

Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society in Portland, Oregon

www.PortlandAnthroposophy.org

Volume 7.12 December 2011

2011-2012 HOLY NIGHTS' READINGS

By Tom Klein, Portland, Oregon

All readings begin at 7:30. It is always a good idea to check that the schedule has not changed before leaving to go to the reading. See the branch website for the most up-to-date information: www.portlandbranch.com.

Monday, Dec. 26th, James Lee & Jannebeth Röell,
3135 NE 17th Avenue, 503-249-3804

Tuesday, Dec. 27th, *Call to reserve this date.*

Wednesday, Dec. 28th, Tom and Angela Sparks,
5915 NE Davis Street, 503-803-7475

Thursday, Dec. 29th, *Call to reserve this date.*

Friday, Dec. 30th, Cheri & Martin Munske,
7652 SE Lincoln Street, 503-772-2632

Saturday, Dec. 31st, John & Joan Takacs,
3628 SE Tenino Street, 503-351-1230
Stay and celebrate the New Year including the dropping of lead.

Sunday, Jan. 1st, *Call to reserve this date.*

Monday, Jan. 2nd, *Call to reserve this date.*

Tuesday, Jan. 3rd, *Call to reserve this date.*

Wednesday, Jan. 4th, *Call to reserve this date.*

Thursday, Jan. 5th, *Call to reserve this date.*

Friday, Jan. 6th, Mark and Valerie Hope, 2606 SE 58th
Ave, (503) 775-0778.

This year we will be reading the *St Matthew Gospel* lecture series which we last read in 2004.

Please call (503-777-3176) and reserve an evening to host. I look forward to seeing you all during the Holy Night's readings.

A WINTER SOLSTICE CELEBRATION

PAINT

YOUR WAY INTO THE LIGHT

GENERATE THE INNER WARMTH OF YOUR SOUL
AND RADIATE JOYFUL KINDNESS AND GRATITUDE
WITH WATERCOLORING.

TUESDAY, DECEMBER 20
4:00-7:00 PM

JOIN ROBIN LIEBERMAN, MSW, ARTIST AND
PAINTING THERAPIST FOR THIS ENLIVENING AND
REFLECTIVE SESSION.

ROBIN IS A WARM AND PASSIONATE TEACHER, WITH A
NATURAL ABILITY TO NURTURE ONE'S CREATIVE PROCESS.
CURIOSITY IS THE ONLY PREREQUISITE!

1410 SW MORRISON STREET, SUITE 901
PORTLAND, OREGON
503-222-1192
ROBIN@ROBINLIEBERMAN.NET

‡50 BY DECEMBER 11
‡60 THEREAFTER

INCLUDES ALL MATERIALS AND SNACKS

THE TWELVE WORLD VIEWS AND ANTHROPOSOLOGY WITH A SPECIAL FOCUS ON ANTHROPOMORPHISM – PART II

By Thomas Meyer, Switzerland

A lecture given on April 9, 2008 at the Paracelsus Branch in
Basel, Switzerland.

Part 1 of this article was published in November.

Examples of Cognitive One-sidedness and its Conquest in the Mystery Dramas

In the Mystery Dramas we see people who suffer from one-sidedness and how they are able, more or less, to overcome it. Their whole path of development is colored by a one-sided cognitive attitude. I'll give an example from the third scene in the fourth drama: a character, I will provide the name later so I don't give it away to those who know it, says:

“ To strive for nought – but just to live in peace,
Expectancy the soul's whole inner life:
That is the mystic mood.”

It is Felix Balde who speaks in this mood of Mysticism in Venus. It is the basic mood through all of his incarnations, from the time when he functioned as Guardian of the Threshold in the Egyptian Temple. Already, at that time, he was silent and able to wait. In the same scene we see another character in another mood in a very interesting way. This character hears Felix Balde and his friend Capesius saying things that were often heard before and believed to have been completely understood. Suddenly there arises with the same words a totally different experience. He says:

“I often understood your present speech; –
And then I thought it wise; – but not a word
In all your speech can I now understand.”

**IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE
PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY,
PLEASE CALL DIANE RUMAGE AT (503) 908-0131.**

**THE PORTLAND BRANCH THANKS THE FOLLOWING MEMBERS
AND FRIENDS FOR THEIR GENEROUS DONATIONS IN 2011!**

Jeff Rice	Mia Ellers	Betty Baldwin
Barbara Strong	Lauren Johnson	Charles Forster
Chiaki Uchiama	Sasha Etzel	Ruth Klein
Tom Klein	Bob Kellum	Donna Patterson
Robin Lieberman	James Lee	Jannebeth Röell
Yvonne de Maat	Daniel Gudeman	Robin O'Brien
Diane Rumage	Cheri Munske	Joan Takacs
John Takacs	Valerie Hope	Mia Ellers

The *Portland Anthroposophic Times* is published twelve times a year by the Portland Branch of the Anthroposophical Society in America to serve members and friends in the wider anthroposophical community. Printed copies of the newsletter are available at the Takacs Clinic, Portland Waldorf School, Cedarwood Waldorf School, Swallowtail School, Pohala Clinic, and Healthbridge. The newsletter and calendar are posted on the Portland Branch website at www.portlandbranch.org.

Questions, suggestions and submissions may be sent by e-mail to anthroposophy@earthlink.net. Items selected for publication in the Portland Anthroposophic Times may be edited for style, content and length. The deadline for submissions to the *Portland Anthroposophic Times* is the first day of each month for publication in that month's edition. Submit calendar items to branchcalendar@mindspring.com no later than the first of each month for publication in the next edition.

Editor:..... James Lee
Calendar: Jannebeth Röell and Diane Rumage
Editorial Support:..... Jannebeth Röell and Diane Rumage
Proofreading:..... Diane Rumage
Communications: Diane Rumage and Jannebeth Röell
Logistics Community Volunteers Like You
Website Services:..... Seth Miller
Hardcopy Reproduction: Kinko's
Accounting Ruth Klein

**Please submit your Donations to the Portland Branch
c/o Ruth Klein at 3609 SE Center, Portland, OR 97202**

And now for us comes the crucial sentence for what we are trying to accomplish here:

“Capesius and father Felix both
*Conceal dark meanings in transparent words ...*¹²

Every word is exactly as it is printed. It is not a “dark” meaning in “dark” or “vague” words, but a “dark” meaning in clear “transparent” words. Rudolf Steiner comments on this scene in a lecture he gave in Munich on August 24, 1913.¹³ He is not explicit about which mood is speaking, but with a little Gnostic mood we can find it ourselves. He says: “O if only a good number of our friends could put themselves into this mood of expectation! If only they could adopt this frame of mind, of awaiting the approach of something whose description in advance, both as theories and as explanations, has apparently been clear enough and yet misunderstood – then something would take place in their souls that is expressed by Strader's words in Scene Three of *The Souls' Awakening*. Strader stands there between Felix Balde and Capesius, stands there in a remarkable way – he stands there so that he literally hears every word they say and could repeat it, and yet he cannot understand it. He knows what it is, can even consider it to be wisdom, but now he notices that there is something that can be expressed in the words: Capesius and Felix, both ... to me ...conceal dark meaning in transparent words ...”

And now Steiner points to our current time: “Our supremely clever people today will perhaps concede that by chance this or that person can hide meaning – clear meaning – in obscure words. However, it will not easily be granted by these clever people that an obscure meaning can be hidden in clear words.” And now comes the point: “*Nevertheless for human nature to concede that in clear words an obscure meaning may be hidden is the higher acknowledgment of the two*”.¹⁴

Through this a clear recommendation is given for a cognitive mood that we already know. A cognitive mood, if not exaggerated, can be very productive for the crossing or the transcending of the threshold of knowledge. And that is what we all seek! Who does not know the moments when after repeated study all clear words are really clear, which means they are truly understood. (This feeling however will not last long.) Who is not also familiar with the experience that occurs when one has reached the limit of cognitive stagnation? At this point one has no more questions to ask. In this situation a dose of transcendentalist mood is healing and will bring progress.

This is also what is happening with Strader. From a place of obtuseness arises an inner cognitive process; he truly approaches the threshold of the spiritual world and is able to see the abyss that opens between the sense perceptible and the spiritual worlds. Later, in a mood of gnosticism, he fathoms the depths of his experience. We meet him in earlier situations as a human being who carries more of the mood of empiricism. (This is remarkably universal compared with Felix Balde's mood of mysticism.) Here we see Strader suddenly enter the mood of transcendentalism. Something long known to him suddenly becomes a question. This mood of questioning something that is "clear" and yet not clear is what moves him forward.

In anthroposophy we know the great value of questioning. Today, however, we live in an answering-culture. Even with regard to profound political events like the attacks on September 11, 2001 we must not ask! There is almost no place for transcendentalism, except in the exaggerated, and therefore unproductive, manner of Kant. We need more than ever truly balanced transcendentalism, harmonized with the other moods. We cannot make cognitive progress if it is lacking.

