

The Portland Branch of the Anthroposophical Society in America

Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society

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“The profound thought that lies in this is that the kingdom of darkness has to be overcome by the kingdom of light, not by means of punishment, but through mildness; not by resisting evil, but by uniting with it in order to redeem evil as such. Because a part of the light enters into evil, the evil itself is overcome.

—Rudolf Steiner, The Temple Legend

The Contemporary Relevance of Manichaeism by Christine Gruwez, transl. by Philip Mees

(Ed. Note) The Portland Branch is pleased to announce that we will be hosting Christine Gruwez in April, when she will be offering a workshop, *Evil as a Challenge: A Manichean Journey to the Heart of Our Time*. Between now and then, as a preparation, we will be printing excerpts from the article by Christine (below), as well from lectures by Rudolf Steiner.

A Manichaeian Path of Initiation

The initiation process as practiced in the ancient mysteries can be broken down into five distinct steps. The Manichaeian training path, similar to the ancient path of initiation, can be described as a journey in five stages which lead to our becoming a contemporary. The five stages are:

- ✦ The spectator
- ✦ Allowing
- ✦ Meeting
- ✦ Being a witness
- ✦ Becoming a contemporary.

It is also possible to describe the phases of this journey in a different way, so that something comes into view from the experience at each stage, thus:

- ✦ Powerlessness
- ✦ Inwardness
- ✦ Meeting
- ✦ Being present
- ✦ Being awake.

The first thing we now need to do is to describe each of these steps. Subsequently we will investigate what the mutual relations are between the various steps.

The Manichaeian Path Towards Redemption

First step – The Spectator /Powerlessness

If we read a newspaper or see the news only occasionally, or if we were able to cut ourselves off completely in such a way that no news of what is happening in the world could penetrate, we are still *spectators* of world events. On the stage of contemporary reality an uninterrupted drama is going on which may at any moment confront us with circumstances that are irreversible. One thing is common to all these circumstances – namely: the fact that we are not able to act on or change them in any way.

This places us in an untenable situation. We respond by trying to make the situation bearable, for example by making all kinds of comments, giving vent to our indignation and astonishment or by wanting others to tell us that their view of these events is similar. In other words, we react. So to the extent that a certain event touches us more closely or affects us personally, we somehow try to believe this state of affairs had not happened, or at least try to find a way out or a solution. Another possible reaction consists in coming to terms with the fact that in the last resort we are helpless. It is often just a short step from ‘I don’t know what I should

The Portland Branch of the Anthroposophical Society

Invites you to

Save The Date!

See the Calendar & fliers for more info.

- | | |
|-------------|---|
| February 1 | Annual Branch potluck and conversation! |
| February 22 | 4:00 pm “Unbind Him and Let Him Go!” The Awakening of Lazarus: Then and Now |
| April 24-26 | Evil as a Challenge: A Manichaeian Journey to the Heart of our Time |

Your 2015 dues will be gratefully received. Thank you for helping to make our lively community life possible. Please send \$50 – or what you can – c/o Ruth Klein, 3609 SE Center St., Portland, OR 97202

do' to 'it is impossible to do anything about it'. But even in this case our thoughts continue to revolve obsessively around the bare facts, asking ourselves: How could this thing have ever happened? How could such a thing be possible? What sort of time are we actually living in? In a wider context we might say that this was the same question as Job cried out in his despair: 'Lord, why me?' In relation to the catastrophes to which his life was subject, he too found himself in the role of the powerless spectator, only being able in the first instance to see that one misfortune after another kept coming to him. If we follow contemporary events from day to day, we can see that one catastrophe treads hard on the heels of the last. It adds up to an endless sequence, in which the same kinds of horror are repeated from day to day. Loss of heart (the misery will never end, new misery will repeatedly go on confronting us), despair (I can only look on helplessly), insecurity and anxiety (what will happen to us all in the future?), perplexity (I must find a solution, it can't go on like this) – all these are part of being in the role of a spectator, or more precisely stated, we are compelled into this role whether we like it or not.

