

Song – Every time I feel the Spirit (ALL SING)

*Group of people begin to move a Lemniscate form beginning at both ends of the space and crossing downstage center. As **old and young Inge** each enter a center lobe they are then circled around. Once in place, lemniscate movers stop and move the I – A- O, they peel off as bell rings.*

Old Inge, looking at an old paper; her application for Sonnenhof;

Margaret enters through center of lemniscate to Old Inge's circle as the form dissipates leaving Young Inge on other side of space

Inge: Oh Margaret, Margaret (*excitedly*)

Margaret: (*matching Inge's excitement*) Inge, Inge I've got something for you (*holding a rolled-up scroll*)

Inge: Oh Margaret, but, look what I've found here. It looks really old.

Margaret: I'll look, but this is important too. (*holding up her document*)

Inge: I've come across this, just this morning while going through some boxes of old papers!

Margaret: Ok, I'll look, you look at mine (*swapping documents*)

Inge: Ok (*hardly looking at what Margaret gave her – more focused on Margaret reading her doc.*)

Margaret: Inge... Do you realize what I am reading??

Inge: A rather old letter or another of my biographies?

Margaret: Inge, this is part of your application to the nurses training at the Sonnenhof in Arlesheim!

Inge: Really?

Margaret: Yes, it says at the top - Lebenslauf 1933

Both Old and Young Inges: *reading from the beginning of the application*

My name is Helga Ingeborg Friedländer, born on 10 July, 1915, the oldest daughter of Attorney Herbert Friedländer.

It was in 1928 that I firmly decided on my vocation: I WILL BE A SOCIAL WORKER, and there it is. I am interested in everything that touches on this vocation and have worked toward it wherever I could.

... I pursued book-learning on the broad topics of philosophy, philosophy of religion, pedagogy, and psychology.

Margaret: *exclaiming with wonder* Inge... this is amazing - will you look at what I gave you?

Old Inge: What is it?

Margaret: This is a special invitation for you, Inge, to at last join the Anthroposophical Society in America.

Old Inge: You know I don't need to join to participate? *Referring to application*

Margaret: Yes... I know, you've been resistant to joining the society ever since I've met you. It always puzzled me given that you host our study group and support the Waldorf school, but now... Think of it this way... your joining might be seen as a healing deed on behalf of the Anthroposophical Society.

Old Inge: What do you mean?

Margaret: Well, the Society continues to be impacted by the events of 1935 when Ita Wegman and others were ousted.

Old Inge: Dr. Wegman was the director of the program at the Sonnenhof.

Margaret: Yes, she was, and you were there (*waving the lebenslauf*) during those incredibly difficult years when she was removed as a member of the Executive Council.

Old Inge: But Margaret I didn't know anything about that at the time – it was never discussed.

Margaret: Maybe not, but you were there and the energy at that time between the individualities was no doubt felt on some level. You lived through that time.

Old Inge: There was a lot going on in the world, too, which made things rather uneasy.

Margaret: Inge, your life seems to have unfolded rather dramatically before bringing you to New Orleans.

Old Inge: Yes, it has. I have many stories I could tell....

Old Inge and Young Inge: My father was a prominent German attorney and had been a soldier in the first World War. He was a proud man and his expectations for me... seemed never to be satisfied. My mother was my strength. My parents gave my brother, sister and me Norwegian names after they honeymooned in Scandinavia. Gert-Harold was my brother and Brigitta-Ursula my sister. They loved that country.

Young Inge: I am called Inge.

Rudolf Steiner crossing center as Narrator speaks up left or right

Narrator Being: In 1915, Rudolf Steiner spoke to members of the newly formed Anthroposophical Society about the responsibility each individual bore for the working of the spirit on earth.

Movement Group takes position for a 5-pointed Star form

Rudolf Steiner: The force that enables us to understand the spiritual world belongs only in the spiritual world; this same force causes all kinds of harm if it is directly and thoughtlessly transferred to the physical plane. For what is the nature of this force? It consists in making one's thinking independent of the physical plane. When this capacity is applied to the physical plane itself, it turns into deceit and dishonesty. Thus, people who were called upon to disseminate spiritual science have always seen great danger in doing so, because what is needed for understanding higher planes of existence is harmful when applied directly to the physical world.

A few people are in position to do the “sexton” or “balance” bothmer exercise.

That is why a counterbalance is needed: in order to keep our ability to understand the spiritual world suitably pure and beautiful, we must develop our feeling for truth and exactitude in the physical world as thoroughly as possible. If we do not count on exactitude on the physical plane, then in a so-called occult society certain tendencies developed through spiritual scientific practices immediately mingle inappropriately with the very lowest aspects of the physical plane. {GA253}

(Movers and all move I A O)

SPOKEN BY ALL: CAST AND AUDIENCE

Imbue thyself with the power of imagination

Have courage for the truth

Sharpen thy feeling for the Responsibility of Soul

Young Inge: Growing up in Hamburg was pleasant enough; full of music and visits to country clubs and lots of sports. In 1922 I was enrolled in the private elementary school of Fräulein Rita Wirth. My Mutti and her sister loved to entertain and hold balls and parties. Truthfully, I would have preferred things a little simpler. Little did I know that things were about to change.