How can one truly understand Rudolf Steiner's basic philosophical works without insight into the language of philosophical idealism, revealing that they are spiritual experiences? This shift was advised to the young Rudolf Steiner by one of his master teachers. When you have understood these works, the question can arise: how do they fit into the total development of Rudolf Steiner?

Real knowledge never ends. Transcendentalism is the great teacher of this insight. There is a reason that it is connected with Mercury, the messenger of the gods. It dissolves the limits of cognition. If you want to develop this you will . . . after reading the same lines 78 times . . . then suddenly you may have a new insight.

Three tones of Sun, Moon and Earth

After all this, the elements that belong to the worldviews are not yet exhausted. We must also look at the so-called worldview tones and anthropomorphism.

The three tones are treated at best like orphans in the secondary anthroposophical literature. Literature exists about the twelve worldviews (Sigismund von Gleich¹⁵, later Mario Betti¹⁶). A lesser amount of literature exists on the seven moods (von Gleich¹⁷). The literature is silent about the so called tones. That is why it is justified to address them in brief. They are connected with the

earthly relation the human being has to the sun and the moon. We might have the inclination to look for the source of life and spirit in the sun or to look on earth for what is illumined by the sun; or we might prefer to walk the world in the light of the moon, preferably the full moon. Rudolf Steiner calls these three tones; and they can be both a worldview and a worldview mood: theism, naturalism and intuitism. Just imagine the complexity that can now unfold! It is possible for someone to have a base tone of theism and at the same time to be a materialist with regards to their worldview. This person might develop an inquiring, almost worshipping adoration of matter. Ultimately, matter originates in spirit, which is also the view of spiritual science. A materialist with a theistic base tone could find anthroposophy interesting; this less so for someone with a naturalistic base tone. That person would have no ear for the spiritual origin of matter; for him it is only nature. He only looks at what is illuminated not at the light source itself; he has the sun at his back, so to speak. Intuitism has a greater presence in the realm of fantasy and creativity. In the moonlight things receive life and spirit as sharp outlines vanish. Imagine someone is a monadist ("Sleeps a song in things abounding") and also an intuitist. Perhaps Christian Morgenstern could have something of this combination when he wrote his humoresques. It is easy to recognize that the three tones are related to a triad that played a great part in humanity's inner development and will do so again in the future. They connect with the triad of art, religion and science.

Once they were harmoniously related, then they separated from each other, and in the future they will come again into harmony through spiritual science.

A forerunner of future universalism, where all three tones were working together, can be seen in Goethe. "He who possesses art and science has religion," he once said. People are most often inclined toward one of the worldview tones. Also, in relation to worldviews and worldview moods we could find that Goethe embodied a wide variety. As a scientist, he was a phenomenalist. But was he not also a spiritualist, a pneumatist, and an idealist as well? And did he not have a mood of empiricism as well as mysticism, yes, even the mood of gnosticism and other moods, not to speak of transcendentalism?

Anthropomorphism

I come now to the last component of Steiner's worldviews: to anthropomorphism. It is perhaps the

most difficult to understand. It can be easily misunderstood when you see only its trivial side, which Steiner points out himself. He makes it possible to misunderstand and misjudge the deeper meaning of anthropomorphism very easily by saying: "In addition to the three tones there is something else. It comes about when the human being takes as starting point what he finds in himself." This is the "next and also most trivial" worldview component. It is correct but not complete. Perhaps Steiner wanted to leave this up to the reader's mood of transcendentalism, gnosis or even to his anthropomorphic faculty of cognition. He always counted on his readers to work out all the parts that are between the lines....

To understand anthropomorphism better, let us now take the following expressions of Steiner from one of his earliest writings: "The essence or being of an object reveals itself only when it is brought in relation to the human being. Only in the human being does the being of an object appear. This establishes relativism as a worldview, meaning a direction of thought which accepts that all we see, we see in the light shed by the human being. This view also carries the name anthropomorphism. It has many representatives. Most of them, however, believe that by this characteristic of cognition we remove ourselves from the objectivity of the object. They believe that we perceive everything through the glasses of our own subjectivity.

Our opinion shows the contrary. We must look at objects through these glasses when we want to reach their being. We not only know the world as we perceive it, but the world appears as it is only through our cognitive inspection¹⁸.

This is not the trivial side of anthropomorphism, rather the cognitive science of its essential side. Through cognitive inspection the essence of things are revealed to the human being. A person has only to start with their self by focusing inwardly and becoming active as a thinking being. Otherwise, the only result will be projections of the part of the self that is not thinking. This is the crucial point of anthropomorphism and the basis for its ambivalence. How do I take hold of myself and what do I find in myself? Do I find only the most trivial things, products of my heredity or hereditary traits, a wide range of sensations, or, do I find something higher such as thinking?

