



Anthroposophical Society PORTLAND BRANCH

Newsletter

December 2020

Faith in the Temple of Education

By Michael Givens
Advent 2020

The four stages of human development, remembered through the four weeks of Advent, prepare each of us to face the evil that, as is its mission, serves us, if we can transform it into love.

During the season of Advent, we are challenged by the evil and the darkness that lives in the world, to face our own fear, hatred and doubt, and to transform them into faith, love and hope. Advent, by recapitulating our human path to this very moment where we are again about to meet the sacrificial deeds of the incarnation of Christ, is a festival of preparation, purification, anticipation and attention. We are invited to participate in the world's destiny, and to hold back, to be silent, to listen, and to wait.

Our time has not yet come. Together, we can celebrate the Festival of Knowledge, by preparing for the Festival of Life.

Rudolf Steiner participates in this festival by inviting us to carry in our lives its four-fold recapitulating rhythm. In the first week, we are invited to meet "irrefutable" facts (and stones) with our upright and just thinking. In the second week, we are invited to meet the surging desires of egotism (and plant forms) that can suffocate our relationships, by purifying our speech, and tempering (and consciously engaging in) our movements. In the third week, we are invited to meet the lies and deceptions (and animal forms) of our world, by courageously facing our fear and hatred of other people's thoughts and opinions, and striving for a conscious presence of mind. In the fourth week, we are invited to meet the grandeur of self-delusion and doubt, with the cultivation of self-wrought wisdom, that can shine as an inner light when all outer truth is hidden in darkness.¹

With the rhythm of these festival invitations that arise at this time of

year, and that we can carry in our own lives and families, we are also participating in the world's destiny. We do this greatly with regard to the world's children, for as Rudolf Steiner has indicated in numerous places, social conditions and events are a direct reflection of how that society raises and educates its youth, who then become its shapers, leaders, and participants.

In the first lecture of the cycle "A Modern Art of Education," Rudolf Steiner states: "The world's destiny is now beyond human control, simply because education has not kept pace with changing social conditions."²

I imagine that many would agree with this statement today, and that

we are at a pivotal moment in history with regard to the future of education. The impact upon education is universal – no child has truly been left behind in terms of the impacts that the social and global conditions of our times have had upon education.

For instance, Waldorf schools have suddenly, out of a sense of urgent necessity, embraced technology, as well as modern medical and state influences and requirements, in ways unthinkable only a year ago. Yet,

is this urgency a pedagogical necessity, or an institutional one? Are the new methods being enforced and utilized (and the changes in the curriculum) ways of keeping "pace with changing social conditions"?

To keep pace and to keep afloat are not the same thing, at least in terms of Rudolf Steiner's statement, for Rudolf Steiner is discussing the importance of meeting the changing times in a living and human way specifically for the benefit of children.

For example, he advocates teaching multiple languages so that flexibility in thinking and feeling could develop through the human experience of learning languages in person – with a feeling for the rhythm, sound, expression and body language of each genius of language. He also advocates that the teachers learn to "read" the children who are presently before them – this is the primary method of keeping pace with the changing times.

Waldorf education came into the world as a remedy – a healing



pedagogy – indicated for the global social question following a world war, and given to prevent or to heal the effects of future wars and social conflicts. The remedy is artistic teaching, and artistic and artisan experiences that are a further development of the seven liberal arts from the Middle Ages, brought through the pedagogy into connection with the natural and healing breathing cycle of the year through the festivals. These arts become healing arts by such a connection, and by the profound connection to child and human development in its seven year stages, and could be listed in general terms as the arts of: architecture and handcraft, sculpture, painting, music, recitation (speech, poetry and drama), eurythmy, and the development of the art of social harmony.³

To administer these arts, this remedy, requires in person, human – to – human, intimate interaction and presence, and an enlivened feeling life in artistic teaching and learning.

In the first lecture of the cycle “Soul Economy,” Rudolf Steiner speaks of modern science and its negative influence upon human life: “Thus, an intellectual, natural scientific philosophy reduces the reality of human existence to a mere illusion. Such an interpretation may be dismissed simply as a hypothesis, yet even if people today do not recognize the way science affects their attitudes toward life, the negative consequences are nevertheless real. But the majority are not prepared to face reality. Nor do such theories remain the prerogative of an educated minority, because they reach the masses through magazines and popular literature, often in very subtle ways.”⁴

Today, medical and scientific advancements are portrayed in the main stream media, as well as in educational settings, as being so far beyond the realities of life, that education can’t keep pace. The leading scientific, tech, economic, pharma, and medical figures and media sources in the world would have us believe that we are so far advanced that we are about to go through a “Great Reset,” where not only the social question, but also the question of human health and global sustainability and economics could be suddenly solved by the results of the advancement of science, technology and medicine. As a sign of the times, we are told for example, by the World Economic Forum, that our current tragedy could be suddenly turned into an opportunity for change, but we only have a small window of time to implement it.

As one can find on their website: “The third and final priority of a Great Reset agenda is to harness the innovations of the Fourth Industrial Revolution to support the public good, especially by addressing health and social challenges. During the COVID-19 crisis, companies, universities, and others have joined forces to develop diagnostics, therapeutics, and possible vaccines; establish testing centers; create mechanisms for tracing infections; and deliver telemedicine. Imagine what could be possible if similar concerted efforts were made in every sector.”⁵

We don’t have to imagine this though – it is already happening in

nearly every sector of society. Even the Waldorf schools have joined with this through “tele-education” and compliance with these medical and technological efforts.

Who (or what) will be “reset” – where can one find the button that resets the program?

The answer is clear: education (and educational funding).

The people, according to this view, need to be informed, educated, and re-shaped (“reset”), for otherwise, the chaos and destruction of human life will continue without end. Mis-information and hesitance to have faith in the advancement of medicine and technology are listed by the WHO and many other major organizations, as one of the most serious threats to global and national stability. In this very narrow and

immediate window of opportunity (a.k.a. COVID-19 – as the World Economic Forum states explicitly), with quick action and cooperation, or through executive orders and laws, the remedy of our social ills could be suddenly put into place. All that is asked of us is to trust science – to have faith in the “Great Reset” and its architects.

Thus, we are also invited by the global leaders of our time to have faith, this quality to be cultivated and practiced during this season of Advent. How shall we cultivate this life experience of faith, appropriate for our times? Faith in what or

whom, should we cultivate?

In my 28th year, after nearly 7 years of intensive teaching and main stream teacher training, I entered a Socratic (Platonic) Masters program at St. John’s College, New Mexico, in classical Eastern literature to study the wisdom texts of India, China and Japan. There, my new colleagues were nearly all on a definite path to a Ph.D. and professorship in Western philosophy, science, medicine, or technology, but wanted to round out their education by immersing themselves in Eastern thinking, or wanted to challenge their strong faith in scientific materialism and rational thinking with what they called the “magical thinking” of the East.