Narrator BEING: During the years 1922 and 1924, Rudolf Steiner spoke to the young people. He articulated their desires and interests: Searching for community. Searching for truth. Searching for freedom.

Steiner: Our civilization, in losing the spirit, has lost the human being! ... I see that young people who have come down recently from the spiritual world into physical existence have come with demands on life quite different from the demands brought by those who came down earlier. Young people ... have been seeking but found only chaos.

Modern youth, demand to be awakened in its consciousness, not in the ancient and slumbering powers of the soul. And this can only happen through the Spirit, can only happen if the Spirit actually sends its sparks into the communities people are seeking for today. The Spirit must be the Awakener. We can only make progress by realizing the tragic state of world-happenings in our day, namely, that we are facing the Nothingness we necessarily had to face in order to establish human freedom in earth-evolution. And in face of the Nothingness we need an awakening in the Spirit.

SPOKEN BY Katherine and small group:

Catch the butterfly
Send it up to icy heights
Where dreams of worlds hold sway
If it becomes a bird for you
Then you have accomplished
Half the work.
Plunge the bird
In ocean depths
Where the will of worlds works
If the bird drowns
A further task awaits you:
To burn the corpse of the bird
In purifying fire
Then consume the ash
And you are
The light in the darkness of worlds – R. Steiner

(Goetheanum building created by several people forming the double cupola)

Narrator: A turning point in time for the Anthroposophical Society emerged in flames (*Flames surrounding Goetheanum with colored silks*) New Year's Eve 1922. Fire consumed the lovingly created first Goetheanum and many were overcome by this significant loss.

Rudolf Steiner walks up and sees burning Goetheanum – standing alone – devastated

Ita: (*approaching humbly*) Dr. Steiner this is terrible for us.

R Steiner: Yes, Frau Dr. Wegman, now everything is inscribed in the ether. (*Dr. Steiner sinks a bit, Ita supports him and they begin to exit and in comes Marie Steiner*)

Narrator: A wheelchair bound Marie Steiner arrives later up the hill.

Marie Steiner: (*entering as others exit*) All forms of art, together with science and mystery wisdom, had found a home there. The synthesis of art, science and religion was once more accomplished. Such a building cannot rise again. *Marie Steiner exits*

SPOKEN BY **WISDOM Group** as the Goetheanum movers and others move it

Constitutional Exercise for Grounding ~by Rudolf Steiner

Left leg out – **Steadfast I stand in existence**
Right leg out- **With courage I tread this path of life**
Hands at heart- **Strength flows into my heart**
Left arm up- **Love I nurture in the core of my Being**

Right arm up- **Hope I infuse into all my doing**

Eurythmy T – **And confidence into all my thinking**

Arms out to form a T at sides- **These be the companions that guide me through life**

Arms down & around to breast feet come in- **Upon the earth, throughout the world**

Ita enters: From this point onward I remain with Dr. Steiner. Offering medical care and putting all my energies in support of this individual who has much more to bring to us.

Narrator: Dr. Ita Wegman’s collaboration with Dr. Steiner intensified after the fire. Her wish for a non-intellectual “mystery” medicine as well as her will for working with the karma of children with special needs led to the founding of the medical section of the school for spiritual science during a visit to Penmaenmawr, Wales in 1923.

ALL: CAST AND AUDIENCE

Hearts will read karma
When hearts learn
To read the word
Which shapes things
In human lives
When hearts learn
To utter the word
Which shapes things
In the human world.

Narrator: Dr. Wegman was thus appointed to the Vorstand Christmas Eve at the beginning of the Christmas Conference 1924 with these words:

Steiner: I must suggest as another council member the personality with whom I have at present the opportunity to test out anthroposophical enthusiasm in the right way by working with her on an anthroposophical approach to medicine: Dr. Ita Wegman. She has shown with her work – and especially with the way she approaches her work – that she has the ability to bring anthroposophy to bear in this specialized field. This is why I have taken it upon myself for the immediate future to work on the development of the anthroposophical medical system together with Dr. Wegman.

History group – storms across stage area as the following is spoken – breaking through Steiner’s speech.

History Narrator: In 1924 Hitler published a book – *Mein Kampf. My Struggle*. In it he wrote:–Everywhere the same sinister picture presented itself. I shall never forget the row of names—*(others shout*

these names too) **Austerlitz, David, Adler, Ellenbogen**, and others. One fact became quite evident to me. It was that this alien race held in its hands the leadership of that Social Democratic Party with whose minor representatives I had been disputing for months past. I was happy at last to know for certain that **the Jew is not a German**. (56 Mein Kampf: Adolf Hitler)

Wisdom Corp: Religious freedom is about our common humanity, and we must fight for it if we are not to lose it. This, I believe, is the issue of our time. – Rabbi Jonathan Sacks

Song: *Lo Yisa Goy*: played on guitar underneath

History Narrator: The Hamburg Uprising in 1923 claimed at least 100 lives and injured more than 300. This contributed to the deteriorating relationship between the Social Democratic Party and the Communist Party of Germany.

Sections of the middle class saw in the Uprising their fears of a Bolshevik Revolution confirmed and became more attracted to anti-communist politics. When the Nazis came to power, most synagogues were destroyed and soon the associated communities were also dissolved.

Narrator: **Being Jewish in Hamburg, Germany in 1924 was not carefree.**

Movement group with an A-frame ladder forms a “Christmas Tree”, candles in hands. Mutti is “decorating” and humming Stille Nacht.

Old Inge: (crossing in) I didn’t know I was Jewish. We didn’t practice it at home. My dear Mutti, every Christmas Eve (*hummed or played on instruments?*) would spend all day decorating a tree with beautiful candles while singing Stille Nacht. At midnight she opened up the French doors and the candles glowed in the dark of the holy night.

Mutti: Merry Christmas! (*throwing open the doors*)

Young Inge: I was nine years old in 1924 when I found out... that I was Jewish.

(Christmas Tree exits - *Inge’s mother comes forward with dishcloth*)

Young Inge: Mutti, Mutti, I have just been chosen to play Mother Mary in our school Christmas Play!

Mutti: Helga, isn’t that just wonderful!

Young Inge: Mutti... some of my classmates said I can’t play Mother Mary because I’m a Jewgirl! Is this true? Am I a Jewgirl?

Mutti: Oh, mein Liebchen. We are Jewish. But we are quiet about it. We are Germans.

Young Inge: What does it mean Mutti, to be Jewish?

Mutti: Helga, remember your name is Friedländer – we are dwellers in the land of peace.

Song: *Lo Yisa Goy*: sung by all participants rounded (led by members of the General Council)

Old Inge: Well I needed to understand this!

Young Inge: I am Jewish. I need understand what this means.

Old Inge: The next year, in 1925, I was enrolled in the Lyzeum, a Jewish girls school. These were the happiest years of my life.

Old and Young Inge: I studied poetry and literature and in me everything that had been suppressed through constraint and a lack of understanding was brought forth.

WISDOM CORPS:

Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom. – Victor Frankl

Old Inge: Every day on my way to school I passed by the hospital. I saw how there were many people needing help. I felt an awakening in me, a desire to help and I heard my calling to become a social worker. My father wasn't impressed.

Father enters briskly

Father: Where are you going INCOU?

Young Inge: Father I am off to a meeting.

Father: Another meeting... Always a meeting. Is this one with that Jewish Youth Group?

Young Inge: Yes Father.

Father: (Exiting and *grumbling under breath*) – this is not the time to become Jewish.

Mutti: (coming forward) Inge dear, be safe and when you come back in, be as quiet as possible so as not to disturb your father. (*secretly*) Here is the key in case the door is locked.

Young Inge: Danke Schön, Mutti.

Old Inge: My poor Mutti was overwhelmed by the changes in our lifestyle, yet she always supported me. I will be forever grateful. When our fortunes changed we had to take in boarders. The piano my mother played with such pleasure was sold and there were no more parties. Once it became known we were Jewish...my Father was stripped of his rights and could no longer practice law. He became more unpleasant, slipping into gambling with the little money we had and secretly spending money he'd won.

WISDOM CORPS: CALL AND RESPONSE between group

WC-A: "Who is wise?"

WC-B: One who learns from every man...

WC-A: Who is strong?

WC-B: One who overpowers his inclinations...

WC-A: Who is rich?

WC-B: One who is satisfied with his lot...

WC-A: Who is honorable?

WC-B: One who honors his fellows.” –

Wisdom Corps Voice: Ben Zoma, Ethics of the Fathers, 4:1

Old Inge: The idea of leaving Hamburg began to occupy my thinking at the age of 16. I felt betrayed because I was unable to receive a high school diploma, as a Jewish girl.

Young Inge: I will throw myself into my other studies and volunteer work.

SONG: **Dona Nobis Pacem (begins with humming under following)**

Wisdom Corps:

Pesach is not only about “freedom from.” It is about our having the freedom to make the world a more sacred place by expanding God’s presence in it. – Rabbi David A. Teutsch

Narrator: 1925. March 30. Rudolf Steiner dies.

EURYTHMY: **Hallelujah ALL in place –while another group sings Dona Nobis Pacem**

Narrator: Following his death, Ita Wegman continued to work with Rudolf Steiner and Rudolf Steiner through her. She devotedly dedicated her life forces to the work she began with Rudolf Steiner of extending the art of healing through spiritual science.