And yet, just before the end of his life in the First Class lectures, Steiner characterizes anthropomorphism without naming it explicitly¹⁹. "All of these things alone

can provide the ground for that fundamental discovery which the human being needs on his path of knowledge, plumbing the depths of his own self [mood of gnosticism], wherein the universe has after all planted the sum total of its secrets so that they can all be found, out of the very self, in the self knowledge of man. Here will be found all that man needs both in days of health and in days of illness on his path of life between birth and death, and which he will also need to apply on that other path of existence between death and a new birth." This is anthropomorphism in its deepest and broadest sense.

Review and Preview.

In connection with the formation of the worldviews we began with twelve, came to seven, then to three and have now arrived at the most trivial but also the deepest and, in a certain sense, the most important of all: anthropomorphism. As we have heard, there one asks: What reality can I find in the world starting with what I find in myself? Cosmologically this represents the earthly human being strictly by himself, without regarding the Sun or Moon. Naturally this can become trivial when I cannot go beyond my "ego." When I only find the ego in myself, and perhaps overstate this ego and call this exaggeration my reality, the only possible result is illusion. If I can find something deeper in my humanness, however, then I can rise from this depth to the three tones, to the seven moods and finally to the twelve worldviews. I will speak about these depths in a moment. Take it provisionally for now.

We have come from the periphery, over the planets to what is in the end only a point, where we have only the point of our own self. Now we will try from this point (anthropomorphism) to rise up again to the heights of the spiritual cosmos. How can the point become a circle? That is the next question. Or even more precisely, what exactly in the point can become a circle? The point can indeed become a circle when I can grasp what is already of cosmic origin within it, and this comes from the periphery. The element that leads us out of point consciousness has been characterized by Steiner in all his basic works as thinking. I find thinking in myself; when I learn to cognize thinking I will see that its being originates not in myself but that it has its own independent being. One can continue and ask: what is this being of thinking by itself ?

Rudolf Steiner has been asked this question. In the last chapter of *The Philosophy of Freedom* it is said that thinking is a "primordial being" which all people take

hold of when they think. It is “the common primordial being” of all thinking people. When we carry in our thinking a real spiritual being that only appears when we think, then we can in consciousness through thinking rise from the point to the periphery of the cosmos. When Walter Johannes Stein asked about the primordial being of thinking, Rudolf Steiner said, “It is the oldest of all Archai, sort of like a group soul of humanity, which today is destined to become a Spirit of Form.²⁰” Perhaps it is the only acceptable group soul of humanity because of its compatibility with individual freedom and activity. Thus we can find through the method of anthropomorphism a high spiritual being connected with our thinking activity that is essential for all cognitive activity, as we have discussed tonight. This is how thinking, insofar as it is connected with a distinct Archai being, can lead us into the world of hierarchies. Thus, far from where we have descended we arise again in the spiritual cosmos from where we started. This aspect of the *Philosophy of Freedom* which leads into a spiritual world with beings is also explained in the following quotation. It comes from a conversation between Rudolf Steiner and Walter Johannes Stein²¹: “When you wrote *The Philosophy of Freedom*,” Stein asks, “were you already conscious of the hierarchies you wrote about in *Occult Science* and in other works?” “I was conscious of them” answered Rudolf Steiner, “but the language I spoke at the time had no way of formulating it. That came later. Through the *Philosophy of Freedom* the human being is rising up to perceive the human as a spiritual being. Although in the *The Philosophy of Freedom* this is described, it is true that through actively engaging in the experience of freedom, the human being finds the hierarchies in the perceived spiritual environment of the human being because they all are in the human being. The spiritual environment of the human being is apparent to spiritual vision. That is why they are not formulated in *The Philosophy of Freedom* although they are in it.”

This is how through anthropomorphism we can get from the core of thinking out and up to the spheres of the hierarchies. In this way we come into the realm where one of the twelve worldviews is most suitable: spiritualism best supported by the mood of gnosticism. Now we are back to spiritualism, while we started with a phenomenon right in front of us: thinking in its cosmic, hierarchical aspect. However obvious this anthropomorphic path into the spiritual cosmos may seem, it is often overlooked because we imagine the spirit always in the far distance. The spirit of thinking is not only close to the thinker, but in thinking the “I” unites with it and can therefore enter the spirit of the