All of our classes were at a round table where we engaged in the Socratic dialogue of the Platonic stream. As we dug deeper and deeper into the thinking, art, and practice of the ancient East and its intimate relationship with nature and the cosmos, many of my colleagues felt the grip of materialism uncomfortably loosen, and often fear would overcome them as they simultaneously experienced a sense of the wisdom-filled-harmony of nature so beautifully and profoundly expressed in the ancient texts.

Through the course of our intensive and comprehensive study, the challenge they had sought – to strengthen their intellectual, scientific thinking – was much more daunting than they had expected. They spoke in nervous, faltering language in defense of the “correct” philosophy of science and epistemology they had previously relied upon, as if there was something to which they suddenly realized was

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owed a sense of awe and wonder, but that they had failed to develop in their upbringing beyond mere appreciation and entertainment; and of this faint sense of awe-inspiration, they then became quite fearful in our discussions. It was palpable, though quickly cold, for this fear would assert itself audibly with one commonly heard phrase that would sum up the regained control of their modern scientific education about the wisdom-filled harmony of nature and cosmos: they would say, "Yes, there is wisdom in nature and cosmos, and beauty, and I am in awe of it, of course; but when we reduce it to reality again, it is all tooth and claw."

This was the result of their education. All of their many years of diligent study of nature, all of their science classes, all of their philosophy studies, resulted in this summation. It comes from the head – for as Rudolf Steiner explains in lecture twelve of "The Foundations of Human Experience," the head seeks to make everything (every part of us) into animal forms. This is resisted by the movement of the limbs, which allows us to experience our "I", and to recognize it in others – for the "I" lives in the forces of movement, not in the sense-perceptible bodily forms, which, without human movements, tend towards animal forms and animalistic bodily experiences streaming down from the head.⁶

In the lecture cycle "The World of the Senses and the World of the Spirit", Rudolf Steiner describes the states of soul necessary to penetrate the boundary between the world of the senses and the world of the spirit. To begin with, one needs amazement – wonder, and then a sense of awe. This awe is an experience that opposes fear, for it is "reverence for the grounds of the universe."⁷

He says of this, "Here the path of knowledge becomes very much the antithesis of what we today speak of as science, for this is where we might say to a person today standing with his test tubes in a laboratory analyzing substances and synthesizing others: This is not the way to arrive at truth! You can analyze and synthesize as much as you like, but the results are merely facts! You are approaching facts of the world without respect, without reverence. You should stand before the reactions in your test tube with the respect and reverence of a priest before the altar."

But, as Rudolf Steiner goes on to describe, the modern person would laugh at such a thought, or admit to only a personal joy and appreciation that is private and has nothing to do with the discovery of truth. Rudolf Steiner explains that this person would feel uneasy as he or she progressed in scientific research or further elaboration of study, for as one progresses further in knowledge, one experiences a feeling as though in "wisdom-filled harmony with the laws of the universe."

The uneasiness arises because one begins to sense that correct thinking has no bearing on reality, for there is something higher than correct thinking. The uneasiness comes, according to Rudolf Steiner,

because Lucifer's seduction made human beings want what should only have come about later on.

In our times, the desire to solve the social question, and the seduction to believe with such vigorous and undeniable faith in scientific (or simply reported) "irrefutable" facts, and modern technological, pharmaceutical (laboratory-produced) medical "miracle" advances, has enticed the masses to literally hold their breath for over half of a year in hopeful anticipation that all will be solved (and saved) at warp speed. It is as though Lucifer is handing us over to Ahriman with such ease that masses of people are willing to give up their current lives, their relationships, their own karma, for the possibility of salvation that will come in January or February.

This salvation is supposedly coming not just in the form of a vaccine, but as the "Great Reset" that will involve all of us, and for this reason, it involves not only our own development, as well as that of our cultures and language groups, but it involves the destiny of the world. It will be interesting to see how this coincides with the (sidereal) astrological "great conjunction" of Saturn and Jupiter on the winter solstice at the end of Advent, leading through the Christmas and Holy Nights season until the near total alignments of Sun, Moon, Mercury, Venus, Jupiter, Saturn, and Pluto in Capricorn, specifically on February 10 and 11.

The "Great Reset" of our times mirrors the times of another (now

often mentioned) global pandemic of 1918 and the end of the first World War. At this time, Rudolf Steiner shared in the feeling that there was an opportunity for a "great reset," which he in a more living way called "Towards Social Renewal."⁸ There, and through the birth of the Waldorf movement, Rudolf Steiner participated in world destiny by sharing an imagination, beyond "correct thinking," of how the world's destiny lives healthily when the life of cultural freedom, human rights, and global (or community) exchange remain separated and in direct relationship with each other. Today, we are asked to have faith in the new "Great Reset," for it will bring, by way of COVID-19, a "New World (Order)," that resembles the Threefold Social Order; however, we must ask ourselves: is it in the same way that the Ahrimanic incarnation mirrors the Luciferic incarnation, or how the work of the Anti-Christ resembles (mirrors distortedly) the incarnation of Christ?

In our times, faith in medical and technological science could be part of the process of transition for the consciousness soul to move away from "blind faith" and towards a faith, that one forges in freedom through one's own efforts. Perhaps the modern faith in science needs to stand in opposition to the old religions and global hegemonies; and yet, the result of this premature grasping desire for the quick results of what needs to be forged from out of oneself and in freedom, has created a new fundamentalist and dogmatic religion of science and medicine, that has been greatly taken advantage of by certain powers and central figures.

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Rudolf Steiner warns us in many lectures of the dangers of this materialistic and “Ahrimanic” medicine of the near future (or of our present); but in lecture twelve of the cycle “The Foundations of the Human Experience,” he indicates how such a medicine could become a “true,” that is, a complete and human science. He says, “Medicine will become a science when it can bring each illness into correspondence with a plant.”⁹

Perhaps this is the remedy for our times: to educate in such a way that human beings develop amazement, awe, and wonder – such faith – in the wisdom-filled harmony of nature and cosmos, with such scientific reverence for plants (as well as research of or by means of animals, minerals, and certainly humans), that each illness can be brought into correspondence with a plant. Faith in what is natural, in the Sophia-wisdom of what is an expression of all of nature – for that is what the plant is, according to Rudolf Steiner: is this what is missing in education today, including in the Waldorf schools?

When we educate children about plants in a living, reverential way, they can experience their own breathing, for each plant is an expression of what happens when human beings cannot breathe properly. Rudolf Steiner explains that breathing is the very process that resists the formation of plants in the human being. In general, he says, all illness is the result of our inability to resist and expel through exhalation the kingdom of plants from our bodies. The entire plant world, in a certain sense, he says, presents us with pictures of all of our illnesses.

