



I, John, your brother and companion
both in misfortune and in the inner kingship
and power of perseverance which we possess as those who
are connected with Jesus, was on the island of Patmos.
There I was to partake in the divine cosmic word
and be honoured to bear witness to the suffering of Jesus.
*Revelation 1, Verse 9 NT, Translation into English from
Emil Bock's German translation*

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν
καὶ συγκοινωνὸς ἐν τῇ θλίψει
καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν
Ἰησοῦ Χριστῷ, ἐγενόμην ἐν τῇ
νῆσῳ τῇ καλουμένῃ Πάτμῳ διὰ
τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν
μαρτυρίαν Ἰησοῦ

Newsletter
for the co-workers of the anthroposophic medical movement
Epiphany 2012



Pictures left to right: 1) Extract from the "Three kings motif" 1923, Rudolf Steiner, 2) Graf St Germain, 3) Ita Wegman, 4) Rudolf Steiner, 5) Group photo of the Christmas conference community 2011 in front of the south entrance of the Goetheanum.

Dear friends

Together with the best of wishes for our work in 2012, I would also like to report about a central motif of the Christmas conference 2011 at the Goetheanum which is of equal relevance for our medical movement. The conference had the title *Transformation Impulses through Rudolf Steiner and Christian Rosenkruz* and built on the attempt undertaken by Rudolf Steiner in 1911 to found a social way of working.¹ It was a gratifying surprise that all the speakers were in agreement that this attempt represented an impulse for the future which today – a hundred years later – is more relevant than ever. Anyone who, for example, examines the social structure of the Anthroposophical Society and School of Spiritual Science as initiated by Rudolf Steiner in 1923/24, in pursuance of which the Medical Section also endeavours to develop socially,² can directly comprehend that. Rudolf Steiner placed his attempt in the Rosicrucian stream which had become generally familiar through the publication of *Fama Fraternitatis* by Johann Valentin Andreae.³ Steiner himself placed the beginning of that stream in the thirteenth century after the initiation of Christian Rosenkruz.⁴ Six main characteristics are named by which this Christian-Rosicrucian fraternity wishes to be known:

1. The Rosicrucians exercised a healing profession for which they did not charge.
2. The brothers did not wear a habit, they dressed inconspicuously.
3. Once a year they met at Christmas in the Holy Spirit, i.e. the meeting place was not in a particular church but they united in the Holy Spirit at Christmas.
4. Each one was concerned to have a successor. (That makes clear that the work, the service, not the person stood in the foreground, although the work was undertaken with the full commitment of the person.)
5. The three Rosicrucian sayings *Ex Deo nascimur/In Christo morimur/per Spiritum Sanctum reviviscimus* represent the seal, motto and character of the fraternity.
6. 100 years after they began their work, the world would obtain information about their cultural work.

With his foundation of 1911, Rudolf Steiner supplemented the six main characteristics of the Rosicrucian community with three further characteristics:

- The principle of interpreting the characteristics and aptitudes of certain people which he called to take specific responsibilities within the foundation.
- Three principles regarding the way of working: spiritual sovereignty, the federal connection with colleagues and the independence of spiritual striving and action.
- The basic attitude which was communicated was one of sacrifice and the will to serve in that the newly created work context was to be detached from the founder Rudolf Steiner and be subject to the protectorate of Christian Rosenkruz.

Rudolf Steiner speaks about this foundation as an attempt. It lies in the nature of attempts that one keeps repeating them until they succeed. It is a working principle that has an ongoing effect and which can be continued on the basis of every appropriate constellation. Correspondingly such a continuation is also given with the Christmas Conference statutes for the General Anthroposophical Society and School of Spiritual Science as formulated by Steiner. In it the characteristics of the Rosicrucian community set out here are identifiable – specifically in the constitution of the School of Spiritual Science which, indeed, expressis verbis and inspired directly out of the spiritual world, aims to be the Michaelic guide into the true Rosicrucian school. Thus the first of the three conditions for membership of the School – individual progression along the anthroposophical path – corresponds to the *principle of sovereignty*, the second to remaining within the orbit of a fraternally federal way of working and the third condition to representing *independence in spiritual striving and the work associated with that*.

Rudolf Steiner speaks about the "second call" from the spiritual world which he followed with the attempt in 1911 – and similarly at the Christmas Conference. Is it the same "second call"? What was the first one? Or was the Christmas Conference

already the "third call" from the spiritual world and thus the last one for the time being?

Michael Debus answered this question in his lecture at the Christmas conference such that in his view the "first call" was that of the French Revolution, the second the foundation of 1911 which continues today, and the third still lies further ahead in the future.

