we want now, but the time was not right.

- AB: Reflect on how we must shift the focus from the center to the periphery, and also from the exterior to the interior (macro/microcosm), and within ourselves, reflect on what my responsibility is, how I too have criticized, have pushed people out of my life, and how I can improve every day through the inner path and reflection. Also, how anthroposophical and Christ-like impulses arise outside of anthroposophy, even in illiterate people, and how we can ensure that this anthroposophical knowledge does not remain in a fog but is translated into actions and deeds. He also asks if you agree that the end of the century extends until 2033 (marking the beginning of the post-Christ era with the Mystery of Golgotha).

- 2030 coincides with the turn of the century: Spiritual evolution with a temporal timeline: we must subtract those 33 years from everything. The rhythms of the cosmos are not capricious. These 33 years pertain to the human realm; the cosmic realm does not change. What is known as the experience of spiritual reality occurs in its own time; 2030 and 2033 are very important as a shift in the AC that can be linked to opposing forces—the soul wrapped in soma that prevents it from developing—or an awakening to consciousness with the Spiritual Self occurs, and if the soul unites with this, the culture described by Rudolf Steiner is created. By the end of the century, there will be a great battle to defend the human soul, which is inevitable: we see it coming, but it is an inner battle, a cultural battle.

- Technological education has deprived us of the humanities. There is a humanity that is humanistically illiterate. There are other incarnated souls who are seeking something more. These are pivotal moments for humanity where the two forces—from the earth and the eternal world—confront each other; all human souls must experience this struggle, whether they are incarnated, in the process of excarnation, or already excarnated. The deceased are very active in the Spiritual World to help us, and they demand that we take them into account, that we nourish them, and they inspire us completely. That is why I am confident that the forces of light will triumph, because the forces of evil themselves are asking us to do so.

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- The concrete Gotheanum houses the Grail, immovable and unchanging. We who wage this battle are the Knights of the Grail, overcoming egotism to create spaces for loving and respectful encounters with our fellow human beings. No anthroposophist, as a Christian, should ever feel alone when there is another; we are called to build community from the heart.

- The Mantram Foundation Stone arises from the forces of the first Gotheanum, returning not as sculpture but as the art of the word. Nourishing it deeply brings healing forces and orders the physical forces.

FG: To follow the thread and the purpose of this space, regarding the heart, this development of the fifth etheric ventricle of the heart can be about knowledge and

the affirmation of communities for social change—how we connect in communities by simply communicating Anthroposophy so that people with a heart can join these communities, without neglecting the social threefolding that we can carry forward. A dilemma arises between communities and societies, stemming from the threefold social order.

- RG: Why should there be a difference between small and large communities? There shouldn't be, because the three principles are valid in both. Current states must be refounded; current principles have proven ineffective for governance. Presidents no longer hold that aura of authority; they no longer possess that magical aura to govern through hegemonic principles.

VC: Reflection on the development or transformation of statutes based on the threefold social order that takes its place within communities and societies. How can we ensure that young people feel welcome in these spaces for reflection and conversation? They often feel a certain void when it comes to having their voices truly heard. There are many young people who cannot find a space where their voice is heard. We must reflect on how we do this; it is important to speak of the future when we must rebuild something—they are the future. They have the power of a word, a heart that wants to be seen, and we do not make space to silence them and open our hearts to listen to what comes from the future. How do we rejuvenate and fill the void that young people encounter at the Goetheanum?

- RG: Steiner said that society can only do its work if it remains young. Society needs youth. Young people once asked him (they get right to the point), "What is Anthroposophy?" And he said it is a memory that lives in the human soul. These young people who have incarnated now carry it within them, and they find themselves in aging communities that have not cultivated youth and are encountering these clashes. We must find a way to communicate Anthroposophy in a way that resonates with the world. One way to engage with them is to stay young ourselves.

Specifically:

- Reflect: How can we create bylaws that will inspire people—and young people in particular—to join the SAG?
- Engage in inner work with the three texts (Song 16, "Carla's Reconciliation" by M. Steiner, and the "Foundation Stone" Meditation) and in daily life so that anthroposophy may take shape in the world.
- Compare the proposed bylaws with the original: what words were changed and why, if they were already very clear?