The more we understand this world of plants, the more we can understand human breathing as well as human illnesses. This is especially so with regard to the diseases commonly associated with “germs,” for it is the undigested, poorly exhaled plant forms that provide the conditions for microbial infections to develop – and therefore the microbial world is hardly the cause of illness. Severe illnesses go a step further, Rudolf Steiner says, for they involve the crystallization process, such as one can see in viral “crystals,” but also in such diseases as diabetes and gout, or other forms of severe sclerosis. In these cases, one is unable to work with the process of decomposing – to dissolve old forms, animal, plant, or mineral forms, that have worked their way into our lives and bodies through our thinking, feeling, and willing.

How could modern medical science succeed in coming to an understanding (let alone treatment!) of illnesses without an education and culture that has faith in the wisdom-filled harmony of nature and cosmos, and that seeks to understand the living plant forms?

Education, including in Waldorf schools today, have hardly cultivated this faith, for otherwise the results would be seen in the world. We would be seeing a much different relationship to health and illness than one based upon such great fear, hatred, and doubt – of nature’s chaotic “tooth and claw.”

How can education newly enliven its relationship with faith in the world? How can we build as a new temple, an education for our times, a festival of higher knowledge, that can welcome and cultivate faith, love and hope for the incarnation of the human spirit?

In the lecture titled “Esoteric Prelude to an Exoteric Consideration of the Social Question,” Rudolf Steiner offers an important starting point. He says, “There would be no art, there would be no science, there would be no educational impulses, we would not be able to educate the children,

we would not be able to [offer] schooling, if we did not bring impulses from life before birth into physical life.”¹⁰

In this season of Advent, I would like to invite us to work together to cultivate faith in the wisdom-filled harmony of nature and cosmos, love of the human spirit, and hope for what may come with the impulses borne into the future by the incarnating child, who longs to be allowed to live and breathe freely in the world. Let us prepare for the Festival of Life. Let us imagine a temple into which these impulses can enter – a social form, a human-based schooling – and in which these karmic impulses can be centered by the community,

“in the feeling of compassionate love,

as we seek to unite with human beings who share our goals,

and by spirit beings, who, full of grace,

looking downward upon our earnest heartfelt striving, strengthen us from realms of light,

and illuminate our love.”¹¹

Michael Givens has an MA degree from St. John’s College, New Mexico in classical Eastern Literature, and then earned an MS degree from National University of Natural Medicine (NUNM) in Portland, Oregon in classical Chinese medicine. Michael taught in the classical Chinese medicine academic and clinical departments at NUNM from 2009–2018. He is currently privately teaching and practicing classical Chinese medical herbalism and acupuncture, and has maintained a constant practice, study and relationship with Anthroposophy for over 15 years. Michael and Ali Givens, and their three children, Kai, Umi and Auria, are working from out of a threefold, salutogenic, pedagogical impulse with many other families and teachers in a community supported homeschooling initiative in Portland, Oregon.

¹ For a detailed study of this, see: Prokofieff, Sergie O. “The Cycle of the Year as a Path of Initiation Leading to an Experience of the Christ-Being: An Esoteric Study of the Festivals”, Temple Lodge Publishing, Essex, 1995

² Steiner, Rudolf. “A Modern Art of Education: Lectures presented in Ilkley, Yorkshire, August 5–17, 1923.” (CW 307), Lecture 1: “Science Art, Religion, Morality,” Anthroposophic Press, MA, 2004

³ See Prokofieff, Sergie O. “The Cycle of the Seasons and the Seven Liberal Arts.” Temple Lodge, London, 1995

⁴ Steiner, Rudolf. “Soul Economy: Body, Soul, and Spirit in Waldorf Education: Lectures presented in Dornach, Switzerland, December 23, 1921 – January 5, 1922.” (CW 303), Lecture 1: “The Three Phases of the Anthroposophical Movement,” Anthroposophic Press, MA, 2003

⁵ The Great Reset: www.thegreatreset.com; www.weforum.org/great-reset

⁶ Steiner, Rudolf. “The Foundations of Human Experience.” Lectures given at the start of the Waldorf movement (formally known as “The Study of Man”) from August 20, 1919 – September 5, 1919. (CW 293), Lecture 12 was given on September 3. Anthroposophic Press, MA, 1996

⁷ Steiner, Rudolf. “The World of the Senses and the World of the Spirit: Six Lectures given in Hanover between 27 December 1911 and 1 January 1912.” (CW 134), Rudolf Steiner Press, Essex, 2014

⁸ Steiner, Rudolf. “Towards Social Renewal.” Rudolf Steiner Press, London, 1999

⁹ Steiner, Rudolf. "The Foundations of Human Experience." Lectures given at the start of the Waldorf movement (formally known as "The Study of Man") from August 20, 1919 – September 5, 1919. (CW 293), Lecture 12 was given on September 3. Anthroposophic Press, MA, 1996

¹⁰ Steiner, Rudolf. "Esoteric Prelude to an Exoteric Consideration of the Social Question." A lecture given in the evening to the Anthroposophical Society on 4 April 1919. (CW 192).

¹¹ Steiner, Rudolf. "The Verse for America," given (according to Virginia Sease) for the Foundation of the Threefold Group which was transmitted by a Swiss messenger directly from Rudolf Steiner to Ralph Courtney. Ralph Courtney met Rudolf Steiner in Paris in 1906 and later became a strong voice internationally for the Threefold Social Order. This verse was translated into English by Frederick Heckel, a long-time editor of the Society's Newsletter.

From the Portland Branch Council

A Home for the Branch!?



Dear Friends,

In all times, and especially in these times with their special challenges, we are more committed than ever to finding ways to continue our spiritual work together – "Where two or more are gathered..." - and to provide a place for those souls who are seeking Anthroposophy to find it.

As some of you may know, a site committee has been formed to explore the idea of creating a home for the Portland Branch. This impulse began with a need to liberate our large library! It needs a space where it can be accessed by the community and

support Anthroposophical striving. At a recent meeting of the Branch Council, attended by interested members, the vision grew to include not only a library space, but a place that the Branch could call home. This impulse is consistent with The Branch's purpose statement to "...further the life of the soul both in the individual and human society by basing its activities on anthroposophical ideals, with all that results from them for warmth in human relationship, and the spiritual, moral, artistic and cultural life of humanity."

The current vision is to raise enough money to rent a space for one year, to give community members access to the library during these trying times, and to provide the opportunity for conversation. This would be kind of a pilot project, to see how much interest there actually is in the library and whether we should strive to keep it intact; and how much such a space might be used.

Originally incorporated in 2003 as a Branch of the Anthroposophical Society, we have accumulated a library of over 1400 books, numerous other articles, publications, papers and members' personal library donations which are meant to be used. We would like to see them readily available to the community, preferably in a "reading room" type of atmosphere where people can browse, read, share and check out publications.

For 17 years the Branch has conducted its business, study groups, general meetings, presentations, workshops, performances, and other activities at borrowed spaces through the generosity and commitment of individuals within the Community, and the Waldorf Schools. Although a home space will not preclude some ongoing need for borrowed spaces, or necessarily replace study groups held in individuals' homes, it would provide a space for many activities and could support aligned activities such as biodynamics, artistic, and possibly therapeutic activities. A home for The Branch would provide a dedicated space which would allow community members, and those searching for Anthroposophy, to come together for conversation, reading, study, and meetings.