(Being of Michael enters in support of Ita Wegman)

Small Group speech chorus

The fruits of soul
They ripen for me
When earth visions
I can send to you.

Past existence
Seems to me
In fire
Delightful
To take shape

To envelop me
In the spirit house.

So take the soul hand
My self which is yours
Extends it to you
And do what is dear to me.

And it will be done.
As if my own self
Had guided your step. – Rudolf Steiner

History/Adversarial BEINGS – cacophony (background movement - Ita working, teaching, researching)

V1: How can Dr. Wegman just carry on with the work while we are all still in mourning?

V3: This is disgraceful.

V4: Disrespectful and improper.

Narrator: The next years were filled with challenges and accusations leveled at Ita Wegman.

Accusation cacophony section: (Adversarial BEINGS continue- spear thrower gestures w/Ita in center – Michael slowly moving in to support Ita)

V1: Ita Wegman poisoned our dear Dr. Steiner.

Group: Power, deception

WisdomV2: This is a distraction from the soul corruption of members which was the real poison.

V1: Ita waited too long to inform his own wife that he was close to death, so she couldn't be there with him.

WisdomV2: non-sense!

V1: She is deceptive about the authority Dr. Steiner gave her for the School for Spiritual Science and the leadership of the Medical Section.

Group: Power, jealousy

V3: She wants to build up her own power base and form an Ubervorstand.

V4: She dared to lead a session of the First Class in Paris without informing or receiving approval from the Vorstand.

Group: greed, Power

WisdomV2: Dr. Steiner would call these attacks inner opposition and you all are swirling in a whirlpool of mass judgements!

Ita: This storm of slander has nothing to do with me. These deep attacks are truly directed against Dr. Steiner himself. There is nothing I can say in defense. My work must continue! Curative Education Institutes must become islands of culture filled not only with medical and educational activity, but they must become truly living communities.

Move I A O behind the following speech.

Narrator: Ita Wegman united herself more and more strongly with impulses coming from the Spirit. Questions of nutrition were not merely medical or scientific problems. Through lectures, publications and laboratory work her impulses rayed out into all aspects of life as practical living examples of spiritual wisdom. The whole of social life benefited from her healing impulses.

Ita: All our initiatives may not appear successful in this moment; however, we must be patient. Our efforts are seeds, cast out for the future and I believe they will bear fruit at a later time.

Wisdom Corps: (young Inge, listening to a Jewish elder as if in the Synagogue)

Most people are servants of their passions, but the truly free person is the one who can control his desires. When the sages taught “Only one involved in Torah is truly free”, they meant to say that only Torah allows one to free himself from the shackles of desire and to truly exercise free choice. Without Torah, one is not free at all, he is a slave, controlled by a master foreign to his better instincts. While intellectually he might have correct ideas of how to live, ultimately his master - his passion - will force him to act otherwise. Excerpt from: The Torah Treasury pg. 146

Old Inge: In 1932, while attending a Friday night service in a private apartment house, at that time, the Hamburg synagogue was rented out due to financial challenges, I heard a sermon on freedom...which filled my soul, awakening me and I too wanted to learn more.

Wisdom Corps: Freedom is the world of joy. – Nachman of Bratslav

Being of Michael enters with notice for study – hands it to Young Inge as she exits the lecture, She looks at it and expresses excitement behind Old Inge's speech)

Old Inge: On my way out, I discovered a notice posted to a door on the same floor in that building. It was an announcement for a meeting of the Anthroposophical Society inviting those interested in curative pedagogy to attend. My love and interest in children, particularly those with special needs filled me and I took down the time, place and telephone number for more information.

Young Inge: Quickly I have become a member of a most interesting study group. I am learning more about Rudolf Steiner's focus on nurturing the healthy development of children, addressing the body, soul and spirit.

Ita: To be a true healer, one must realize that healing is intimately bound up with Initiation-Science and must also have a living understanding of the art of education in the widest sense.

Young Inge: I just learned that there is an intensive training course in Arlesheim, Switzerland. The name of the clinic is Sonnenhof. Doesn't that sound lovely?

Ita: The times demand great energy and intention if we hope to counter the forces at work to destroy the human spirit, especially of these disabled children. It is with the support of Michael that we are able to keep the work going to care for them and their destinies.

Young Inge: My imagination, vision and determination feel awakened and are in full swing.

Ita: These children coming to the Sonnenhof are very troubled and sick; they have frequent epileptic attacks, they are non-verbal and even destructive in their activity. We will, however, maintain high professional standards and the training courses are designed to allow as many care workers to be present.

Young Inge: This training is for me!

Father: What is this nonsense Incou? You are only 17 years old – too young to be traveling alone.

Young Inge: It's true they expect students to be 18 years old to begin, but I will ask them if they will let me join the Beginner's Course as an exception.

Father: When does this training begin?