cosmos, although at first this only appears in the form of ideas. But ideas are substantially no different than spirit just as ice is substantially no different than water. This is how the activity of thinking gives us the start and possibility to reach our higher self, and through it to reach the world of the hierarchies. The caricature of such anthropomorphism at its best and deepest sense would be one’s own lower self that is not thinking. Even leaving Rudolf Steiner’s spirituality far below one’s self, it is possible to deny and inflate it into a cosmos. A short illustration of this danger can be seen in the following example. A former Waldorf student and current journalist wrote recently: “We pass the ranks of gods [...] We can take pride in our progress, because we did it ourselves. We humans are brilliant, and to prove otherwise would not serve the world. [...] When God is awakened through our waking up, when our consciousness is God’s awareness, then the spiritual realm, the origin of all ideas where Steiner drew his experiences from, is less broad and luminous than the realm where we draw our inspiration from. God is awakened through our awakening.” This is also anthropomorphism but here the highest was not attained, although all sorts of murkiness and arrogant conceit are puffed up as divine. Or, another example, “there is only one energy”²² Clearly, the writer has an affinity to Dynamism, perhaps also to Voluntarism. “In the past I thought there were many and different energies. But recently I had ample experience that, in reality, there is only one energy.” This is a road that leads from a moderate narrow mindedness to a serious narrow mindedness, from many forces to only one force!

Protean Anthropomorphism and Anthroposophy’s Path of Knowledge

Where does social life fit in with all that we have discussed today? Rudolf Steiner says “the worst enemies of truth are the closed and finite worldviews that want to erect a world structure in a few thoughts.” All is energy, all is force, etc.

“The world is boundless, both qualitatively and quantitatively. It will be a blessing when there are individual souls who wish for clear vision with regard to what appears in our day with such terrible, overwhelming narrow-mindedness, and wants to be universal.”²³

When we, through views, moods and tones, move inwardly and eventually are able to grasp the true meaning of anthropomorphism, then we find in it protean truth, a real key to the required versatility that is

needed to overcome one-sidedness. *Starting with anthropomorphism, one can experience all the tones and all the moods in all of the worldviews.*

To achieve this aim one has to regard the true spiritual nature in the human being; one cannot remain with their physical or soul natures. The consequent anthropomorphic path of knowledge in anthroposophy leads back again to the spiritual cosmos from where we originate.

Let me conclude, for reasons of clarity, by answering a question that may have already answered itself. Is anthroposophy also one of the twelve worldviews? Of course not! It could perhaps be regarded closest to spiritualism. And yet, it may not be identified with spiritualism alone or with any other worldview. It is something much deeper. It is what arises when one descends in the spirit depth of one's own being. From that place the path leads out and up again through the worldview tones, moods and nuances. Thus, starting from the point of anthropomorphism we can become a sphere again, with a mobility that can protect us from one sidedness. In this way an understanding is developed for each worldview, a peace-promoting element. Greater understanding will be developed about the difficulty of freeing oneself from single worldviews and moods. I do not need to remind you that we speak of moods of knowledge, not of some emotional mood of which there are surely more than seven.

The new edition of *Human and Cosmic Thought* by Archiati Publishing has the title *Twelve World Views* and the subtitle *and Seven Moods of Soul*. This is misleading and could attract people who are more interested in moods by themselves than in specific cognitive moods.

Anthroposophy as an anthropomorphic, cognitive path leads us away from a point out into the world of the spiritual hierarchies and their deeds. We can roughly describe what we have discussed here today as a lemniscatic double path going from the periphery, inward and then through the eye of the needle of thinking again out into the periphery.

In conclusion, let us listen to the "clear" well-known words of Rudolf Steiner in a new light considering our contemplations tonight, especially with regards to the deeper functions of anthropomorphism. I mean the words of Rudolf Steiner from his legendary *Leading Thoughts*. The first leading thought: "Anthroposophy is a path of knowledge that would like to guide the spiritual in the *human being* to the spiritual in the universe."

Article Translated from the German by Jannebeth Röell and Edited by James Lee, July 2011.

¹² Emphasis added by Thomas Meyer.

¹³ August 24, 1913. (Secrets of the Threshold; GA 147).

¹⁴ Emphasis added by Thomas Meyer.

¹⁵ Sigismund von Gleich, *Die Wahrheit als Gesamumfang aller Weltansichten*, 2. Aufl. Stuttgart 1989.

¹⁶ Mario Betti, *Zwölf Wege die Welt zu Verstehen*, Stuttgart 2007.

¹⁷ Sigismund von Gleich, op. cit.

¹⁸ (GA 2, chapter 14). *Theory of Knowledge Based upon Goethe's World Conception*

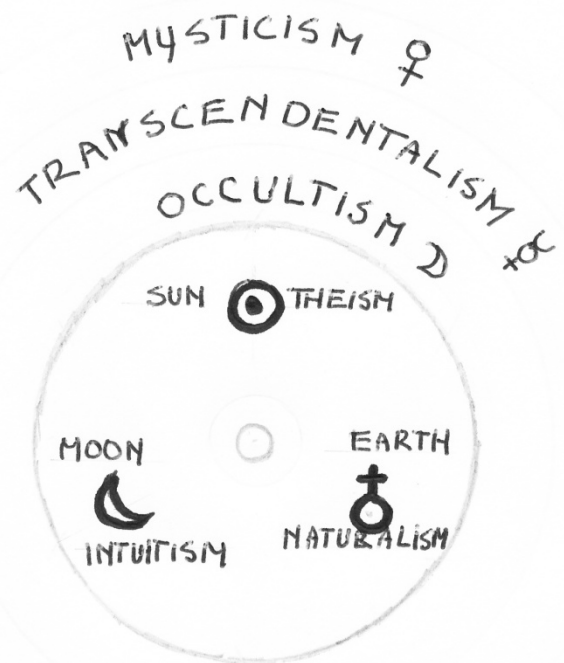
¹⁹ (GA 270 15 February 1924)

²⁰ See Walter Johannes Stein / Rudolf Steiner – *Dokumentation eines wegweisenden Zusammenwirkens*, ed. by Thomas Meyer, Dornach 1985 / Basel 2009, p. 280ff.

²¹ Op. cit., p. 299.

²² Sebastian Gronbach, see *Der Europäer*, March 2008.

²³ *Cosmic and Human Thought*, Rudolf Steiner, 1914, GA151, Berlin, Lecture 4.



PORTLAND BRANCH NEWSLETTER TEAM ANNOUNCEMENT

The Portland Branch Newsletter Team, represented for the past 7 years by Diane Ramage, Jannebeth Röell and James Lee, wish to thank all the readers of the newsletter for their support and interest. This will be the final issue published by this team. Starting next month, the Portland Branch hopes to engage a new team to continue the work. Should you have an interest to be part of the new team, please contact the Portland Branch via their website at www.portlandanthroposophy.org.

Portland Anthroposophical Society Calendar - December 2011

Ongoing Activities and Study Groups

Anthroposophical Course for Young Doctors, Study Group

1st Tuesday of the month 7-8:30 PM

Pohala Clinic, 12050 SE Holgate Blvd.

Contact Julie Foster by phone at (503) 572-4196 or by e-mail at julie@pohalacclinic.com.

Karma Exercises and Study

1st and 3rd Thursdays at 7:00 PM

NE Portland

The study group is working with Rudolf Steiner's karma exercises. Call James Lee for information (503) 249-3804 or send an e-mail to him at anthroposophy@earthlink.net.

Knowledge of the Higher Worlds

1st and 3rd Tuesdays 7:30 - 9:00 PM

3046 NE 33rd Avenue, Portland, OR 97212

Contact Donna Patterson and Bob Kellum at 503-331-7393.

Mystery Dramas, with Speech-Formation Exercises

2nd and 4th Wednesdays

7:30 - 9:00 PM, in SW Portland

Starting to work on the 3rd *Mystery Drama* by Rudolf Steiner, *The Guardian of the Threshold*. No acting experience necessary, just a love of the Word. Contact Diane Rumage by e-mail at drumage@comcast.net or by phone at (503) 908-0131 for information.

Portland Waldorf School Community Choir

Friday mornings from 8:45 - 10:15 am

Portland Waldorf School, 2300 SE Harrison Street, Milwaukie in the Orchard Room

Anyone who enjoys singing songs throughout the seasons, across the centuries and around the world is welcome, including drop ins. This event is free. Marion Van Namen (503) 956-4046.

Waldorf Education and Teacher Training

Lectures and courses conducted throughout the year by the Micha-el Institute. Contact John Miles at 503/774-4946. johncmiles@usa.net.

Events

Portland Branch Council Meeting

Monday, DECEMBER 12

1304 SE Main Street, Portland, OR 97214.

7 PM - 9PM at the home of Chrystal Godleske. Phone 503-816-2440 All Branch members are welcome to attend.

Advent Celebration

Sunday, DECEMBER 18

5919 SE Division St., Portland, OR 97207. Bothmer Hall

7.30 PM The Portland Branch invites you to a celebration of Advent with singing, the fourth panel of The Foundation Stone in eurythmy and more.

Paint your Way into the Light

Tuesday DECEMBER 20, 4-7PM

1410 SW Morrison Street, suite 901

Join Robin Lieberman, MSW, Artist and Painting therapist, for this enlivening and reflective session. Robin is a warm and passionate teacher with a natural ability to nurture one's creative process. Curiosity is the only prerequisite! \$50.00 before December 11, thereafter \$60.00. For more info, contact Robin@Robinlieberman.net or call 503-222-1192.