To help the Branch Council and Site Committee evaluate the desire, enthusiasm, and support within the Community for such an initiative, we will be sending out an email survey shortly. We would greatly appreciate your taking the time to let us know what you think.

The survey seeks to measure if you would use the space and how you might use it. Ultimately the success of creating a home becomes a financial question. As stated, the current vision is to raise enough money to rent a space for one year, which would provide our community members with access during these difficult times to the library, and opportunities for conversation. A few commitments of financial support have already been made, and a promising site has been found which would rent for about \$600/month. Measuring your support, whether financial, volunteer, or other, is critical for making decisions. We look forward to hearing from you.

Warmly, the Site Committee: Mark Hope, Sara Genta, James Knight, Marsha Johnson

Christmas and the Thirteen Holy Nights – A Significant Opportunity Every Year

by Valerie Hope

Dear Friends, as we enter into this season of Christmas, which includes the 13 Holy Nights, we seek once again to deepen our understanding of what it is that we are celebrating, what spiritual opportunities that winter in particular offers, and what this period of time in the cycle of the year requires of us. We can bring to consciousness the forces which fortify us, and which provide a counter-force to the fear, anxiety and hatred which are always attempting to ascend in our world.*

"We need a new Christmas (festival), a Christmas which does not only remember the birth of Jesus of Nazareth, but which brings a new birth, the birth of the Christ impulse."¹

While I was reading to enter into the mood for this Christmas season, a special experience came to mind which mirrored my feelings in anticipation of writing something. Several times over the years a very small child has come rushing up to me in excitement, pulled at my hand and exclaimed the very same thing: 'There is so much that I want to show you!!!' These were experiences of pure joy. As I have been reading, I have had that same feeling. The difference was my awareness that I would, in the end, be able to convey on this page such a small bit of the very large, inspiring picture. But perhaps it can be enough to provide the impetus for your own further exploration. (see book list below)

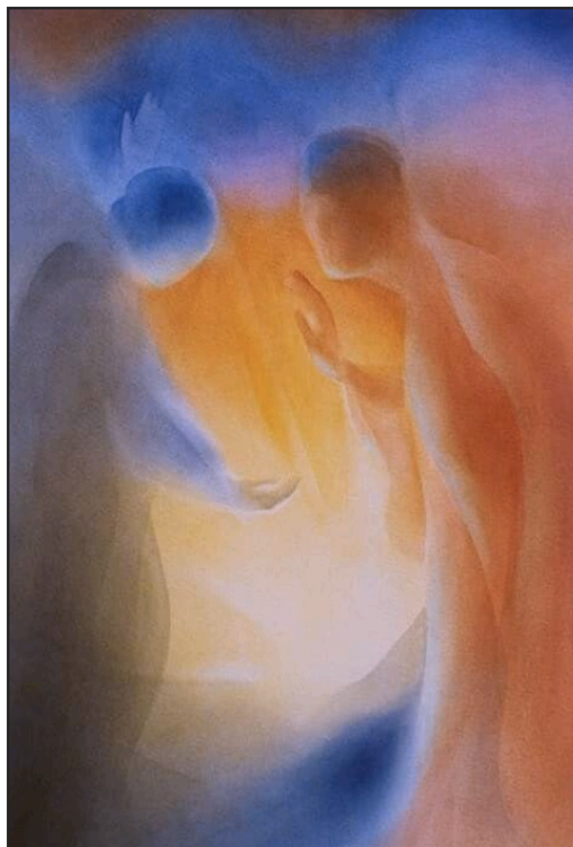
In 1923, after the devastating fire which burned the Goetheanum to the ground, Rudolf Steiner brought an understanding of the cycle of the year relative to the out-breathing of the soul of the earth in summer into the cosmos, and the in-breathing of this soul into the depths of the earth in winter. If we connect to this seasonal cycle as he describes it we can draw sacred spiritual influences from the seasons, recognizing the special opportunities for development inherent in each one. (Members of the Portland Festivals Study Group found that these studies greatly enhanced our relationship to the Soul Calendar as well.)

With Adrian Anderson we can come to feel that, "The importance of the Christmas-Holy Nights festival cannot be

over-emphasized; it is the holiest time of the year. It was the intention of Rudolf Steiner to assist humanity to develop a perception of the spiritual reality behind the seasonal cycle... that would enable us to consciously participate in the seasonal processes, to assist in the spiritualization of the earth...Steiner taught that we need the experience of this festival in order to be able in the future to develop the new clairvoyance, or higher consciousness, that will be possible for humanity in the next epoch."²

It can be helpful to think of where Christmas/Holy Nights come in the cycle of the year. During spring and summer the Earth-soul, bringing with her the Christ and elementals, has breathed out into the cosmos, gathering cosmic forces. After St. Johns she begins her descent back to the earth, carrying with her the cosmic forces that she has gathered up. Especially in August our own blood has been shot-through with the iron of meteor showers, bringing us forces from the Archangel Michael for strength and courage, and we consolidate this experience at Michaelmas during Autumn, as the forces of the sun recede.

Now at Christmastime we find ourselves in winter, the darkest time of the year, when with an in-breath, the Earth soul has returned into the earth, bringing into it the vivifying forces that have been received during summer from the cosmos. And so, we too are meant to become more inward at this time, drawing on the summer cosmic forces now in the earth, and on the autumn Michaelic forces of iron in our blood. Rudolf Steiner vividly describes those Michaelic forces, which provide a counterforce to fear, anxiety and hatred as follows:



Birth of the Light by Roland Tiller

"And when in high summer, from a particular constellation (Persus), meteors fall in great showers of cosmic iron, then this cosmic iron, which carries an enormously powerful healing force, is the weapon which the gods bring to bear against Ahriman, as dragon-like he tries to coil round the shining forms of men. The force which falls on the earth in the meteoric iron is indeed a cosmic force whereby the higher gods endeavour to gain a victory over the Ahrimanic powers, when autumn comes...This human blood, which is in truth not such a material thing as present-day science imagines, but is permeated throughout by impulses from soul and spirit, is rayed through by the force which is carried as iron into the blood and *wages war there on anxiety, fear and hate.* (italics added) The processes which are set going in every blood-corpuscule when the force of iron shoots into it are the same, on a minute human scale, as those which take place when meteors fall in a shining stream through the air. This

permeation of human blood by the anxiety-dispelling force of iron is a meteoric activity. The effect of the raying in of the iron is to drive fear and anxiety out of the blood...And so the gods with their meteors wage war on that spirit who would like to radiate fear all over the earth."³

In this darkest time of year, out of our own forces we seek to bring into consciousness this counterforce to fear, anxiety and hatred, and the light of Christ, the Sun Being, who entered this darkness so that we could continue our mission on this earth. "Now, when the light of the outer sun is faintest and its warmth feeblest, now is the time when the soul withdraws into the darkness but can find within itself the inner, spiritual Light."⁴