Second step – Allowing / Inwardness

It should first of all be made clear that 'allowing' here means letting stillness enter the heart of our being. It is analogous to the great silence that represented the second stage of the path of Initiation in the old mysteries: it means that we allow a stillness to take possession of our innermost heart. All commentaries and reactions, of whatever kind, should be held back. To allow it to become still within us means nothing other than to be prepared to *listen*, to prick up our ears and listen with an ever greater depth and intensity. It does not mean simply 'allowing something to happen', for this would mean coming to terms with the circumstances or resigning oneself to one's fate. If we are really to hear, we must take what we hear into ourselves – that is, first of all just absorb it and let it penetrate. In other words, we let the events that are acted out on the world stage penetrate deeply within us, so deeply that it might be said that we make them a part of our own being.

In this way we create an inner space in which these events can be heard. So long as we are dominated by the compulsion to react, we hear within us only the echo of our own reactions. But if we hold back this flood of reactions, it creates a resonating chamber in which something may be pronounced, and by the same token perceived. It goes without saying that what we have here is not a 'neutral' proceeding. If in the first step it was still the case that a great part of the strategy of reaction consisted in preventing the accompanying pain from entering our awareness, in the second step, when such strategies are no longer to be applied, we must admit the pain as well. To create a resonating chamber is a painful and laborious task. One is rarely successful

on the first attempt. One penetrates to a deeper level of that which expresses itself on the surface in the form of events. So long as we remain focused on the surface, we will be able to answer the first and second questions to a great extent, but the third question involves moving from the first step of being a spectator towards an inward acceptance. The circumstances are then no longer over there outside me, but become a part of my own being. In the end what is involved is a process of integration. I no longer want just to study what has happened, to consider it and look into it – instead, I aim to allow it to be and to absorb it into myself, completely and unconditionally.

Third Step – Meeting / To be in Contact

This inner stillness, through which a space of listening comes into being, can moreover become a stillness which feels as if we are waiting for something which has yet to be completed. This is the moment at which the transition between allowing and completion takes place. In the phase of allowing I have held myself back in such a way that I have become a point, so to speak, a point that is surrounded by a listening space. In being able to wait I become ready to receive. I become a kind of vessel. The time and the patience that are needed in order to sustain a listening attitude correspond to the time and the patience that are needed for something in me to form this vessel. When this has been done, the phase of completion can begin. This now corresponds to the third phase of the initiation process. I come to be initiated into the essential nature of contemporary history. This essential nature carries the seal of evil: a seal that I have become familiar with to the extent to which it finds expression in all those events which are the effects of the capacity of human beings to separate themselves from the world. Now though, I am face to face with contemporary happenings, and all those questions that were still in the air in the spectator phase, that is to say, all 'my' questions and all the answers as well that I have been holding back in the phase of inwardly allowing, have now turned upside down and have become a single burning invitation: *Look at me, redeem me*. This is the question that evil addresses to me!

The acute and chronic distress that I felt in the spectator phase is no longer just my own, it is the distress of the times. Nor is it just the case that I acquire this realisation – it completes itself in me as well, it comes true. From now on I have been initiated into the mysteries of time. As a result of my becoming a vessel, by holding myself back completely, something happens to make me capable of absorbing and carrying something other than myself. Out of my willingness to be a carrier of the fate of our times (being a *contemporary*), a power is born which comes to meet me and touches me. Willingness and contact meet, completing the birth of this power that makes it possible

for us to be contemporaries (see *Fifth Step*). This coming together involves the acting out of the mystery of that which I myself accomplish and that which is accomplished in me. These two processes become an indivisible unity, but can nonetheless be distinguished from one another. I look into the face of the time as it really is, while on the other hand, in my willingness to bear it, something comes to be redeemed. That which I let die in myself comes back to life at the same moment, as an active power that enables me to play my part in bearing this burden.