The Holy Nights' Readings

DECEMBER 26, 2011 - JANUARY 6, 2012

See page 1 of the newsletter for information on this annual event.. This year we will be reading the *St Matthew Gospel* lecture series by Rudolf Steiner, which we last read in 2004. Please call (503-777-3176) and reserve an evening to host.

The Dreamsong of Olaf Asteson

Friday, JANUARY 6

13515A SE Rusk Rd, Portland OR 97222

7 PM ,Performed by the Micha-el Institute students in the eurythmy room of the Micha-el school. See website for details, www.Micha-ellnstitute.com Contact 503 774-4946 or email johncmiles@usa.net.

First Class of the School of Spiritual Science

Sunday, JANUARY 8, 2012

5919 SE Division St., Portland, OR 97207. Bothmer Hall

Blue card required 9:30 AM sharp. Lesson 2. Please contact Diane Rumage at (503) 908-0131 or Cheri Munske at (503) 772-2632

Portland Branch Council Meeting

Monday, JANUARY 9, 2012

1304 SE Main Street, Portland, OR 97214.

7 PM - 9PM at the home of Chrystal Godleske. Phone 503-816-2440 For all Branch members.

The Social Evolution of the World

Friday, JANUARY 13

13515A SE Rusk Rd, Portland OR 97222

7 PM - 9 PM Micha-el School Rm. 7. Foundation lecture about the social image of the Waldorf School. See website for details, www.Micha-ellnstitute.com. Contact 503 774-4946 or email johncmiles@usa.net.

Portland Branch Annual General Meeting and Pot Luck

Sunday, JANUARY 15

3030 SW 2nd Avenue

2 PM - 5 PM, New Annex Cedarwood Waldorf School. This important community meeting is to elect new council members, vote on bylaws amendments, hear from members, thank the newsletter group for 7 years of service, share ideas for the coming year, enjoy good food and company. Contact Valerie Hope at 503-775-0778 for more information.

The Threefold Social Order for Today and Future Development

Friday, JANUARY 20

13515A SE Rusk Rd, Portland OR 97222

7 PM - 9 PM Micha-el School Rm. 7. Foundation lecture about the social image of the Waldorf School. See website for details, www.Micha-ellnstitute.com. Contact 503 774-4946 or email johncmiles@usa.net

The Waldorf School as Expression of the Threefold Social Order

Friday, JANUARY 27

13515A SE Rusk Rd, Portland OR 97222

7 PM - 9 PM Micha-el School Rm. 7. Foundation lecture about the social image of the Waldorf School. See website for details, www.Micha-ellnstitute.com. Contact 503 774-4946 or email johncmiles@usa.net

Healing Forces through Singing

FEBRUARY 1-2

1165 NW Monroe, Corvallis, OR

6PM-9PM A workshop with Christiaan Boele. Experience the freedom and joy of uncovering your singing voice! For all singers and for anyone seeking creative renewal! Cost: \$80 before 1/15/12 or \$100 afterwards. Register by sending a check payable to Christiaan Böele c/o: Julie Courtney 1460 SW Allen, Corvallis, OR 97333. Visit theschoolofuncoveringthevoice.blogspot.com or contact Julie at 541-754-0194 cjulie27@gmail.com

The Tasks for Humanity at the Present Time

Friday, FEBRUARY 3

13515A SE Rusk Rd, Portland OR 97222

7 PM - 9 PM Micha-el School Rm. 7. Foundation lecture about the social image of the Waldorf School. See website for details, www.Micha-ellnstitute.com. Contact 503 774-4946 or email johncmiles@usa.net

Seeing the Word through Painting with Laura Summer

FEBRUARY 24-25, 2012

Portland Waldorf School, 2300 SE Harrison Street, Milwaukie

9AM-4PM Painting workshop with Laura Summer. Can we see the word? Can we experience time in the visual? What transformation occurs when we repeat something? How do we choose a color mood to encompass a poem or story? No experience is necessary. Suggested donation \$120-150 (one day = \$75) To register contact Sandra Burch galenalyn@gmail.com

International Postgraduate Medical Training

MAY 4-11

Rudolf Steiner College, Fair Oaks, California


International Postgraduate Medical Training and Anthroposophic Nursing Certification Course. Contact A. Landman MD (medical course) or E. Sustick RN (nursing course) paamdrscourse@anthroposophy.org 914-393-5605

The Guardian of the Threshold

JULY 18-22, 2012

260 Hungry Hollow Rd, Chestnut Ridge, NY 10977

The Threefold Mystery Drama Group, under the directorship of Barbara Renold in Spring Valley, NY, will present Rudolf Steiner's third mystery drama, *The Guardian of the Threshold*, during a conference that will mark the 100th anniversary of the play's first performance. There are plans for the fourth in 2013. If interested in working with her, or attending the conference at 260 Hungry Hollow Rd, Chestnut Ridge, NY 10977 please contact Barbara Renold at 845-356-0674 or barbararenold@yahoo.com



Pohala
A Place for Healing

Pohala provides family primary care using anthroposophic medicine.