Now let us consider the fact that early Christians celebrated the birth of Christ on January 6, the baptism in the Jordan. They knew that this was when the Christ was born in Jesus. "But as the powers of clairvoyance which allowed for this perception faded, with the approach of the materialistic age, from the fourth century onwards, the celebration of the birth of Christ was, by divine wisdom, placed 13 days earlier, on December 25 – a celebration of the birth of Jesus of the Luke Gospel, that soul who remained in our original state, before the Luciferic influence. This brings before us every Christmas a remembrance of our own origin, our ... state before the advent of the Luciferic forces in earth-evolution...the affirmation that at the beginning of earth- evolution, before the Luciferic forces began their work we possessed a nature and a being that can inspire us with undying hope."⁵

"If we rightly understand this festival we must say: That which we believe to be born anew symbolically every Christmas Night, is the human soul in its original nature, the childhood-spirit of man as it was at the beginning of earth-evolution; then it descended as a revelation from the heavenly heights. And when the human heart can become conscious of this reality, the soul is filled with the unshakable peace that can bear us to our lofty goals, if we are of goodwill. Mighty indeed is the word that can resound to us on Christmas Night, do we but understand its import."⁶

We can carry this awareness of our spiritual origin into our observance of the Holy Nights, which themselves offer special opportunities. Rather than experience it as a post-holiday let-down we can see how Rudolf Steiner paints another picture for this time. "...just as the seed of the plant sinks into the depths of the earth at the time we know as Christmas, so does the soul of man descend at that time into deep, deep spirit-realms, drawing strength from these depths as does the seed of the plant for its blossoming in spring. What the soul undergoes in these spirit-depths of the earth is entirely hidden from the ordinary consciousness. But for one whose eyes of spirit

are opened the Thirteen Days and Thirteen Nights between the 24th of December and the 6th of January are a time of deep spiritual experience.... The soul of the seer lives on from the festival of Jesus' birth to that of the Epiphany in such a way that the Christ Mystery is revealed. It is during these Thirteen Holy Days and Nights that the soul can grasp most deeply of all, the import and meaning of the Baptism by John in the Jordan."⁷

It is a significant fact that it was during the Holy Nights, at the 1923 Christmas Conference, that Rudolf Steiner re-founded the Anthroposophical Society under his leadership, laid the Foundation Stone of love in the spiritual world, and gave the Foundation Stone Meditation. Sergei Prokofieff posits that the being Anthroposophia was present for this, and is referred to by name. He quotes Rudolf Steiner about the being

" Words are not formed in Anthroposophy as they are in other fields today. Anthroposophical ideas are vessels fashioned from love, into which the human essence is drawn from spiritual worlds through spirituality. Enveloped in loving thoughts, the light of true humanity shall shine through Anthroposophy. And knowledge is merely the form that paves the way, through human beings, for the true spirit to stream from cosmic expanses into human hearts and from there, illuminate human thinking. And because Anthroposophy can be grasped only through love, it creates love when human beings grasp its true reality...And Anthroposophic words are not coined in the same way they are coined elsewhere today. Words in Anthroposophy are like prayers. If spoken in the right way, every word in Anthroposophy is a reverent prayer, praying for the spirit to come down to human beings." ~Rudolf Steiner

From "Rudolf Steiner Life and Work" by Peter Selg

Anthroposophia: Anthroposophy "has to be acknowledged as an autonomous being who, like an invisible person...walks amongst visible people...and towards whom...one has the utmost responsibility and whom one must consult to see how she views each action we take in life."⁸ "In every moment of one's life one has to feel that one is connected to the invisible being of Anthroposophia...(she is) a living universal being...knocking at the gates of our hearts...saying: Let me in because I am you, I am your true human beingness!" "The heart has to be enlivened through Anthroposophia before the supersensible Foundation Stone can be implanted in it...the entry of Anthroposophia into the human heart 'brings us true human love through what she is herself'. And the Foundation Stone of the Christmas Foundation Meeting is constituted by the substance of such love. Or, in other words, only someone whose relationship with

the being Anthroposophia can ignite love in his heart towards fellow members of the Society is able to place the Foundation Stone of love within his heart.”⁹

It seems to me then, that a worthy activity during the Holy Nights can be to work with the Being Anthroposophia to deepen an experience of the Foundation Stone Meditation, striving toward a connection with the spiritual Foundation Stone itself. Living with the lectures that Rudolf Steiner gave at the Christmas Conference is one very good way to do this. (If any Portlanders are interested in this, please see contact information at the end of this piece.)

Rudolf Steiner concludes his lecture on the 13 Holy Nights with some of the most uplifting thoughts that we can nurture during this time of year: “Thus with the coming of Christ in the Spirit, it will become more and more possible for men to know how the spiritual forces weave and hold sway and that the festivals have not been instituted by arbitrary opinions but by the cosmic wisdom which so often lies beyond the reach of men’s consciousness yet works and reigns throughout history. This cosmic wisdom has placed the festival of the birth of Jesus at the beginning of the Thirteen Days. While the Easter Festival can always be a reminder that contemplation of the cosmic worlds will help us to find within ourselves the strength to conquer all that is lower, the Christmas thought – if we understand the festival which commemorates man’s divine origin and the symbol before us on Christmas Day in the form of the Jesus Child – says to us ever and again that the powers which bring peace to the soul can be found within ourselves. True peace of soul is present only when that peace has sure foundations, that is to say, when it is a force enabling man to know: In thee lives something which, if truly brought to birth, can, nay must, lead thee to divine Heights, to divine Powers. – The lights on this tree are symbols of the light which shines in our own souls when we grasp the reality of what is proclaimed to us symbolically on Christmas Night by the Jesus Child in its state of innocence: the inmost being of the human soul itself, strong, innocent, tranquil, leading us along our life’s path to the highest goals of existence. May these lights on the Christmas Tree say to us: If ever thy soul is weak, if ever thou believest that the goals of earth-existence are beyond thy reach, think of man’s divine origin and become aware of those forces within thee which are also the forces of supreme Love. Become inwardly conscious of the forces which give thee confidence and certainty in all thy works, through all thy life, now and in all ages of time to come.”¹⁰

If you are interested in a small observance of the Holy Nights, which will begin with preparing ourselves and the mood once during Advent with the lecture on the 13 Holy Nights, contact Valerie: valerieannhpdx@aol.com If you are interested in doing more during the Holy nights contact Christine: badura88@hotmail.com

*From Klaus Schwab’s book, COVID-19: The Great Reset: The spread of infectious diseases has a unique ability to fuel fear, anxiety and mass hysteria. In so doing, as we have seen, it also challenges our social cohesion and collective capacity to manage a crisis. Epidemics are by nature divisive and traumatizing.