Young Inge: In one month, at Easter.

Father: How long will you stay away?

Young Inge: Four years Father.

Father: How will you support yourself? You don't have a degree? As a foreigner in another land, it won't be easy for you.

Mutti: Let her go.

Father: Oh, you will be back and gladly then you will stay with us.

Mutti: Let her go – and follow her plans!

Young Inge: I sent my application in March 1933.

Both Old and Young Inges: *(reading from application)*

I have endeavored to learn as much as possible extra-curricularly. From early on, I have had a strong interest in everything connected with education and community; so, in 1927 I joined a youth group, and in 1930, after three years' membership was named leader of an offshoot group, which I also co-founded.

Registrar 1: Here we have an applicant, a Fräulein from Hamburg – she's a bit young

Registrar 2: Yes?

Registrar 1: Yes, but she seems rather determined.

(Movement behind this – forms I A O by movement group)

Both Old and Young Inges: It was in 1928 that I firmly decided on my vocation: I WILL BE A SOCIAL WORKER, and there it is. In the summer of 1931, I spent my vacation working in a nursery and day-camp. In the summer of 1932, I traveled as a nurse's assistant with several children to the North Sea, in order to gain experience and insight into this profession. Since Easter 1932, I've attended the Women's School at the Paulsen Foundation, and did my last semester's practicum in a day nursery.

Michael & Raphael – Beings enter and stand behind registrars - influencing

Registrar 2: How old is she? She appears to have many experiences already.

Registrar 1: She turns 18 in July.

Registrar 2: Oh, but she does seem serious and ready. Arlesheim will also be a safer place for her.

Young Inge: I have been accepted!

Movement train spiral swirl in the excitement of packing, parties, getting a ticket (Young Inge swept into movement like a CONGA line). Wisdom Corps/members of Youth Section

SONG: *Get on board, Get on board, Get on board*

Old Inge: I packed my few belongings *Michael/Raphael throw's Young Inge a nurse's uniform*

SONG: *This Train is Bound for Glory, this train...*

Old Inge: including white starched nurses' caps and uniform.

This train is Bound for Glory, This train

Old Inge: Farewell and good luck parties made it easy for me to leave.

This train is bound for glory, nobody rides it but the righteous and holy,

Old Inge: I secured a reduced 1-way train ticket for an overnight journey from Hamburg to Frankfurt to Basel.

This train is Bound for Glory, This train

HISTORY Narrators: (*cutting through the other movement and singing*) January 30th, 1933, Adolf Hitler was named chancellor, the most powerful position in the German government.

Music/train fighting through to continue

This train is a free train this train,

HISTORY Narrators: Hitler begins to dismantle German democracy.

This train is a free train this train,

HISTORY Narrators: His cabinet invokes emergency clauses of the constitution permitting the suspension of individual freedoms of press, speech, and assembly.

This train is a free train this train, No false pretenders and no backbiters

HISTORY Narrators: Special security forces — the Gestapo, the Storm Troopers and the SS — murder or arrest leaders of opposition political parties.

This train is a free train this train.

HISTORY Narrators: By March 23, 1933 The Enabling Act gave dictatorial powers to Hitler.

Young Inge: I have the feeling that I will not be returning home very soon –

Both Inges: Little did I know that if I even wanted to, I could never return, home.

HISTORY Narrator: The Nazis began to put into practice their racist ideology. Their belief was that the Germans were “racially superior” and Jews, Gypsies, and the handicapped were a serious biological threat to the purity of the “Master German (Aryan) Race,”.

(Ita and a group form under these next speeches)

Narrator: As children of Jewish origin were being threatened throughout Germany at the beginning of 1933, Ita Wegman implored colleagues in England to create plans for evacuating the children from Germany. Along with her curative teachers, strategies were explored to avoid the laws under development to sterilize those children deemed “disabled”.

(speaking to group in England)

Ita: Dear Colleagues ... As you have become aware, Hitler has come to power in Germany, but there is nothing we can do about that now. We must now do our utmost to build up a strong and reliable center here in England so that anthroposophy can come to new life here uncompromised. A Michaelic impulse has to come from somewhere in order to conquer the nationalist spirit that is taking hold everywhere. This Michaelic impulse was meant to radiate out from Dornach, but the way I see it now, we, or I at least, have to try to rekindle the Michaelic impulse somewhere else.

SONG: *This train is bound for glory, this train. (humming continues through next speech then ends with Ita/M.van Deventer entrance)*

Young Inge: This train journey feels like an eternity! I am far too excited to sleep – what will I meet upon my arrival? Where will I stay, who will I meet? Oh...I cannot sleep at all. How will I have enough energy to meet my new situation if I stay awake night and day. Somehow, I will!

Ita striding in

van Deventer: Dr. Wegman, you have returned.

Ita: Yes, Frau Dr. van Deventer, I traveled again to England to meet with a group of students who may have the Michaelic will to protect anthroposophy and anthroposophical medicine.

van Deventer: Was your visit well received?

Ita: They cannot accept the situation in Germany. They want to be able to stand in the world and gather around them, wherever they are, human beings who are willing to join, regardless of nationalities, a new community that has Michael as its direct leader.

van Deventer: Well that sounds hopeful.

(Ita and Dr. van Deventer continue conversation under this next text)

Old Inge: These years to follow were the most challenging, eye opening, educational and spiritual of my life. I was so new and inexperienced and so very young to have become so deeply and enthusiastically involved in this spiritual science and therapeutic healing.

(Drs. Exit – Young Inge enters)

Young Inge: Dear Mutti, I am here now in Arlesheim Switzerland at the Sonnenhof. I fear though, I have become quickly ill with swollen glands and a low fever. Dr. Margaret Bockholdt, Dr. Van Deventer and Dr. Ita Wegman are caring physicians and they tell me these are physical signs of my spiritual development. This has put me a bit at ease.

Drs. Ita Wegman and Madeline van Deventer with Young and Old Inges

In the heart dwells
Luminous, bright
Our human spirit of help.
In the heart works
In warming power
Our human strength of love.
So let us carry
The soul's full will
Into heart's warmth,
Into heart's light
And thus bring healing
To those in need of healing
Out of God's spirit of grace. – Steiner (nurses meditation)

Ita: (to Dr. van Deventer) The youth of England really have what Dr. Steiner expected of the younger generation when he spoke to the youth...

van Deventer: Yes?

Ita: He pointed out that one has to have the courage to let go of traditions and embark upon creating new social structures.

van Deventer: I see.

Ita: Three things are needed for this he said: the first is courage, the second is courage and the third is – again – courage.

Young Inge: Dear Mutti, I am sitting high on top of a little mountain between growing grapes as I write this. Yes, I am writing on toilet paper. But there is no money for stationary. I know you will understand. I have been feeling very homesick these first weeks, but it is not with the wish to return to Germany. You know well that I wanted to leave. I'm homesick because I have no one

with whom to share all these new and strange impressions. Your letters to me are so important.

Forgive me if I seem to write too often it seems we need each other so much.

*Behind this speech – some of those speaking the **German History can march through as a reminder of the threat by the Nazis.***

Ita: Dear Colleagues, I am greatly concerned about the whole world situation because not much good can come of it for the future the way things are developing. I feel particularly for the children who have to go through all this hate-filled persecution of those who think differently, such as the Jews. I would therefore like to warmly recommend to the physicians to do what they can so that the children can be sent away from Germany. Remember that we will receive the children here in Switzerland with love.

Young Inge: Dear Mutti, I am growing stronger and more secure in this new environment. I am sometimes in the kitchen where I peel potatoes and clean vegetables and sometimes in the laundry to clean the linens. These positions are helping me pay for my training. I am beginning to have more contact with the staff and the children. There are always afternoon or early morning lessons; eurythmy, painting, educational lectures and study groups to look forward to.

*(Movement sequence of Lucifer/Ahrimanic beings creating clashes and struggles behind this text with Ita hold place of peace –Wisdom Corps moves the **peace meditation** while others are in conflict)*

Narrator: Dr. Ita Wegman's commitment to holding space for the pure spirit and soul which allowed healing powers to inhabit the clinic and Sonnenhof was nothing short of amazing.

Old Inge: After what seemed a very long period I was finally assigned to the care of some special children. Groups of 4 to 5 children were assigned to me. I had good leadership and role models to follow. Things became easier for me by the end of the 1st year.

Narrator: Young people coming to Arlesheim for further training knew nothing of the struggles in the Anthroposophical Society. They were able to commit to their work on behalf of the children and patients.

Ita: I do not want to interfere in any way with anyone's freedom.

(the adversarial forces surround Ita more and she is moved off or to the back)

Narrator: The attacks continued and in early 1934 plans were galvanizing to dismiss Dr. Wegman as the leader of the Medical Section and exclude her from the Vorstand of the General Anthroposophical Society. Dr. Ita Wegman fell ill.

Old Inge: I completed the training in 3 ½ years during which period I also had the benefit of working at the clinic under Dr. Wegman's guidelines. Both the clinic and Sonnenhof cannot even be measured in quality, basic learning and insights.

Old and Young Inge: I wonder whether I would have been able to go forward with my life as Hitler separated me and my family forever.

van Deventer: Grüsse Got, Dr. Wegman. How are you today?

Ita: Sitting here in this strange atmosphere of Dornach-Arlesheim, where continuous demonic attacks disturb the peace, it is not easy to keep one's balance, and one develops a deep desire to go far away.

van Deventer: And where would you go?

Ita: To places where the distance alone is a protection against the unpleasant events that are happening here within the Anthroposophical Society.

van Deventer: I see.