Fourth Step – Being a witness /Being present

This sustaining power can be recognised in me as an open possibility, a potentiality that may be actualised in any situation whatever. It is enough that I should focus myself on the centre of this sustaining power, and everything that I say and do will happen from this centre. Presence of mind is nothing but a habitual focus on the centre of this power that we find in ourselves. This is what is known as giving testimony. So it absolutely is not a matter of talking *about this power*. That would actually mean the immediate cessation of its effectiveness. It is much rather a matter of speaking *from the centre of this power*. It continues to live, so to speak, and acts through my being and my actions. My being and my actions are the medium through which it has an effect on the outside world. The presence of this power is an abiding fact. As a possibility it cannot cease to exist, so it depends entirely on me to what extent it becomes effective or not. A misunderstanding could arise at this point. It might be supposed that the presence of this sustaining power would mean that I have now found solutions for those problems which left me feeling helpless in the spectator phase. It is certainly not the case that solutions are offered here. But what, from this time on, forms part of the options at my disposal is that rather than a solution being found, redemption takes place. There is an ongoing interchange between this quality of taking up the burden of the world and myself, as well as between myself and that which is happening around me. This interchange may well be compared with a piece of woven material, on which work is continuing all the time. This comes into being between myself and the times I live in, and the patterns that are thereby created bear witness.

Fifth step – Becoming a Contemporary/Being awake

What can we do? Is there anyone who can do something? Is it possible to do anything at all? These questions are an integral part of being a spectator, in which one is confronted with events without being able to change them in any way. But as a contemporary who is involved in the process of becoming, I am no longer confronted with circumstances out there, but carry them in myself. Every circumstance is in any case a result; it is always the effect of something else. What I start to carry within myself is not the effect of the event, but the

thing or the person that has caused it. This thing or person has become a part of my own being. That which acts out there in the world also acts in me, and in the very same way. As a result of this I recognise that it is not that something like a solution is to be found somewhere out there; rather, it is possible for a redemption to occur. When we have reached this point, we no longer need to make any distinction between solution and redemption. These two processes can even, if we act with a little skill, occur simultaneously.

Contemporary history has come awake in me. It can speak out at any moment, and what it communicates can be recognised at any moment in the circumstances themselves. In the first phase I happen upon circumstances, and then look for what is trying to speak through them. In the fifth phase the reverse process is acted out: contemporary history speaks, and then I turn my attention to the circumstances. In the first phase there is only the possibility of enduring events. In the last phase I have acquired the willingness to engage with events, to enter into whatever may chance to happen.

Cross-connections

The five steps I have described take place over a certain period of time, rather like the consecutive phases of a metamorphosis sequence. To this extent what we have here is in actual fact a path along which we travel, subject to development in time. Some steps take a lot of time as they are steps that need to be repeatedly resumed and re-attempted. This however does not exclude the possibility that the various training steps may occur in parallel, and become involved in mutual interactivity. They now begin to mesh together, so that in the end a single organism comes into being. The existence of this kind of mutual interaction can be seen in the fact that a clear reversal takes place between the first step and the fifth. The first training step is dominated by events that impinge on us from without and by the feeling of powerlessness – I do not know what I should do – while the last step is characterised by a completely different attitude – I know what is to be done, never mind what may happen.

Likewise between the second and the fourth phase we find a special connection. The second phase is characterised by the activity of allowing what is outside me to exist within me as I take it into myself. In the fourth phase, that which I have taken in and absorbed in the hidden depths of my inner being now acts through me on the outside world. In a certain sense it is possible to experience the second phase as a kind of darkening of the light. Everything one is aware of in the form of explanations, everything that one has ready in the way of solutions, and even all the past experience that one has accumulated – all this is put to silence. In the depths of our being it becomes very quiet, and with the accompanying drilling sensation of pain we may feel

that we have been abandoned. In this phase of pure receptivity we find ourselves alone with contemporary history and with ourselves. In the initial phase it was possible for us to proclaim our unease, disapproval or outrage. The intention to retain it, so as to be able to take events into oneself, is a lonely enterprise. It is not possible to share it with anybody, or we would run the risk of falling back into the state we were in during the first phase. We might at most be able to recognise in a fellow human being this quite particular colour of loneliness by comparing it with the loneliness we have experienced ourselves.

The fourth step, on the other hand, consists of an uninterrupted stream of communication, which does not issue from myself – that would mean falling back into the first phase – but from that which speaks through me. This produces an effect as if a central point in myself were the source of a light that beams outward, or more accurately stated, the light beams through this central point to the outside world. The activity is now directed not inwards but outwards, and has an unmistakably rousing quality, calling us to wake up. This consciousness of being awake may well make me feel as if there is an unquenchable spring of profound joy bubbling up within me – a joy that does not need any external occasion, but grows from the sense of ