



# General Anthroposophical Society **Anthroposophy Worldwide** 10/06

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## **Goetheanum**

- 1 Initiative for Human Dignity
- 5 Congress on Human Dignity:  
Conversation with Shelley  
Sacks and Wolfgang Zumdick

## **Anthroposophical Society**

- 2 General Anthroposophical Society:  
Christmas Appeal
- 6 General Anthroposophical Society:  
Project on Soul Calendar  
in Eurythmy with Ursula  
Zimmermann
- 7 General Anthroposophical Society:  
Meeting of General Secretaries
- 8 Great Britain: Conversation with  
New General Secretaries Ann  
Druitt and Philip Martyn
- 10 General Anthroposophical Society:  
Meeting of Branch Carriers

## **Anthroposophy in the World**

- 3 Europe: Signature Drive  
by New 'Elant' Alliance
- 4 Germany: Conference on  
'Economics in Our Time'

## **School of Spiritual Science**

- 10 General Anthroposophical Sec-  
tion: Meeting of Class Holders
- 11 Conference in USA: The Nineteen  
Class Lessons

## **Forum**

- 11 'New Eurythmy'

## **Feature**

- 12 Portrait: Leonore Bertalot

## ■ ANTHROPOSOPHICAL SOCIETY

*2007 Initiative for Human Dignity*

## **Strengthening the Human Element**

Human dignity, a central issue that concerns the human being both individually and in society, will be the focus of the initiative 'Origin Future' in the coming year at the Goetheanum. Vera Koppehel (Rudolf Steiner Archives), Paul Mackay, Bodo v. Plato and Ulrich Rösch (Goetheanum), Shelley Sacks (Oxford Brooke University) and Wolfgang Zumdick (curator and journalist) are currently preparing exhibitions and projects on 'Social Sculpture' (opening in May 2007) and a congress from July 18 to 21, 2007.

The Goetheanum is inseparably connected with the attempt and task of bringing to expression, calling for and furthering the universal human element. The very forms of the building speak of this: of the creative human being and of anthroposophy as the consciousness of the 'humanity-element' within the human being. Following the burning of the first Goetheanum, Rudolf Steiner stressed the following as a carrying motif for the rebuilding: "Anthroposophy is not something belonging to a circle of people who separate themselves off. [...] To one who really stands by the true spirit of anthroposophy, the name 'anthroposophy' doesn't matter. What matters to him is the cause itself. The cause, however, is a totally universally-human one." (January 23, 1923, in *Awakening to Community*)

## **New and Unaccustomed**

Anthroposophy is there for the human being, and not the other way around. It wants to serve the unfolding of the human principle and does not exist for itself. This universal, human element remains an abstraction, of course, as long as it does not manifest in the individual human being – where it is then also perceived and sought by others: in the thinking, the artistic, social and economic activity, the daily life and the failures of the other. This interrelationship is an expression of human dignity and strengthens the quality of humanness that precludes making the other into an object for one's own ideas and mental images or into an instrument



*Preparing for 'Origin Future'*

for one's own wishes and aims. Human dignity is always the dignity of the other.

We see many artists, scientists, politicians, entrepreneurs and organizers whose work expresses this human dignity. We are impressed by their personal lives and their aesthetic, societal or economic engagement in a time that is ruled by the isolation of the individual, by separation into like-minded groups and by techno-economic globalization.

We have invited some of these people to the Goetheanum in 2007 for colloquia, exhibitions, 'Social Sculpture' and a congress on human dignity. For many of them, the Goetheanum will be new and unusual. And they will be new and perhaps also somewhat unusual for the Goetheanum ... | *Bodo v. Plato, Goetheanum*

See interview with Shelley Sacks and Wolfgang Zumdick on page 5



Advent 2006

## Christmas Appeal 2006



Dear Friends and Members,

“To act out of love and allow others to do the same is the fundamental principle of human freedom.” This sentence from Rudolf Steiner entails two fundamental gestures. Both speak to the will. The first act represents a will which reaches into the world in positive expression. The second kind of will – to allow others to act out of love – is a gesture of providing space and openness with generosity of soul. It is an anticipatory will. The one cannot occur fruitfully without the activity of the other. Since the free gesture of acting out of love is fundamentally connected to the power of giving and the creation of new spaces and opportunities for fresh deeds, so too can this deeply caring activity be directed towards the Goetheanum and anthroposophy. Without many acts of conscious commitment, the Goetheanum, with its enormous spectrum of activity and commitments which are fundamentally of a cultural, research and civilization nature, could simply not take place. In short, the financial support that come to the Anthroposophical Society and Goetheanum are crucial enablements for the free spiritual and cultural life to grow and flourish!

The Goetheanum is engaged in new and ongoing activities of a far-reaching character. As you may well know, there are over 800 events that take place annually, many of them large conferences with well over 900 guests, some smaller professionally-oriented events designed to deepen spiritual scientific dimensions of a Section, or life-practice. Approximately 150,000 guests in total come to the Goetheanum each year, and we have made a clear commitment to coordinating both the management of our events

and the services to our guests in a more professional and welcoming manner.

There are five major areas in the Goetheanum, each of which has urgent priorities and activities. These are:

1. School of Spiritual Science with its 11 Sections each working in representation, research and coordination worldwide and with colleagues in institutions and practices, farms, schools, universities and clinics, to mention just a few.
2. The Anthroposophical Society, with membership secretary, administration to serve branches and groups, the School of Spiritual Science meetings, administrative personnel (with 215 full-time coworkers at the Goetheanum) and finance department, as well as the library and archive for members. Some activities have been highlighted in the Annual Report, which was sent to all members in 17 different languages (possible only through the enhancement of our address data base which has been a major project during the year).
3. The Stage, including eurythmy (and the major tours), theater (with ongoing performance and special events such as *The Magic Flute*), and the complex technical support that is needed
4. The Building Administration – including cleaning and maintenance, heating, repairs to the twelve buildings on the Goetheanum campus as a cultural and architectural center of significance
5. Conference Coordination and Visitor Reception – a new area bringing with it changes and alterations to the ground floor of the Goetheanum and a new team-oriented working structure

The Goetheanum must raise 1.8 million Swiss francs (1,135,000 euros/1.5 million USD) in gifts and donations for 2006. It is important to know that membership fees constitute less than 25% of the budget, making the Goetheanum especially dependant on gifts from members and friends, as well as institutions and legacies. Each year around Christmas we ask our members and friends to directly donate towards the many worldwide activities and commitments of the Goetheanum, from restoring the model made by Steiner of the first Goetheanum, to upgrading our members services, to supporting research and the School of Spiritual Science.

Last year we targeted 800,000 Swiss francs (500,000 euros/650,000 USD) for the Christmas Appeal. It is possible to reach this amount through the generosity and engagement of all members worldwide. We hope you will consider making a gift to the Goetheanum at this time. We are deeply grateful for your engagement and generosity.

With best wishes for a light-filled Christmas,

Cornelius Pietzner, Treasurer

Donations: Please mark ‘Goetheanum/Christmas donation’ on your check and mail to your country’s main office of the Anthroposophical Society.

Contact: General Anthroposophical Society, Finances, Postfach, CH-4143 Dornach 1, Switzerland; ph: +41 (0)61 706 43 10; fax: (0)61 706 43 14; finanzwesen@goetheanum.ch

## ■ ANTHROPOSOPHY IN THE WORLD

Europe: European Alliance of Initiatives of Applied Anthroposophy (Eliant)

## More Political Weight

Since the beginning of November, they 'travel' by post and electronically to every conceivable distribution location: Eliant's signature lists. At least a million signatures are to be collected by June 2007 for the purpose of supporting the political foundations of existence for anthroposophical initiatives in Europe.



*Conferring on the collection of signatures for the charter: the Steering Committee for Anthroposophic Medicine meeting on November 17, 2006*

In recent years anthroposophical products and services have been faced with massive problems. As a result of mad cow disease, regulations governing hygiene have no longer permitted use of organic components for producing the preparations used in biodynamic agriculture; baby food has had to contain vitamins some anthroposophical remedies could no longer be sold or were excluded from coverage by health insurance companies; and plans for early academic schooling have been calling Waldorf educators to the drawing board – a list that practically writes itself.

### Question of Sufficient Numbers

This is not always due to bad will (*Anthroposophy Worldwide* no. 5, 2003, p. 3). In conversations with representatives of European Union agencies, representatives of anthroposophical interests again and again hear that what they are doing is interesting, yet has no relevance to society. It is clear from these conversations that anthroposophy is largely unknown or misunderstood. Being taken seriously as a political force in the European Union requires evidence of strong backing in the general population.

The consequences are enormous. For example, the regulatory conditions for medicines have become so costly that smaller and mid-size manufacturers can hardly – or no longer – meet them. Thus in

addition to the academic hurdles and the legal, regulatory specifications, there are also the limitations imposed by longstanding economic pressure.

Yet even though anthroposophical initiatives are relatively small, European consumers of anthroposophical cosmetics and medicines who are connected to Waldorf schools and curative homes, as well as consumers of products of biodynamic agriculture are in the millions. For this reason there is hope of being able to demonstrate sufficient support. But in what form? Considerations within various anthroposophical organizations dismissed the idea of a new, possibly administrative-intensive association. Instead, representatives of the Eliant initiative had the idea of founding an alliance in the form of a simple 'de facto' organization, recognized in the EU as having political stature. If it can be proven that at least a million citizens are behind something, the issue acquires political weight, specifically in the eyes of the EU bureaucracy and in terms of collaboration with other NGO's and umbrella organizations.

On June 29, 2006 representatives of anthroposophical initiatives in the health-care sector (manufacturers, physicians, patients), biodynamic agriculture and Waldorf education met in Brussels to discuss the charter of the newly founded Eliant – drafted by Günther Schulz and Jürgen Erdmenger, and edited by Nikolai Fuchs,

Michaela Glöckler and Christof Wiechert. The charter was unanimously adopted and signed the same day. After being examined by a law office in regard to its use for the political system within the EU, its distribution has been ongoing since the beginning of November in both English and German, and is soon to be followed by Finnish, French, Polish, Spanish and Czech – with other languages to come.

It was consciously decided to bring anthroposophy's identity to expression in the name of the Alliance. It is time, as Michaela Glöckler of the initiative circle said, "that initiatives involving applied anthroposophy make themselves known and, together with other culturally creative networks and umbrella organizations, advocate for common goals in a changing Europe."

### Everyone Can Help

Whoever wants to show support for legal assurance as a basis for the survival and continued development of anthroposophical initiatives in Europe can do this with his or her signature. Anyone wishing to also support the measure financially and with active collaboration can join Eliant as a sponsor.

The signature drive is, to begin with, taking place mainly through the umbrella organizations involved, although everyone is invited to assist with distribution. Materials can be obtained at the Eliant office or downloaded – also for one's own homepage.

Glöckler indicates "a million signatures by summer 2007" as the goal for the first stage. "The ultimate goal," says Glöckler, "is five to seven million signatures," which cannot come from non-EU countries. They would indeed make credible the worldwide support for applied anthroposophy.

When Michaela Glöckler laid out the copies of signature lists at the meeting of those responsible for the Anthroposophical Society and at the conference for school doctors at the Goetheanum, they ran out in no time. | *Sebastian Jüngel*

*Contact:* Eliant, c/o Thomas Göing, Rebgrasse 37, DE-79540 Lörrach; fax +49 (0)7621 168 18 63; [www.eliant.eu](http://www.eliant.eu). Donations: 'Eliant' account at Foundation for Anthroposophic Medicine, acct. no. 311 00 01, Bank für Sozialwirtschaft, routing no. 100 205 00, IBAN: DE 31 1002 0500 0003 1100 01, BIC/Swiftcode: BFSWDE33BER; please note 'Eliant donation'.

## ■ ANTHROPOSOPHY IN THE WORLD

Germany: Conference on 'Economics in Our Time' in Berlin

## Beyond Neo-Liberal Economics

Within the context of the series 'The Social Question in the Age of Globalization', the conference 'Economics in Our Time' took place on October 27-29 at Rudolf Steiner Haus in Berlin. The contributors elaborated on the esoteric nature of economics today (Christopher Houghton Budd), the conflict between competition laws and associations (Dietrich Spitta) and contemporary forms of ownership (Heidjer Reetz).

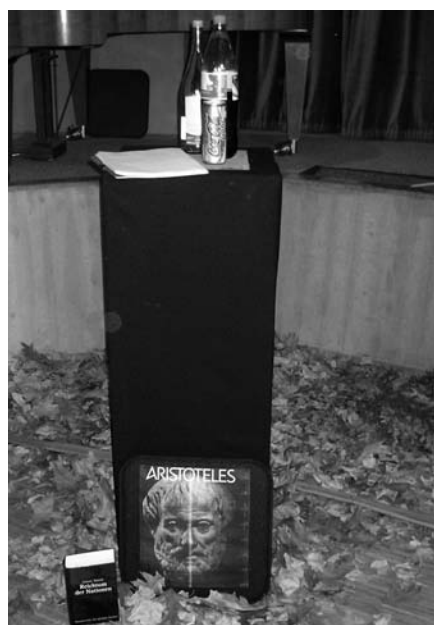
In an artistically decorated room, the pictures of Aristotle and Rudolf Steiner pointed to the theme of the main speaker, Christopher Houghton Budd: 'The Step from Aristotle to Rudolf Steiner – Economics beyond Anglo-Saxon Orthodoxy'. Houghton Budd drew a time chart that spanned two blackboards and ran from Aristotle to 1922, the publication year of Rudolf Steiner's Economics course, and on into the present.

Beginning with Aristotle, the ancient mysteries grew obscure and a long period of 'forgetting' set in, lasting until Rudolf Steiner refounded the mysteries through the Christmas Conference in 1923. Today these new mysteries are to be found in economic processes, particularly in everything having to do with the accumulation and management of capital in the so-called financial markets.

### True Source of Wealth

During the 'time of forgetting', humanity lost awareness of its threefold nature. First the spirit (at the Council of Constantinople in 869) and later also the soul (*The*

*Festive decoration: development of economics from Aristotle to our time*



*Communist Manifesto*, by Karl Marx and Friedrich Engels, published in 1848) became lost to humanity's consciousness. The beginning of modern times saw the founding of the 'theory of value' of William Petty (1623-1687), forerunner of Adam Smith. This theory, rooted in Aristotle, states that the value of a commodity is determined by labor.

The fact that capital, too, creates value – in that it drives the division of labor – was not supposed to become common knowledge for laborers. To this day it is still suggested that labor is the source of wealth, and not the division of labor and rationalization. The latter has given rise to tremendous amounts of capital that hang like a cloud over the actual economy. What happens with this money is an enormous, unsolved issue.

### Associations Despite Cartels

Dietrich Spitta showed in his lecture 'From the Global Neo-Liberal Market Economy to Associative Economics for Humanity' that current anti-trust laws stand in opposition to the development of associative economics. In the 18th century, merchants who undersold were ostracized because it was considered shameful to not hold to prices as agreed. Following the First World War there were 3,000 trusts in Germany that agreed on arrangements regarding regions and pricing.

At the end of the Second World War, the military government issued a ban on cartels which was later adopted by the Federal Ministry of Economics, then found entry into the European Community [now also known as the European Union] and is now applied worldwide by the World Trade Organization. This laid the groundwork for the globalized, neo-liberal economic system, which exposes businesses to the imperatives of the capital markets and accepts unemployment and the decline of social welfare as unavoidable. Associative economics, by contrast, relies on the collaboration of businesses in the interest of



*Understanding economics based on its deeper context: Christopher Houghton Budd and translator*

customers and on equitable balance between producers and consumers.

### Community Forms of Ownership

Heidjer Reetz elaborated on how means of production and natural resources cannot be considered as commodities. The rightful allocation of the means of production should belong to those working together in an enterprise and should not be marketable. A human dimension could then prevail in the distribution of income. Ideally, salary raises should come about by cutting prices. Reetz gave examples of community forms of ownership which facilitate usage rights.

Under the heading 'Projects Introduce Themselves', one endeavor presented the search for new forms of finance for a young market garden on the outskirts of Berlin. Then Stefan Böhme introduced the 'Initiative Account', an attempt – by dealing differently with money – to facilitate initiatives that otherwise would not succeed.

Bernhard Steiner pointed out that the new mysteries are connected with the individual's becoming conscious of his own spiritual aspect. Working for money has become so important only because motivation for work seems otherwise to be lacking. But if the human being awakens to his higher 'I', his motivation for work begins to be oriented to the other person. One then reaches a new concept of work, capital and ownership. | *Bernhard Steiner, Eberdingen, Germany*



Initiative 'Origin Future': Congress on Human Dignity

## Wellspring of Humanness

The preparatory group for the Congress on Human Dignity 2007 includes artist Shelley Sacks (director of the Social Sculpture Research Unit at Oxford Brookes University) and Wolfgang Zumdick (curator and journalist). Both are anchored in the life of the arts today and are therefore important for the preparation of the congress, which is geared to the public. In conversation with them, it becomes clear that their interest is in the substance engendered in interpersonal relationships.

**S**ocial Sculpture' goes back to Joseph Beuys and, like Schiller's *Letters Upon the Aesthetic Education of Man*, aims to artistically ennoble our interrelationships in such a way that they become an encounter, a festival, a lesson.

### Human Dimensions

**Wolfgang Held:** What is the goal of the congress?

**Wolfgang Zumdick:** There are people everywhere involved in inquiries about the nature and dignity of the human being. We want to make this visible.

**Shelley Sacks:** The idea is that by inviting to the Goetheanum an array of people who have a more distant relationship to it and yet are in this sense closely connected with the Goetheanum, the particular substance and openness here can come into a deeper contact with other people and communities sharing our longing for a society with human dimensions.

**Held:** What are the requirements for a congress designed for exchange of this kind?

**Sacks:** One task of the congress is to convey the substance of anthroposophy without thereby taking on the forms in which this substance first appeared. This is a question of courage. We don't need to fear loss of substance by taking leave of the original forms. For example, I'm studying Rudolf Steiner's lectures on warmth with my students in Oxford. They don't know his artistic works, and this is all right with me because this way they can take hold of the main ideas without being held fast by examples.



*Human dignity means playing a part in the spiritual substance of the other: Shelley Sacks and Wolfgang Zumdick*

**Zumdick:** By seeking dialogue with a variety of engaged individuals and hearing from them, and devoting ourselves to their creativity, something new becomes possible. The Goetheanum can, on a new level, become a platform for the question of being human and that of the dignity and developmental potential of us human beings. The concrete meeting of two individuals is always the essential element. This is decisive for everything. This is where what Joseph Beuys called "showing your wounds" can take place.

### Freedom and Commitment

**Sacks:** So much is possible when one feels one is understood. Only then does the actual process begin, but this process extends beyond language and is through and through an artistic one.

**Held:** The artistic works of Shelley Sacks are stirring and beautiful at the same time – awakening and poetical.

**Zumdick:** Therein lies their value and nearness to Rudolf Steiner's artistic sensibility: making visible the invisible substance that we're talking

about. It is one of the most important discoveries for each of us that this substance can be created not only through a picture or a symphony but also socially. And this is where we come to the central theme of our congress, for human dignity means taking part in this spiritual substance and even being able to create it. This is the precious place where brotherly love can be experienced. We have been able to sense this in the works of Shelley Sacks.

**Held:** Are you speaking of a threshold experience?

**Zumdick:** Yes, since this is also the place where we often fail. Our own destructive forces often hinder us from arriving at this wellspring of human dignity.

**Held:** Freedom and commitment seem to both be in this artistic process. Your exhibition 'Exchange Values' doesn't seem to 'want' anything, and yet something implacable is engendered.

**Sachs:** This is about our understanding of responsibility. As soon as we no longer understand responsibility as a duty but rather as a state of inner ac-

tivity and the capacity to respond, as did Bertolt Brecht, then our spiritual connection to one another begins to grow.

**Zumdick:** And from within – not as an external moral imperative.

### Instruments of Awareness

**Sacks:** One cannot mobilize anyone externally. This always leads to dictatorship, no matter how worthy the ideas may be. In this sense, the art of which we are speaking – the objects we create – are instruments of awareness for the purpose of bringing about this inner movement. It is no coincidence that artists seeking this spiritual, original human substance today seldom paint pictures. We have far too many paintings in our civilization, so we have to find other ways – perhaps voices, perhaps listening, also imaginative thinking.

**Zumdick:** We speak with each other, and something happens in these conversations which we generally don't perceive. It is of course difficult to perceive – it's etheric – because it's a substance whose materials are relationship and time.

**Sacks:** The more we are able to take seriously the spiritual, the more we discover that the relationships created between us are more real than many an argument and fact. For this reason, I'm looking forward to our congress initiative. Johann Wolfgang Goethe – and Rudolf Steiner and Joseph Beuys along with him – called to us to form new organs of perception, new eyes and ears – precisely in the contact of one person with another. And in summer 2007 at the Goetheanum we would like to make possible the stimulus for developing these new eyes and ears, without which we cannot reach the other person and his dignity. ■

## ■ ANTHROPOSOPHICAL SOCIETY

*Christmas Conference at the Goetheanum: 'Soul Calendar' With Ursula Zimmermann*

## Overcoming Hindrances on the Threshold

For the Christmas Conference from December 26-31 at the Goetheanum, Ursula Zimmermann is preparing – with eurythmists in the vicinity of the Goetheanum – the verses for weeks 36 to 43 of *The Calendar of the Soul*. Work with the spiritual foundations of eurythmy forms the backdrop for this project.

My heart stood still for a moment as I watched eurythmist Ursula Zimmermann doing the poem 'Du starrst den Himmel lange an' [You gaze long at the heavens], by Albert Steffen. Already just before she came onstage the space became so dense that one could have taken hold of it. In an almost uncanny and magical way, the hall in the Schreinerei at the Goetheanum was transformed into a space of condensed forces. I wanted to know how she does this. She stood out for me also because of the strong expression of her multifariousness and her ongoing performance work with the weekly verses of *The Calendar of the Soul*, the 'Twelve Moods' and the planetary seals.

### Sense-Perceptible Formative Forces

Despite a full work load, Ursula Zimmermann seems fresh at our conversation – an impression that she confirms. "Earlier, when I was a young class teacher at the Rudolf Steiner School in Basel, I needed long walks in nature in order to regenerate. Today eurythmy nourishes me so much that I don't rely on this in the same way." When asked about her 'secret' for the Steffen solo, Zimmermann elaborates on her approach, which she bases on what for her are fruitful indications from Rudolf Steiner and on stimulating input from her teacher, Elena Zuccoli.

What I experienced as such a strong space of forces is, as she explained, due to a conscious taking hold of the periphery within a dimension of inner shaping of time. This leads to the etheric, to the spirit-filled present ('Kairos'). "Receiving from the periphery, forming and giving it away," says Zimmermann, as she indicates how the formative stream goes over the back and then forward through the arms and hands and out beyond the fingers. The body becomes – as one often hears – an instrument. What Zimmermann means by this is that the physical-mineral quality of the body is transformed in such a way that it becomes "soul" and thereby permeable. Then the 'I'-activity from the periphery can take hold of



*Creating a space imbued with forces:  
Ursula Zimmermann*

it and direct it in such a way that it becomes "an expression of the forces that form it."

When the space between the eurythmists then becomes alive, when the form reveals its rhythmic oscillation and the individuals in the audience enter into an encompassing perception of these qualities – just as one experiences the autumn woods without bringing an individual leaf into focus – then the audience can "come to the unmediated perception of something spiritual," as Zimmermann summarizes the goal of a eurythmy presentation.

### Direct Expression of Spirit

The eurythmy forms for the planetary seals, the 'Twelve Moods' and the weekly verses of the Soul Calendar are ideal for this, since everything about them – from the lighting to the forms to the language – has been given by Rudolf Steiner as a "direct expression of spiritual meaning", in contrast to something resulting from calculated choreography seeking to be expressive. "In the verse for the 10th week of the Soul Calendar there appears not the image of an angel or of a god, but rather it is living thought that becomes perceptible in form and color." This beholding of form and color corresponds to what Rudolf Steiner writes in *Knowing Higher Worlds* about the way in which the spiritual appears at the stage of imagination.

Through taking in a eurythmy presenta-

tion, particularly of these weekly verses, one can practice beholding the spiritual. The performing eurythmist, by contrast, is involved in bringing into movement what has been beheld spiritually. Practice of this capacity of perception would actually require frequent performances of the wealth of anthroposophical verses, especially if this cannot be done in the branches.

### Strengthening the Ether Body

Until the end of 2008, Ursula Zimmermann has the honorary task from the General Anthroposophical Section at the Goetheanum of working with eurythmists on the spiritual foundations of eurythmy. "This has been made possible," says Zimmermann, "through the generous, free attitude of Carina Schmid as director of the Goetheanum's Eurythmy Ensemble."

In staging the weekly verses, Zimmermann is able to draw on many years of experience in performing Soul Calendar verses in the Branch and later in matinee performances. For this task, this has now taken the form of working with eurythmists in the vicinity of the Goetheanum. It's a chance, according to Zimmermann, to experience that "the Goetheanum is open, that the surroundings – the periphery – bring something spiritual to the Goetheanum", and this is "a quiet, ongoing stream of spiritual work that builds a foundation. In this way, Zimmermann hopes, it will perhaps become a reality in the foreseeable future that the full cycle of Soul Calendar verses can be shown, prepared by various groups working parallel. Already now, Branches in Germany are interested in the 'Twelve Moods' and the 'Seal' texts, for example.

Regular performances would of course require that the eurythmists also be paid for their rehearsal work. Zimmermann herself finances her projects with private funds – namely donations, a small inheritance and course tuition, so that the eurythmists working with her receive at least a token recognition. "It would need people who see to funding for this kind of eurythmy project," wishes Zimmermann.