Julie E Foster, MSN, FNP
12050 SE Holgate Blvd.
Portland, OR 97266
503.572.4196
pohalaclinic.com




curative painting and collaborative psychotherapy for individuals and couples

Robin Lieberman
MSW, LCSW

503.222.1192 robinlieberman.net

Waldorf Travel Service

Incredible Journeys since 1975



5316 SE Sherman St
Portland, OR 97215

800-328-7266
503-233-4053
fax: 503-232-7224

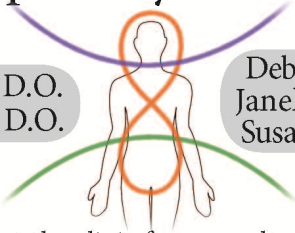
Walter Rice, CTC, *Travel Magician*
walter@waldorftravel.com

Join one of our 2011 Incredible Journeys

February: Crystal Cruises to New Zealand and Australia
October: Iyengar Yoga Group to Northern India
November: Africa-Namibia, Botswana, Victoria Falls, Zambia

We offer experienced expert travel planning for private travel, tours, cruises and customized groups. No matter how exotic or offbeat, we have probably been there!

Multi-Specialty Health Clinic

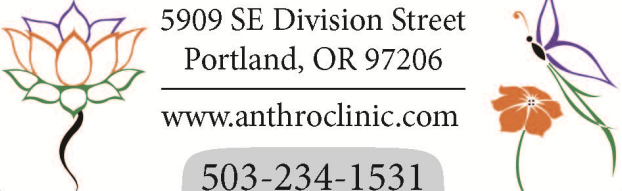


Joan Takacs, D.O.
John Takacs, D.O.

Debra Glasser, M.D.
Janel Guyette, M.D.
Susan Schmitt, M.D.

The Physicians at the clinic focus on alternatively extended medicine including Comprehensive Family Practice, Internal Medicine, and Physical Medicine and Rehabilitation. They utilize holistic principles that include the Anthroposophical world conception and its medical modalities, movement principles from Spacial Dynamics®, and refined hands-on techniques to augment alternative and mainstream medical approaches in diagnosis, treatment and prevention of illness and injury.

5909 SE Division Street
Portland, OR 97206
www.anthroclinic.com
503-234-1531



Transformative Arts

Art Exploration and Therapy for adults, teens, and children

Cheri Munske
503-484-4133 woolhorse@mindspring.com

Jannebeth Röell

jannebeth@mindspring.com
(503) 249-3807

www.jannebeth.com

Embryo In Motion: Understanding Ourselves as Embryo

4-DVD Set Now Available With Jaap van der Wal, PhD, MD

This beautiful 4-DVD set that was professionally recorded live in Portland, OR, June 3–6, 2010.

To learn more about the 4-DVD set and for instructions on how to order it, go to the “shop” portal on the Portland Branch website at www.PortlandAnthroposophy.org.

DEAR FRIENDS

YOU ARE CORDIALLY INVITED
TO THE PORTLAND BRANCH
ANNUAL GENERAL MEETING
AND POTLUCK

SUNDAY, JANUARY 15, 2012
2-5 PM

LOCATION: CEDARWOOD SCHOOL
NEW ANNEX (COME SEE!)
3030 SW 2ND AVE

1. ELECT NEW COUNCIL MEMBERS
2. VOTE ON BYLAWS AMENDMENTS
3. HEAR FROM COMMUNITY MEMBERS
ABOUT THEIR GROUPS AND ACTIVITIES
4. THANK THE NEWSLETTER GROUP
FOR THEIR 7 YEARS OF SERVICE
5. SHARE IDEAS FOR THE COMING YEAR
6. ENJOY GOOD FOOD AND GOOD
COMPANY

MORE INFORMATION WILL FOLLOW IN AN EMAIL FLASH.
TO PARTICIPATE, OFFER SUGGESTIONS OR FOR MORE
INFORMATION CONTACT VALERIE HOPE, 503-775-0778