This point of view makes sense to me because the French Revolution aimed to realise profoundly Christian impulses rapidly by the bloody way of revolution, which is why the ideals could not be realised in real life – not even a sense of equality was able to develop on that basis. That is illustrated by the fact alone that there was only the *Déclaration des Droits des Hommes*. The *Déclaration des Droits des Femmes* submitted by the women in the National Assembly was ignored and a bloody end was put to the revolution of the women for general human rights as soon as four years after the start of the French Revolution with the beheading of its leader, *Maria Olympe de Gouges*, and a ban on all women's clubs and associations on 30.10.1793. The "second call" therefore had to be completely different in nature: the attempt at the foundation of 1911, culminating in the events of the Christmas Conference, in which the ideals of the French Revolution appeared in the guise of the statutes of the General Anthroposophical Society as drawn up by Rudolf Steiner and adopted unanimously by the general meeting. How is this of relevance for the anthroposophic medical movement? Rudolf Steiner not only gave Ita Wegman his own rose cross which we wore for a long time around his neck, he also gave her a meditation in which she should envision Rudolf Steiner on the right with a red stole and Christian Rosenkreutz on the left with a blue stole at the altar of Christ. She herself should experience herself in a white gown walking towards the altar.⁵ That not only brings the close connection between our anthroposophic medical movement and Christian Rosenkreutz into the picture but also the fundamental principle of a Christian medicine: *for where two or three are gathered together in my name, there am I in the midst of them*. If we then also look at the motto of this newsletter it becomes clearly evident that the way that John the Evangelist and Apocalypticist presents himself to human beings has an aura of fraternal assistance which already possesses the characteristics, in a concentrated form, which we find again later in the Rosicrucian fraternity. Does it not also suggest itself in that context that the anthroposophic medical movement should be seen as being under the protectorate of Ita Wegman and Rudolf Steiner – in collaboration with Christian Rosenkreutz?

¹ Rudolf Steiner: "An esoteric and social impulse for the future, an attempt at founding a Society for the Theosophical Way and Art", GA 264, Address of 15 December 1911, Berlin

² Cf. Glöckler / Heine [eds.]: The anthroposophic medical movement. Responsibility structures and modes of working.

www.medsektion-goetheanum.org/EYED2/files/file/pdf_EN/The%20Anthroposophic%20Medical%20Movement,%20Responsibility%20structures.pdf

³ Reproduced in Peter Selg: Rudolf Steiner und Christian Rosenkreutz. Verlag des Ita Wegman Instituts (2010), also available on the Internet for download.

⁴ Rudolf Steiner: Esoteric Christianity and the Mission of Christian Rosenkreutz. GA 130, Rudolf Steiner Press, lecture of 18 December 1912.

⁵ Cf. Note 3.

News

The 3rd International Scientific Congress of Anthroposophic Medicine in Berlin (8-10 March 2012) provides the opportunity for everyone with an interest in research to meet at the Havelhöhe Hospital for an intensive exchange of experiences and future planning. All anthroposophic medical institutions and work places should be represented. www.medsektion-goetheanum.org

International meeting for members of the School of Spiritual Science, Michaelmas 2012, at the Goetheanum.

Please pass on the invitation to members of the School of Spiritual Science whom you know of and who have no internet connection:

www.medsektion-goetheanum.org

Hüllen für Chile is ending its relief operation for the earthquake victims of 27 February 2010 in the south of the country

www.medsektion-goetheanum.org

Patrick Sirdey has retired as CEO of Weleda International

www.medsektion-goetheanum.org

Books worth discussing:

Linda Briendl: *Bilder als Sprache der Seele*.

Sich selbst entdecken durch Malen und Gestalten.

Patmos Verlag 2008

www.patmos.de/bilder-als-sprache-der-seele-p-7728.html

Brigitte Dorst: *Lebenskrisen. Die Seele stärken durch Bilder, Geschichten und Symbole*. Walter Verlag 2010

www.patmos.de/lebenskrisen-p-7735.html

Dates

4- 5 February 2012 Congress on integrative oncology with regard to breast cancer for physicians and patients www.brustkrebs-integrativ.de

11-12 February 2012 Further training in eurythmy therapy for physicians and eurythmy therapists: "Immunology – with special consideration of tumorous diseases" / Dornach E-Mail: b.v.roeder@gmx.ch

15-18 March 2012 Colloque Médical, physicians' colloquium of Weleda France. www.medsektion-goetheanum.org

116-18 March 2012 10th school eurythmy therapy conference in Munich: Overcoming and recreating contrasts and polarities in child development www.bvhe.de

27-29 April 2012 Nursing congress. Wounds and healing. www.medsektion-goetheanum.org

Further international training weeks for anthroposophic medicine / IPMT:

25 February-3 March 12 Iloilo / Philippines

5-11 April 2012 Auckland / New Zealand

28 April-4 May 2012 Nagano / Japan

4-11 May 2012 Fair Oaks / USA

7-14 July 2012 Taiwan

With best wishes for the new year

Michaela Glöckler

and *Heike Sommer* / news and layout

Dornach, Epiphany 2012