Zimmermann sees the task of eurythmy, in accordance with Rudolf Steiner, as the strengthening of the etheric body so that the human being of today becomes able to see the Christ. "Or," says Zimmermann in her own words, "to learn, through seeing eurythmy, to overcome obstacles at the threshold." | *Sebastian Jüngel*

## ■ ANTHROPOSOPHICAL SOCIETY

*Meeting of General Secretaries at the Goetheanum*

## Practice in Threshold Regions

On November 7th-10th the Executive Council and Section leaders at the Goetheanum and General Secretaries shared perspectives on changes in the political world and in anthroposophical work. Additional topics were: the new production of Rudolf Steiner's *Mystery Dramas* at the Goetheanum, the multi-lingual Annual Report and *Anthroposophy Worldwide*, as well as what is meant by 'subject groups'.



*Lively collaboration: Executive Council, Section leaders and General Secretaries*

Looking into the events of our time, Nana Göbel gave us a substantial report on what is currently taking place in the Near and Far East, and how this stands in relation to Europe. The issue of tolerance and genuine understanding of other world views remained an open question, and gave the gathering a tone that was taken up again and again. In the mornings, Gioia Falk led us in our own practice in 'threshold regions' with a half-hour of eurythmy.

### Rudolf Steiner's Mystery Dramas as Component of 2007/8 Theme of the Year

As one of the eurythmists of the Goetheanum Stage Group, Falk is – along with Catherine Ann Schmid and Torsten Blanke (both in the theatre department of the Stage Group) – a member of the team directing the new production of the *Mystery Dramas* at the Goetheanum. In conjunction with the planned 2007/08 theme of the year, 'The *Mystery Dramas* as an Expression of Heart Thinking', Martina Maria Sam gave a presentation on the *Dramas*, showing the connection to the previous themes of the year as well as referring to the genesis of the *Dramas* and the history of theatre. Considerations on the eurythmy and speech work of the Stage Group showed the visible renewal and development of the original sources, and allowed one to expect the new production on the Goetheanum stage to be

marked by real presence. Friends the world over can support this by deepening their work with the *Mystery Dramas*. This affords the possibility of awakening in the Anthroposophical Society a new culture that builds on heart thinking.

A study component of this meeting was led by Ron Dunselman, Anders Kumlender and Seija Zimmermann and consisted of conversations on working with the backwards review of the day [Rückschau], the effects of caring for the soul life of the individual and that of the Society, and practice in creating characterizing descriptions by using the elements and the image of a landscape (for example: Platonists and Aristotelians). This way of working allowed those present to get to know each other more deeply and created an active connection to our common tasks – which will in turn fructify the work in the various countries.

### News from the World

Reports of developments and current happenings in the different countries allowed anthroposophical life to manifest. The three new General Secretaries in the world Society introduced themselves: Sue Simpson for New Zealand (*Anthroposophy Worldwide* no. 8, 2006, p. 10), Esther Gerster for Switzerland (*Anthroposophy Worldwide* no. 9, 2006, pp. 3-4) and Philip Martyn for Great Britain (see page 8 of this issue).

Nick Thomas (GB) and Otfried Doerfler (Switzerland) took part for the last time. Joan Almon will step back as General Secretary of the Anthroposophical Society in America next November in order to devote herself more to the Alliance for Childhood.

A look at various initiatives led from research of anthroposophical themes with inventive ideas for finance (NL), a planned cycle of the 19 Class lessons in English in the U.S. and a Switzerland-Israel conference at the Goetheanum (during this year's war in Lebanon) to the new home page of the Anthroposophical Society in Switzerland ([www.anthroposophie.ch](http://www.anthroposophie.ch)), efforts in Denmark to increase dialogue within the Anthroposophical Society and with society at large, and reports from the different countries, for example: that the Waldorf schools in India and East Africa are developing well and that in Belgium the radical right didn't receive many votes in municipal elections.

The appearance of last year's Annual Report in 17 languages was well received in the respective countries. There has not yet been a final decision on whether this effort and expenditure can be repeated. This will depend on the support and participation of the individual countries, for example in translating and distribution. The question is a similar one in regard to the distribution of *Anthroposophy Worldwide* to all members, its translation into additional languages and more contributions from the General Secretaries.

### Subject Groups

In the various countries there is differing understanding, as became apparent, of what is meant by 'subject groups' [earlier: 'interest groups'] as suggested by Rudolf Steiner. People working in an anthroposophical setting and who, in that connection, could create a subject group, do not necessarily feel themselves to be part of the Anthroposophical Society.

The Society is not meant as the sum of the Branches but rather as a vessel for the earthly life of anthroposophy as a force needed for the whole of civilization. There seems to be an entire field that is not yet cultivated and that could be particularly important as a link between the Anthroposophical Society and fields of anthroposophical endeavor. The results of further conversations on this situation will be shared at the next meeting in March.  
| Esther Gerster, General Secretary



## ■ ANTHROPOSOPHICAL SOCIETY

*Great Britain: New General Secretaries Ann Druitt and Philip Martyn*

## Innate Spirituality

Since May 2006, Ann Druitt and Philip Martyn have become the successors to Nick Thomas, General Secretary in Great Britain for many years. In this interview, conducted by correspondence, it is clear that they see the benefits of the British sense for practical life. Their vision is to encourage members in the further development of anthroposophy and to make Rudolf Steiner's work better known.

**Sebastian Jüngel:** Working as a 'pair' of General Secretaries is a new trend in the Anthroposophical Society. Why is this?

**Ann Druitt/Philip Martyn:** In the UK we followed a procedure of consultation with members before the appointments were made and in this lead-up, the feeling was expressed by many members that they thought an appointment of two people, one man and one woman, would be the best solution. The reason for this is that

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*"Rudolf Steiner said that in Britain Anthroposophy would spread 'round the fireside ..."*

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you need a wide range of skills to meet the expectations of the members and Dornach, and it is very hard to find all of these skills in one person who also has the time and inclination to take on the task. One has one's own life situation – and with a sharing of the task, it becomes possible to consider taking it on alongside one's other commitments.

**Jüngel:** How will you arrange the sharing of your work?

**Druitt/Martyn:** In our case, Ann will act nationally and be responsible for the affairs of the Society at home, and Philip will take on the international aspect and travel to Dornach. Philip speaks German and this is regarded as helpful when attending the meetings in Dornach.

**Jüngel:** Is this form of working an expression of the situation or constitution of the Anthroposophical Society in Great Britain?

**Druitt/Martyn:** In the UK we are pragmatic in our approach, and having decided that we wanted to appoint two people to share the task, we altered the constitution to allow it.

### Esoteric Tradition

**Jüngel:** What is particularly characteristic of the Anthroposophical Society in Great

Britain – earlier as well as today – in comparison with the history and constitution of the Anthroposophical Movement and Society as a whole?