Ita: Nevertheless, I will try, through my attitude, to keep this battle which no longer has anything to do with me, away from our work.

van Deventer: You have been doing remarkably well. I don't hear any of the new co-workers discussing it.

Ita: The clinic and the Sonnenhof are places of healing and this must be honored.

van Deventer: Of course

Ita: There will be no harsh words spoken against any of those who attack me, Dr. Vreede or the others. There simply is no place for such talk.

Young Inge: I am not permitted to return to Germany. The short visit I had with my Mutti in the Alps in 1935 was the last time I saw her. The fortunes for my family have changed dramatically. It is becoming clear to me what suffering means and what it takes to transform adversity into good.

Ita: When I picked up this Memorandum, my heart started racing a little and the thought surfaced in me—Now you will be tested as to how you react to this attack. (*Being of Michael stands and supports Ita*). However, I myself was very surprised indeed after reading it to find that I felt nothing at all. I was neither angry nor sad. I was extremely pleased at this and see that it concludes 10 years of suffering, and that my illness has also played a part in this.

van Deventer: Frau Doctor, you continue to work with the children with such love and tenderness despite the harsh circumstances.

Ita: The children deserve to be free of this dis-ease.

van Deventer: They do love you and respond to your tenderness.

Young Inge: In 1936 I was sent on various short in-home nursing positions mainly in Switzerland but also in Italy. I cared for children needing special care. I stayed in communication with my teachers at the Sonnenhof in Arlesheim, who supported me in my endeavor to do curative therapy in Italy.

Narrator: *Ita continued her work in the clinics in Arlesheim and through her calm devotion to the medical work she led her co-workers.*

Old Inge: In the fall of 1937 and the completion of my training I was hired as the private nurse for the children of an Italian Count.

(History narrators charge through with this next piece)

History Narrator: *On May 22, 1939, the Pact of Steel or The Pact of Friendship and Alliance was signed between Italy and Germany by Benito Mussolini and Adolf Hitler. The treaty did not bring about the trust and harmony envisioned by Hitler and Mussolini.*

Young Inge: We wintered in Libya, summered in Rome and spent time in Tripoli. There I had my own camel. We were even invited to tea at Mussolini's palace.

History Narrator: *Both nations remained fearful and distrustful of each other and could not truly act in unison.*

ALL – MOVEMENT of I A O

Young Inge: Everything seemed to be going well.

History Narrator: *This alliance, however, made it more difficult for Jewish people living in Italy.*

Italian Count: Schwester, you have been doing beautifully with Renzo.

Young Inge: Thank you, sir. He is a delightful boy.

Italian Count: I am, however in a difficult position. You are aware of the world situation certainly. I can no longer employ you here in my home, in Italy. It would be challenging for all of us. You must find other work. Good luck. *(Turns and leaves).*

Young Inge: This is not good news. But...just yesterday one of the mothers of the children playing in the park I go to every day, asked if I might know of another Schwester, just like me, who could care for her daughter. Yesterday I couldn't give her a name....

Walking to the park, sitting on the bench is the Mother watching children

Mrs. King: Good morning, Schwester.

Young Inge: Good Morning. Bitte, yesterday you asked if I knew of another nurse you might employ for your family.

Mrs. King: Yes, I remember.

Young Inge: Well, I am now free.

Mrs. King: Truly?

Young Inge: Yes. I was informed just last evening by the Count. He says it is no longer safe for me to remain employed by him.

Mrs. King: Ahh, I see. Are you willing to work for me?

Young Inge: Yes.

Mrs. King: You are hired. You may bring your things to our home and we will be leaving shortly for South America once we can arrange for your papers.

Young Inge: Wonderful, thank you.

Mrs. King: Perfect. We both have found such a good solution in each other.

Old Inge: After some time in Rio de Janeiro. I arrived in America in 1940.

M. van Deventer and Ita enter:

Ita: Personally, I would not care at all if the Anthroposophical Society expels me from the Executive council and/or the Society along with various other individuals. ...

van Deventer: Really?

Ita: Things look different in the world of spirit, and it may also be true that the destruction of a particular form must be seen in the same way as the Goetheanum fire; it is sad, but what was burned down was an earthly thing. The spirit is inviolable and will be able to act all the more powerfully.

Wisdom Corps: The weak can never forgive. Forgiveness is the attribute of the strong. Mahatma Gandhi

Ita: Karmically, however, it will have grave consequences for the members if they just allow this Society to be destroyed without doing anything to prevent it.

van Deventer: Not everyone is agreed about this matter you know. There are others who support you.

Ita: ...Nothing need be done for my sake or that of the 7 other individuals, but every member ought really to do something for himself.

Narrator: December 12, 1942 Marie Steiner published an appeal for reconciliation for a current situation arising in Dornach in a letter to members.

van Deventer: Have you seen the recent article written by Frau Dr. Steiner?

Ita: I haven't.

van Deventer: Here it is, *hands her the article; Ita begins to read and Marie takes over*

Marie Steiner: What is there to be done if a community which bears within itself a holy obligation that has been taken on in the name of history, which has a work to protect and further without which humankind will become utterly decadent, develops problems that it cannot solve internally?...
What is to be done?

What can we do to rescue our moral substance?

We can forgive!

We must be able to work together again, in harmony and without excluding the people we do not like, preventing no-one from participating who is true to the work and to Rudolf Steiner; Love became knowledge in him – and it may become so also in us if we tread this path.

It seems to me that this offers us the only possibility for our purification – as a society and as individuals. I say this in full awareness of the weightiness of these words.

Ita: She writes of recent events in this letter, However, she may be also speaking of past situations. Perhaps I ought to respond to her directly.

van Deventer: Please dear Ita, don't make yourself look foolish. She was addressing another matter altogether.

Ita: You are filled with skepticism. I am not at all concerned with what Frau Dr. Steiner thinks in her conscious mind, but her words extend a hand towards me, and I would be wrong to ignore it.

Ita: Ascona, 15 February 1943

Dear Frau Dr. Steiner, Please forgive my writing to you. I have read your Article to the Members, which you wrote shortly before Christmas 1942, in the Goetheanum supplement. Your article can be read in so many different ways. I shall not permit myself to pass a judgement on it. I merely wish by means of these lines to let you know that your words made a deep impression on me; they are great and full of possibilities for the future.

For this I owe you, my dear Frau Dr. Steiner, my thanks.

Yours, respectfully Ita Wegman

SPOKEN BY ALL – CAST AND AUDIENCE

Spirit Victorious

Flame through the impotence

Of Irresolute Souls
Burn out egotism
Ignite compassion
That selflessness
The Life Stream of Humankind
Wells up as the source
Of Spirit rebirth

van Deventer: Ita, can you not stay with us?

Ita: But why not?

Narrator: Dr. Ita Wegman crossed the threshold March 4, 1943. Her spirit continues to work with ever greater power.

Margaret: Inge, you have lived an incredible life of service in so many ways.

Old Inge: I have.

Margaret: You've become the Social Worker that you intended to when you were so young.

Old Inge: Yes.

Margaret: You had your own children and have cared for so many many children.

Old Inge: It is important to love those other children. It is easy to love your own but there are so many children, struggling, who need love.

Margaret: You have carried healing into the world where others would not have. You are such a strong individual.

Old Inge: Well, perhaps that is true, but I do like to be of service

Margaret: You can be of service in a very special way now for the Anthroposophical Society.

Old Inge: By joining, and in joining carry with me the spirit of my teacher, bringing Ita Wegman back into the Anthroposophical Society?

Margaret: You specifically, Inge, since you are one of the last individuals alive who have a living connection to Dr. Wegman from that most significant time.

Old Inge: Well then. That is what I will do.

Narrator: Friday Morning, January 26th, 2012 Inge Elsas made a call to Ann Arbor, MI. She joined the Anthroposophical Society in America. Three months later, In April, Inge crossed the threshold.

ALL I A O

Narrator: Inge's spirit continues to work with ever greater power as expressed through her favorite song.

ALL SONG: **This Little Light of Mine I'm gonna let it shine (etc.)**
 Deep down in my soul, I'm gonna let it shine (etc.)
 This Little Light of Mine, I'm gonna let it shine (etc.)

End

This pageant was written by Marianne Fieber-Dhara for the AGM in New Orleans 2018

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Resources:

- **Ita Wegman and Anthroposophy: A Conversation with Emanuel Zeylmans by Wolfgang Weirauch, Steiner Books 2012**
- **Ita Wegman Esoteric Studies: The Michael Impulse compiled by Crispin Villeneuve, Temple Lodge 1993**
- **I am for going ahead: Ita Wegman's work for the Social Ideals of Anthroposophy by Peter Selg Steiner Books 2012**
- **Memories of Ita Wegman published in the original by The Clinical -Therapeutic Institute, Arlesheim 1945 (English 1947)**
- **Who was Ita Wegman – A Documentation Volume 4 Strengthening the Heart by Emanuel Zeylmans van Emmichoven, Mercury Press 2013**
- **Being Human Spring 2012**
- **Articles, obituaries**
- **Diary notes of Inge Elsas**
- **Interview conversations with Margaret Runyon, Rita Amedee, Molly McMullen and Mimi Crandall (Inge's daughter)**
- **GA 253 –**
- **Spiritual Resistance Ita Wegman 1933-1935 Peter Selg (google books)**
- **The Epistemological Task of Youth: Youth in an Age of Light A lecture by Rudolf Steiner, Breslau, June 9, 1924**
- **The Younger Generation a lecture by Rudolf Steiner 1922**
- **May Human Beings Hear It: The Mystery of the Christmas Conference by Sergei Prokofieff, Temple Lodge 2004**