Book/Lecture List for the Cycle of the Year/Festivals

- *The Birth of the Sun-Spirit as the Spirit of the Earth, The Thirteen Holy Nights*, Lecture by Rudolf Steiner
- *Living a Spiritual Year* by Adrian Anderson
- *Relating to Rudolf Steiner*, by Sergeii Prokofieff
- *The Burning of the Goetheanum*, by Peter Selg
- *The Four Seasons and the Archangels*, Lectures by Rudolf Steiner
- *The Cycle of the Year*, Lectures by Rudolf Steiner
- *The Festivals and Their Meaning*, Lectures by Rudolf Steiner
- *The Cycle of the Year As a Path of Initiation Leading to an Experience of the Christ Being*, by Sergeii Prokofieff
- *The Rhythm of the Christian Year*, by Emil Bock
- *The Christian Year*, by Evelyn Francis Capel

¹ Living a Spiritual Year, Adrian Anderson p. 235

² Living a Spiritual Year, Adrian Anderson, p. 289

³ The Michael Imagination, Rudolf Steiner, lecture October 5, 1923

⁴ The Birth of the Sun-Spirit as the Spirit of the Earth: The Thirteen Holy Nights, Rudolf Steiner December 26, 1911

⁵ The Birth of the Sun-Spirit...Rudolf Steiner, December 26, 1911

⁶ Ibid

⁷ Ibid

⁸ Relating to Rudolf Steiner, p. 68, Sergei Prokofieff ⁹ Ibid p. 70

¹⁰ Ibid

You have traveled too fast over false ground;
Now your soul has come, to take you back.
Take refuge in your senses, open up
To all the small miracles you rushed through.
Become inclined to watch the way of rain
When it falls slow and free.
Imitate the habit of twilight,
Taking time to open the well of color
That fostered the brightness of day.
Draw alongside the silence of stone
Until its calmness can claim you.
Be excessively gentle with yourself.

~John O’Donohue

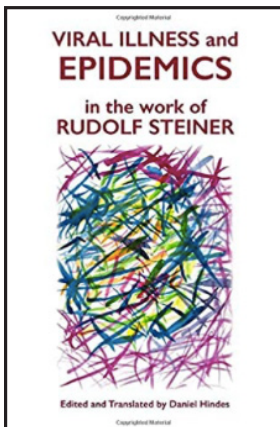
Book Review

Transmittable Diseases, Transmitted Remedies

The universe is made of stories, not of atoms. ~ Muriel Rukeyser

Viral Illness and Epidemics in the Work of Rudolf Steiner.
Selected, edited, and translated by Aelzina Books, Longmont, CO
(9 June 2020).
\$19.99/ Kindle \$10.73/9.50 €. ISBN: 978-1-60757-010-3.

Daniel Hindes. Paperback: 123 pages.
19.94 €



"When I was twenty-two years old [...] I taught a pupil whose mother was lying in the immediate vicinity with hemorrhagic smallpox, separated only by a folding screen from the room where I gave my lessons. I did not take any precautions and continued the lessons the whole way through until the mother recovered. But I was quite happy to do this because I also wanted to see how you can protect yourself if you take the smallpox patient, including those

suffering from hemorrhagic smallpox entirely objectively like any other object, like a stone or a bush, against which you have no further feelings of fear or other psychological impulses but take it as an objective fact. Thereby you do indeed counter the risk of infection to a high degree. [...] I have never been afraid of exposing myself to the possibility of infection and have never been infected, never suffered an infectious disease. [p. 118]"

English-language readers who seek guidance in Rudolf Steiner's perspectives on the origins, treatment, and especially the prevention of infectious disease can now find that Daniel Hindes, creator of the website Defending Steiner and curator of Rudolf Steiner Web, has assembled all available passages into a single accessible volume. In addition to its compactness, its evident and thorough underlying research, and its fluid translations, what makes this slender book particularly attractive is the paucity of its technical material, despite multiple concrete references to features marking the complex topic, with those few necessary medical details glossed by clear and succinct explanatory biological and historical footnotes. What additionally makes the collection especially lively is the effort that went into detailing the circumstances of each excerpt's transcription and transmission, labeling which texts were reconstructed from professional vs. amateur stenography, and which were assembled from multiple sources vs. direct from the pen of their author...

[Here is link to read the entire review as a PDF.](#)

Urban Biodynamic Gardening with Sandra Burch

Gear Up and Go Out!

If the thought of building a compost pile from November's column became too daunting, now I will tell you there are some short cuts. The thing to remember about short cuts is that you miss some significant experiences when you take the short way. The alchemy of your own compost pile is a gift from nature to you. I hope you get to this gift sometime.

First, for a semi-quick fix: there is Barrel Compost (BC). Here is a description from the Oregon BD Group: "Although Rudolf Steiner did not propose the idea, European practitioners have long used a concentrated compost as a starter culture... Dr. Herbert Koepf described the process of creating "Cow Pat Pit": One builds a small container of wood partially in the ground. It is filled with manure and treated with multiple sets of the compost preparations. In a few weeks, the resulting material is brown, pleasant smelling and ready for use. ... It may be used in small amounts as a compost starter as the compost pile is built." Don't worry about making your own, the Oregon BD group has it for sale: <https://www.oregonbd.org/types-of-barrel-compost> Add the packet to water in a half full 5 gallon bucket and stir first clockwise and then counterclockwise, alternating between the two, for 20 minutes. Then sprinkle that on your garden plots before mulching them, for the cold months.

Or as you are tucking your garden in for the winter months, you can buy biodynamic compost. Good thing I did not mention this in August right? Bu's Blend - officially called: Malibu Biodynamic Compost - (check out the heartwarming story of "Bu" the rescued cow, on their website) <https://www.malibucompost.com/our-story>. This compost is easy to get. Amazon will bring it to your door, Walmart has it and locally you can find it at: Concentrates, Inc. in Milwaukie - <https://concentratesnw.com/product-category/composts/>. There is also Seacoast Compost at Sky High Garden Supply or Bloom Garden Supply. This biodynamic compost is made in Charleston, OR and uses seaweed and fish/shrimp/crab scraps, with alder leaves, dairy cow manure and the preps, of course. Just put a layer of compost on top of your cleaned up garden beds and then cover with burlap sacks, or leaves (not oak or walnut) and let winter do her work.

We have come to the cold and stormy time of the year. This does not feel like the time to go outside, but force yourself. Gear up and go out! As we prepare our gardens, we can prepare ourselves too, for the coming year. In Advent, we may deepen our connection to the four kingdoms of nature - as a way to learn about our environs and strengthen ourselves in this dark long night time of year. We can more fully celebrate the return of the light, at Solstice, when we have been aware of the preceding darkness. I give you the same challenge as last year: for the first week of December notice the mineral kingdom - clay, sand, pebbles, for instance. In the second week look at the

plant world - from the lowly mosses to the mighty trees. Onto the third week: look for signs of animal (and other critter) life. Lastly, for the fourth week see what you can find that has to do with human beings and our work and impact. I will keep a blog journal at <https://urbanbdblives.home.blog> - you can check it out and keep me accountable. Try to think about what you are seeing and really notice details - colors and textures. See if you can look underneath too, not just a casual glancing but an intimate searching. What might this mysterious part of your natural world show you, if you look with interest?

Back indoors with some warm soup, this is also time to look back over the year. What grew, what didn't? What died, what flourished? Make notes and have a few cookies. Out in the garden, it has been a good year in spite of it all.

Skin and All Soup - Full Harvest Bowl

Bake two medium squash or pumpkin: cut in half with seeds scooped out, half sides down in a glass baking pan, with an inch of water, at 350 degree oven until soft (or use whatever method you prefer). Use only squash that has a skin that gets soft with baking. This rules out spaghetti squash, for instance.

Scoop out cooked squash meat, leaving some attached to the skin. You may use the pulp to make a pie, or side dish or add it back into the soup later, or be really mischievous and add it to chocolate cake.

Get out your blender and add the squash skin and about four cups of some sort of liquid (water, bone broth, veggie stock, pasta water...whatever seems right). Puree until mostly smooth. Add more liquid if needed.

Saute chopped onion and crushed garlic in butter (or other oil) - use as much or little as you want of these three ingredients. One onion, two cloves garlic and at least one tablespoon of butter as a general guideline. If you want celery, add that too. It is your soup, you decide.

Combine onion/garlic and the blended squash in one big soup pot. On low heat, simmer slowly. Now for the fun part, season to taste with as much or little of each as you wish:

1 1/2 t. Paprika

1 1/2 t. Curry powder

1/2 t. Basil

Dash cinnamon

Dash (or more) cayenne

1 Tbsp. soy sauce, tamarí or Bragg's liquid aminos

Add salt and pepper to taste

If you want a little tang, add some lemon juice, but not too much. You can throw in any leftovers - chickpeas, noodles, chicken, rice, greens. You get the idea. Serve when it is ready, it gets even better the second day.

The Portland Branch Newsletter is published monthly to serve Branch members and friends. To learn more about the Portland Branch of the Anthroposophical Society, contact Diane Ramage at 971-271-7479.

To submit an article or a calendar item email it to Christopher Guilfoil: c.guilfoil@gmail.com. The deadline for submissions is the 20th of the month preceding publication. Items selected for publication may be edited for style, content and length.

To sign up for our newsletter/email list go to: www.portlandbranch.org and click on the button at the top of the right hand column on the home page.

The newsletter and calendar are posted on the Branch website, www.portlandanthroposophy.org.

Our current newsletter team: Editor, design, layout, and illustrations: Christopher Guilfoil; Editing and proofreading: Valerie Hope, Wes Burch, Ellen Walljasper; Printing and distribution: Jerry Soloway; Webmaster Angelica Hesse; Treasurer: James Knight

The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2020:

Christine Badura, Virginia Berg, Diane Bolduc, Wes Burch, Sandra Burch, Jeremy Davis, Stacy Durych, Amanda Eastman, Sara Genta, Deborah Ham, Mark Hope, Valerie Hope, Marsha Johnson, Lauren Johnson, Tish Johnson, Lisa Jones, Donna Patterson Kellum, Bob Kellum, Tom Klein, Ruth Klein, Timothy Kennedy, James Knight, Anne Kollender, Martin Levin, Judith Levin, Robin Lieberman, Michele Limas, Regina Loos, Patricia Lynch, Lisa Masterson, Brian McClure, Jennifer McNeal, Cheri Munske, Padeen Quinn, Robin O'Brien, Nancy Peirce, Jeff Rice, Walter Rice, Susan Rice, Diane Ramage, Rebecca Soloway, Jerry Soloway, Elizabeth Webber, Brian Wickert

Your 2020 dues will be gratefully received:

Thank you for helping to make our lively community life possible. A typical contribution is \$50, but no amount is too large or too small. You can send a check to The Portland Branch, c/o Valerie Hope 2606 SE 58th Ave., Portland, OR 97206. Or you can donate online at portlandbranch.org.

You can also make your contribution online, by clicking 'pay here' toward the bottom of the right-hand column on the home page of our website, portlandbranch.org.

We would like to gratefully acknowledge the following who generously provide spaces for our many activities: Dr. Joan and John Takacs for their long-standing donation of Bothmer Hall; the Portland Waldorf School; and the Cedarwood School.

Another Way to Donate to the Portland Branch

If you shop at Amazon and use the following link, a small donation, .5% of the price of your eligible purchases will be donated to the Portland Branch. smile.amazon.com/ch/93-1269233

Reflections on Betty Baldwin

by Tammy Dailey Wagner

Nov. 2020



On reflecting on my dear friend Betty, who passed away on April 3, 2020, the word “thorough” came strongly to me. Betty is the most thorough person I know. Betty was complete, especially to details. She was not superficial. She worked

at being impartial and fair. Betty did things carefully and she valued completeness, perhaps even more. Whether it was a grandchild’s Christmas stocking or volunteering to provide the snacks at a conference, Betty gave it her all. She strove to perform all tasks with great care, although she could bemoan the time it took her to finish something, be it her student’s written reports or a letter to a Senator.

Betty was a faithful student of Anthroposophy and was a life-long student of Rudolf Steiner and Waldorf Education. Her home library was a physical testament to that. She read, studied, and dedicated her life to reflect it. She was a member of the First Class. Betty walked the path. I especially admired her practice of equanimity. When feelings of antipathy arose in her, around a person, she found ways of transforming the negative and held a space for the person with respect and love. Betty would not complain about people or situations, but she consciously found ways to express herself without judgements. Betty did not put people down – ever. Well, there was one exception, our 45th president, she could not restrain herself. I believe near the end of her life, it was almost as if she would have to use too many forces for that.

Betty loved her family. I know they were her greatest joy and source of immense pride. She was able to spend the last 15 years close to all three children and six grandchildren when they all settled in the Portland area and she followed them there. Betty loved nature and being outdoors. She loved being active and was passionate about cross country skiing, kayaking and biking. She joined Bergfreunde and other groups where she made many strong friendships. She loved playing games and having fun. Betty was a caring friend to all. She found time to love and support so many of us.

Betty spent her adult life committed to her children and to Waldorf Education. She was a trained chemist, and she brought her exactness and thoroughness to her Anthroposophical studies and to teaching. Betty’s last years of teaching were at The Portland Village Charter School, I had met her just six months before we opened in the fall of 2007. Not being an independent Waldorf School was a challenge for Betty. We were new school and lacked form and structure. Here Betty became an incredible resource to all, a mentor and guide, and she gave of herself freely. Outside of her room may have been a bit unformed, but inside her classroom, Betty shone. It did not take long for Betty to know

that this class was her most special of all. She had reached her apex; she felt the effortless in the effort of teaching them. It was a remarkable four years that was interrupted due to a cancer diagnosis, and she realized she needed to step away. She was ever grateful to have an incredible teaching partner in Jill Desantis, I believe the only person Betty could have left her class to without any doubts.

Betty came to Portland for her children, but she brought her dream of opening a school for children with special needs with her. Betty soon founded Portland Curative Collective Initiative (PCCI) with a group of like-minded professionals. Their vision is creating and sustaining communities where those with developmental differences are supported and valued as integral to the healthy functioning society. Betty brought her thoroughness and knowledge with her. She was humble and gracious, and valued the novice as well as the seasoned participant. Although Betty’s health was declining all of 2019, she continued to make board meetings in person or by phone, even from the hospital. Betty focused so much energy into this project. PCCI was very close to opening their small initiative, Wellspring Education Program, on a small farm in Portland, however Covid 19 hit and the plans would have to be put on hold. So much has changed in our world since her transition.

In the year or so before her death, Betty was studying lectures from Rudolf Steiner’s *Between Death and Rebirth*. She was a researcher and was not one to be unprepared. I know Betty still had things she wanted to complete, one would be the opening of the Wellspring Educational Program. In living and dying Betty was worthy of imitation. Betty had strong ideals and ideas, and was willing to put in the work to live up to them. She has inspired so many of us with her passion for life and her thoroughness in all she did. Although we may miss our dear friend Betty, I have no doubt that she is just a thought away, a loving constant light that is still here for us.

Priceless Gifts

by Anna Swir

An empty day without events
And that is why
it grew immense
as space. And suddenly
happiness of being
entered me.

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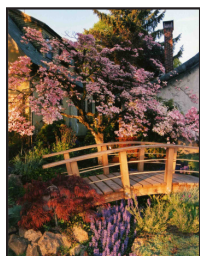
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"The possibility of illness is due to the possibility of becoming human beings..."--Rudolf Steiner

Donna provides adjunctive therapy for acute and chronic conditions including anxiety and depression, headache, TMJ and musculoskeletal problems related to trauma, also circulatory, respiratory, hormonal and digestive problems, diabetes, immune disorders and allergies. As a life-long learner with intense interest in the human body, soul and spirit, Donna has taken extensive professional continuing education courses over the past 30 years. She now integrates over a dozen manual therapies with emphasis on advanced craniosacral therapy, lymph drainage, and visceral massage, all of which is further informed by anthroposophic trainings in rhythmical massage, chirophonetics and psychology. While her interface is light with a strong energetic component, she does not consider this "energy work". Familiarity with anatomical details, bio-mechanics and physiology makes her work feel warm and nurturing in a way akin to what Steiner calls "re-membering" (umformung), awakening the body to its own restorative processes of rhythm and breathing, its inner kinship with the Light, and facilitating then its own healing powers which can be profoundly transformative.

School of Spiritual Science scheduled to meet Sunday Dec. 13 has been cancelled.

We hope to resume in January. For questions contact Cheri Munske: cherimunske@gmail.com or Diane Ramage: drumage@comcast.net.

Portland Branch Council Meeting

Monday, December 7, 7pm • Contact Valerie Hope, valerieannhpx@aol.com

All Branch members are welcome to attend, and/or call us with agenda items, proposals, suggestions, or to observe. Please contact Valerie to let her know you'd like to attend. Meetings are normally held on the second Monday of the month.

During this time of physical distancing, please contact the group organizer for each ongoing activity to confirm if the group is still meeting and what protocols they might require.

Ongoing Local Activities and Study

First Class of the School of Spiritual Science • Second Sunday of the Month

9:30am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Cheri Munske: cherimunske@gmail.com, Diane Ramage: drumage@comcast.net, or Rebecca Soloway: rrsoloway1@gmail.com

Council Meetings of the Portland Branch • Second Monday of the month

7-9pm • 2606 SE 58th Ave., Portland • Contact Valerie Hope, valerieannhpx@aol.com
All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe.

Manifestations of Karma Study Group • First Monday of the Month

7:45-9pm • Temporarily conducted via Zoom • Contact Jerry Soloway 503-908-7615, jrsoloway@hotmail.com
Please join us in lively discussions centered on Rudolf Steiner's *Manifestations of Karma*.

Adult Eurythmy Class with Jolanda Frischknecht : Calendar of the Soul Verses

Wednesday Evenings 10/28 to 12/9, 7-8:15pm and Saturday Mornings, 10/31 to 12/12, 9-10:15am • Bothmer Hall, 5919 SE Division St., Portland 97206 • Cost: \$15/session; \$90. for Six, sliding scale on request • Contact Jolanda, jolandamf44@gmail.com, or 503-896-3345

Eurythmy for Waldorf Alumni: Wednesdays

Study, 6:30-7:30pm; Eurythmy; 7:30-8:30 pm • Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Contact Carrie Mass, Carrie.mass@portlandwaldorf.org If you've ever attended a Waldorf High School, this is for you!

Eurythmy, Portland Waldorf School Community: Thursday Mornings

8:45-9:30am, Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Free - All are welcome. Contact Sarah Rem, sannerem@gmail.com 503-729-1740

Pacific Eurythmy, Open Classes for the Community in Anthroposophy and the Arts: Monday Evenings

For details please see our website, www.PacificEurythmy.com or call Jolanda, 503-896-3345 or Carrie, 415-686-3791

Art as Spiritual Activity by Michael Howard • Friday Mornings

9:15-11am • Study group in NE Portland. The group starts each meeting with a short artistic activity and at this time we are singing led by Diane Rowley. All are welcome. • Contact Patricia Lynch at patriciahomanlynch@gmail.com

Singing Circle at the Portland Waldorf School • Friday Mornings

8:45-10:15am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room • all voices are welcomed. Contact Julianne Renzema at momartist@yahoo.com. No practice during school breaks.

Speech Formation and Mystery Drama Group • Every 2nd and 4th Wednesday

7:25-8:55pm • 8654 NE Boehmer St, Portland, OR 97220 • Free. New participants accepted. No experience necessary, just enthusiasm and a love of the Word. • Contact Diane Ramage 971 271-7479 drumage@comcast.net

Beginning Astrosophy Class • First and Third Tuesday of the Month

7-8:30pm • 8654 NE Boehmer St, Portland, OR 97220 • Free. This class will introduce participants to the basic principles of Astrosophy in a study of the works of Willi Sucher and Diane Ramage's work with the stars, with indications that Rudolf Steiner gave for those interested in the cosmos. No previous knowledge necessary. Please bring blank paper and colored pencils to the class in case we need to use them. If you are just curious if you'd be interested, please feel free to come and check us out. • Contact Diane Ramage 971 271-7479 drumage@comcast.net

Friday Book Study in Corvallis

5:15-6:15pm at the home of Renate Joy • 1020 NW 25th Street, Corvallis • Our new study is Rudolf Steiner's "Occult Science: An Outline" (If you are planning to buy this book, we suggest the classic translation by George and Mary Adams.) This is a great way to study anthroposophy in community with others, where different perspectives are shared, and understanding can deepen.

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