**Druitt/Martyn:** As with Germany, anthroposophy first came to the UK through the Theosophical Society and the Freemasons. There was a big occult tradition here, typified by Edith Maryon and many of the other early members who had these interests. Rudolf Steiner visited Britain ten times and gave important lecture cycles here, such as *The Evolution of Consciousness* and *True and False Paths in Spiritual Investigation* as well as lectures on Christ and Michael.

Having said that, the practical activities also found a home here. The first Waldorf school was started in 1922 and the Camphill movement was set up by Karl König in Scotland. We owe a great debt to the many German and Austrian people who came to the UK in the 1930's – people such as Walter Johannes Stein, many of Karl König's colleagues, Ernst Lehrs and Lilly Kolisko, among many others. The cosmopolitanism of the Society here is very apparent.

Rudolf Steiner said that in Britain anthroposophy would spread 'round the fireside, people gathering together in homes to study anthroposophy – and this emphasis of the friendly meeting is very much part of how we do it. It is the groups of members (small and large) spread around the country that provide the foundation of Society activities here.

### Practical

Today we have 30 schools. There is no state aid, so all of these schools are entirely financed by the parents. We also have extensive activity in curative education as well as biodynamic farms, medicine etc. Prince Charles, the heir to the throne, has adopted some biodynamic principles at his country home. He has been a wonderful supporter of many cultural initiatives which one would recognize as inspired by

Michael.

The British by nature are pragmatic, and many people come to anthroposophy as a result of one of the practical activities rather than from reading the books. Of course we also have members who have picked up a copy of *Esoteric Science* [*Occult Science*] or *Knowledge of the Higher Worlds* in a second-hand bookshop and never looked back!

An important point for today is that 'easy-Jet' has set up its Swiss hub in Basel, so it is now very cheap to fly to the Goetheanum from the UK, and this is something many of our members are taking advantage of!

### Forward Together

**Jüngel:** What does this mean for the development of the Anthroposophical Society in Great Britain and for the General Anthroposophical Society?

**Druitt/Martyn:** Britain has always had strong international links and London is probably the most multinational city in the world, with every nationality in every neighborhood. Perhaps this is the reason we feel ourselves to be in this together, helping each other to move things forward. We follow Winston Churchill's motto: "Let's go forward together!"

**Jüngel:** Do you see a gap between your vision of where the Anthroposophical Society should go and the actual existing circumstances?

**Druitt/Martyn:** We have a saying in English that a bad workman blames his tools. Obviously we cannot do everything ourselves and the vision is on the one hand to encourage our members in their activities for anthroposophy, in developing their own talents and the work of the School of Spiritual Science, and on the other hand to get Rudolf Steiner's work more widely known, at all levels of society. There is always a new generation and they have different ideas from our generation, and we need to take that into account.

**Jüngel:** It seems that anthroposophy is finding its way more and more into countries and cultures that don't have a German-speaking background. Is it accurate to say that the main language in the anthroposophical world, after German, is English?

**Druitt/Martyn:** Rudolf Steiner told the British and Americans after the First World War that the defeat of Germany



## SCHOOL OF SPIRITUAL SCIENCE



**Ann Druitt:** "I was born in a country village in Dorset in the south west of England in 1943 and discovered anthroposophy at the age of 21 while working for the BBC. Later, having studied pottery at art college, I set up a workshop at Emerson College and taught there for three years. I married Roger, a Christian Community priest, and we have four children. My work has mostly been in adult education within anthroposophical circles. Currently I co-organize 'Lifeways'—an international conference on life issues held each year at Emerson College for adults and children."

meant that the responsibility for the spread of anthroposophy around the world fell to them. Fortunately for us, the German people did not hear that and have worked very hard for the spread of anthroposophy around the world.

The issue is of course the world dominance of America and therefore the dominion of the language. If we add to that the matter of the availability of books and literature, it is clear why the spread of anthroposophy worldwide has a lot to do with the English language. In the English speaking countries a great number of volumes of the collected works of Rudolf Steiner are available in English, and they are continually being refreshed with new translations and attractive covers. Plus: through the internet there is a lot of literature available for free downloading. This access to free information is very important for Third World countries.

**Jüngel:** In teaching and living anthroposophy, what is the role and significance of the English language in the forming of thoughts and in mantric texts?

**Druitt/Martyn:** We are very fortunate in the English speaking world to have a tradition of excellent translators and interpreters who selflessly work to make the

material available to others. We owe a great debt of gratitude to these members. We also have excellent publishers who make the works available.

Being native English speakers and using the language, our point would be that we do not really know what it is like really living with anthroposophy in any other language. Anthroposophy manifests differently in the different folk souls.

**Jüngel:** What are the advantages and disadvantages of the English language for esoteric work?

**Druitt/Martyn:** We think that for present purposes, the great benefit of English is that both of us speak it!

### A Nation of Gardeners

**Jüngel:** The lectures Rudolf Steiner held in Great Britain were warm, intimate and rich in imaginative qualities. What was his relationship to Great Britain?

**Druitt/Martyn:** Only he could tell us. But we do know that he was able to access some spiritual knowledge as a direct result of visiting certain sites in Britain—Tintagel, Penmenmawr, etc. Because the British climate is fairly mild in the winter, the traditional approach to heating was to put on another layer of clothing before turning the heat up, and bedrooms were traditionally unheated. Rudolf Steiner did say on occasion that he was cold in Britain

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*"[M]any people come to Anthroposophy as a result of one of the practical activities, rather than from reading the books."*

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— something we are sure that many other non-British readers of *Anthroposophy Worldwide* may have experienced.

**Jüngel:** What is spiritual life like in Great Britain today?

**Druitt/Martyn:** All countries have their own traditions, and in Great Britain it is one of individualism and free thinking. However, there is also an underlying element of militant atheism strenuously denying any aspect of the divine, and this dominates a lot of the media. On the other hand, there is a great interest in alternative healing among many people and we are also a nation of gardeners. Large cities consist of many small houses with gar-



**Philip Martyn:** "I was born in London in 1948 and read law at university, becoming a practicing lawyer. Having always had an interest in religion and the paranormal, at the age of 28 I came across a copy of *Occult Science*. I have been involved in anthroposophical activity ever since and have for many years run courses at Rudolf Steiner House in London and been involved in the Class work in there. My paid job is as the lawyer for a Japanese bank in London."

dens rather than apartment blocks, and you frequently find that these militant atheists really love their gardens. Rudolf Steiner said that Marx had misinterpreted the situation with the working class in Britain in the 19th century because the character of the British people was much more to retain their individual quirks and hobbies.

Many a person with no overt spiritual interest has a passion for nature or some aspect of culture. London is the classical music capital of Europe, for example. So what we are saying is that there is an innate culture and spirituality among the population that finds its expression in many diverse ways. So we are optimistic.

## ■ ANTHROPOSOPHICAL SOCIETY

*Meeting of Branch Carriers***The Enigma of the Other**

From November 10 to 12, people carrying responsibility for the Anthroposophical Society met at the Goetheanum. Topics were Rudolf Steiner's Mystery Dramas and other themes central to anthroposophy.

Dear Representatives!" said Bodo v. Plato in opening the meeting, and continued with "dear representatives of your Branches and regions, dear representatives of yourselves". This made clear that he did not want to stress the delegate status but rather wanted to remind the approximately 200 attendees that in most cases it is not we ourselves but pictures and mental images of ourselves, our 'representatives' that convene. The same thing happens in one's own life of ideas and conceptions: We think about someone, but as soon as we attempt to describe him, to explain him, we have his 'delegate' before us – clearer and more contoured than the actual person, but also much less mysterious. How do we discover the other as the mystery of his own reality?

**Mystery Dramas**

That provided the bridge to the theme for the weekend: the Mystery Dramas as perspectives for advancing from delegate-mode to a genuine encounter. After explaining aspects of the coming production of the Mystery Dramas at the Goetheanum, Michaela Glöckler brought a particular emphasis with her contribution on the connections between the heart, the six subsidiary exercises and situations in the Dramas. Heinz Zimmermann described that, from what he has observed, a basic difficulty today in dealing with these Dramas lies in the fact that they are not read. Reading them should be made inviting. In conclusion, Seija Zimmermann's contribution on surprising paths of awakening through the other person engendered a lively closing panel discussion.

Whereas the meetings of General Secretaries have in recent years become a lively international collaboration, the annual gathering of those carrying responsibility locally has lagged behind its potential. It would be great if this gathering could become a place of inner anthroposophical openness to the public. This is possible, for everyone present is involved in this. | *Wolfgang Held, Goetheanum*

## ■ SCHOOL OF SPIRITUAL SCIENCE

*Class Holders Conference***New Working Forms**

The publication of the Kiersch study, *On the Development of the School of Spiritual Science*, has – as hoped – stimulated reflections and considerations on how the Class has been worked with until now. This was evident at the meeting of some 250 Class holders on November 3-5 at the Goetheanum, as they shared perspectives on today's tasks belonging to the necessities of the School and to people's needs.

Following the publication of the study by Johannes Kiersch on the First Class of the School of Spiritual Science, *On the Development of the School of Spiritual Science* (Anthroposophy Worldwide no. 9, 2005, p. 1), we have intensified our work in the School Collegium in regard to our responsibility for what Rudolf Steiner has instituted and for its future. This gave rise to the idea of a publication serving as an introduction to the School, which we would like to create for those interested. This is to replace the 'blue book' in use until now, given to those who wish to become members of the School and containing exclusively texts by Rudolf Steiner.

As arranged with the School Collegium, Heinz Zimmermann summarized the main points of this concept in twelve 'theses', which were sent out in advance with the conference invitation in view of our wish to talk about this with Class holders worldwide.

**Out of One's Own Responsibility**

From Kiersch's study one can see the degree of responsibility and respect with which people have dealt with this matter right from the beginning. But one also sees that by far not everything that is done as it is today comes from Rudolf Steiner. His indications were extremely sparse.

Thus here too it is important to see what one can – and wants to – responsibly stand behind oneself. There seems to be an urgent need for new direction and clarification on many aspects, as the current forms no longer do justice to the needs of many people and serve less and less what the School needs for its development.

To begin with, there is the fact that the School is more than only the Class. Besides personal schooling, it encompasses primarily co-responsibility for the anthroposophical cause, and in this sense extends through the Sections right into the various areas of life and work. The demand and re-

quirements connected with this apply of course not only to Class holders but to all members of the School. This places demands on the 'admissions conversation' which until now were not always sufficiently clear.

**Changed Situation**

In addition, the situation has changed enormously due to the publication of the Class texts. The view that having the Class lesson read is the form for the work most certainly does not correspond to Rudolf Steiner's intentions. For us there is no question about the great value of having the lessons read for getting to know the path. But the new forms of working – introduced in connection with the publication of the texts – such as conversations and 'free renderings', i.e. presentations out of individual work with the mantras, need to be more strongly taken into consideration and fostered in the future, and not only reserved for Class holders.

In particular, there are, increasingly, tasks to be taken up which serve to foster the connection between work with the mantras and other School initiatives and anthroposophical institutions, and their relation to the Goetheanum. In this respect there is also the question of suitable designations for these differentiated tasks. The term 'Class holder' today already no longer encompasses the tasks at hand.

Perspectives of this kind were presented in plenum contributions and discussed openly in conversations – primarily in groups. The preparation that had been done allowed for the focused involvement of all present.

Besides much agreement – including the view that all of this is obvious – there were also many questions and uncertainties about the imagination of the work, as well as new perspectives that we will integrate into the work on the new booklet. Thus we can look back at the weekend with gratitude – and knowing that there is still a lot of work to be done. | *Johannes Kühl, Goetheanum*

## ■ FORUM

## Connecting Life and Spirituality

*Regarding the contribution from Jurriaan Cooman in Anthroposophy Worldwide no. 8, 2006, page 11 and responses to it in Anthroposophy Worldwide no. 9, 2006, page 11.*

**What we have** here is a discussion that in a certain archetypal form is to be found in the prelude and interlude of *The Portal of Initiation*, the first of Rudolf Steiner's Mystery Dramas. Sophia reproaches Estella for not seeing the true depths of life, and Estella reproaches Sophia for preferring to see puppet-like shadows rather than living human beings.

### Strength of Personal Expression

Obviously both are right, and the goal would be to see living human beings on the stage (and in life) who take into consideration and have real insight into the deeper layers of life. Some are afraid that liveliness will bar them from the connection to what is of a higher nature, and others fear that by renouncing their liveliness they will become nothing but puppets. And it is in fact the case that eurythmy without the strength of personal expression cannot but become puppet-like. Eurythmy also has to be 'modern dance' in order to be a timely art form for hu-



*Life's true depths or puppet-like shadow? Sophia and Estella come to grips with the theme*

man beings today. I would be glad if we could finally find a way in the publications to leave the 'Portal' behind us in order to come to a respectful and integrative connection between the divergent tendencies.

### Complementing and Fructifying

This is something that only courageous and 'I'-endowed human beings can attain: the connection between life and spirituality. And this is the challenge in Europe: to be or become lively human beings with personal expression, who are also able to visibly integrate for others the heights and depths of reality and of that which is of a personal nature. It cannot be about developing the one at the expense of the other. It's not about either knowing or doing, but about doing out of –

and with – understanding.

For Rudolf Steiner personally, knowledge is of primary importance (at least in *The Philosophy of Spiritual Activity [Philosophy of Freedom]*). Yet he definitely saw that other people begin at the 'doing' pole. What is of interest is where one can complement and fructify reciprocally, and not so much where one stresses differences in order to separate oneself from others. There is enough separation. It happens by itself, so to speak (under the materialistic influence of Ahriman). For this reason, Michaelic spirituality can (to my mind) be especially experienced when people – while safeguarding their individual differences – can find their way to a new connectedness. | *Alexander Höhne, Basel, Switzerland*

## ■ SCHOOL OF SPIRITUAL SCIENCE

## USA

### Conference of the Nineteen Class Lessons

Inspired by the summer 2005 Conference of the First Class of the School for Spiritual Science held at the Goetheanum, the nineteen Class lessons will be held in English in Ann Arbor, Michigan from July 8-15, 2007. Class holders from the US and Canada will join members of the Collegium from the Goetheanum to offer free renderings of the Lessons.

It is rare that the Class lessons are experienced during such a concentrated time. Frequently they are offered in a monthly rhythm so that two years can be required to hear all nineteen. In addition, circumstances can cause them to be heard out of sequence, resulting in their meditative path becoming obscured.

Members of the School for Spiritual Science worldwide are cordially invited to participate in this conference. Brochures have been sent to the Society offices in English-speaking countries. All registrations must arrive by mail no later than June 25, 2007.

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## ■ FEATURE

Portrait: Leonore Bertalot

## If Everyone Were Like Dona Leonore...

Leonore Bertalot seems like an aristocrat and yet this is 'only' in the sense of her elevated inner dignity, which people experience as loving warmth. Her active engagement for Waldorf education in Latin America distinguishes itself by, among other things, how she encourages others to carry this impulse further. She has been called the model anthroposophist who not only talks but also lives like one.

The small town of Botucatu lies in the heart of São Paulo, one of Brazil's central states. In the long-extinct language of the Tupi-Guaranis, the meaning of this name is akin to 'great, strong wind' or 'good wind'. Some ten kilometers outside the town is the well-known Estância Demétria, one of Peter Schmidt's anthroposophical initiatives assisting the development of biodynamic agriculture in Brazil. This has given rise over the past 30 years to a steadily growing community that includes the blossoming Atiara Waldorf School (Atiara: nest of light) and today encompasses some 500 people.

### Heart for the Whole World

This community also has a heart of its own. If one looks for it in the form of a human being, one finds Leonore Bertalot. Her heart beats not only for the immediate surroundings, not even only for Brazil or the whole of Latin America, but, like every genuine heart, for the whole world. And especially for the Waldorf school movement.

Leonore Bertalot has been actively and successfully involved worldwide in the recognition of several Waldorf schools by UNESCO. When one meets her – which is not unusual, as she is, or was, always everywhere – one has the impression of a dignified English aristocrat. Yet this is only in regard to her outer bearing, for she is anything but chilly and unapproachable, but instead radiates loving warmth and interest. She is also not an Englishwoman, although she studied in Oxford. On her mother's side is the renowned Dutch social democrat Pieter Jellies Troeslstra, to whom she says she owes her strong social-mindedness. She is actually German, born on July 10, 1928 in Stuttgart. But her father, Paul Bay, one of the architects of the Goetheanum, registered her in Switzerland – a circumstance that does justice to her cosmopolitan nature.

Since childhood she has known with certainty that she wanted to become a teacher. Due to her father's military service,



*Created groundwork on which schools could be founded independently: Leonore Bertalot*

she changed schools constantly. For a time the family lived in Beatenberg, Switzerland, where she was once brought to Marie Steiner. All she remembers of this is a fairly dark room of an elder, venerable lady. She also recalls ladies dressed in purple, with purple-dyed hair, who came to Beatenberg.

The family came to Stuttgart during the time of Nazism, and Leonore Bertalot attended first and second class at the Waldorf school. They were supposed to always begin class with 'Heil Hitler' together, but the children instead said 'drei Liter [three liters]'. When singing the Horst Wessel song on raising the flag, they imagined it being lowered, since the notes of the melody also descended...

Her parents then spent the war years in Switzerland, and she soon went to England, where she studied Oxford English and English literature. She says this is her only certificate of completion, and that she is otherwise completely self-taught. She worked and studied at Hawkwood College, where she met her future husband, Waldensian Italo Bertalo.

Once they were married they wanted to emigrate to Brazil, where they had relatives. A Waldensian minister, however, rec-

ommended the Waldensian colony in Uruguay. This was significant for Leonore's destiny, for this is how she learned Spanish.

### Teacher and Student Simultaneously

From there she and her husband were called to the Rudolf Steiner School in São Paulo, Brazil, in 1962. A friendship developed with Ute Craemer, awakening the impulse to concentrate this education not only on this first school, but to give people in the favelas right from the start the possibility to create additional schools. She found support for this in Hans Berlin in Mexico, who engaged Bertalot – since she spoke Spanish – to bring the Waldorf impulse to other Latin American countries as well, which she then brought to realization in Argentina, Peru, Columbia and elsewhere. It is important to Bertalot that, while learning about Waldorf education, she at the same time learned how the pedagogy can be taught. Indeed, the secret of a good Waldorf teacher is to be a co-learner and teacher at the same time.

When her son, Marco, was called to Botucatu, here too the impulse for Waldorf education arose right away. A situation like this totally suited Leonore Bertalot's nature. She not only directed the very gradual development of Atiara School in her quiet manner, but also created a Waldorf teacher training seminar accessible to all: the Seminário Pedagógico Antroposófico de Professores Waldorf, perhaps unique at the time. Usually seminarists come to a seminar, but who can afford this today? Why not have a seminar come to the seminarists? Today various blocks take place in different locations, where smaller local groups continue their training.

In the meantime, the seminar extends into other counties of Brazil, where other schools are also being founded. Yet perhaps this is not even the essential thing. Since most of the seminarists are also already professionally active teachers, they are now bringing the Waldorf impulse into municipal and state schools as well.

What particularly characterizes 'Dona Leonora' for me personally is the statement of one Brazilian: "Anthroposophy and Rudolf Steiner are certainly venerable, yet most of you anthroposophists only talk about it. But if even just a few of you were like Dona Leonore, I would want to be an anthroposophist myself." | Bernardo Thomas Sixel, São Paulo, Brazil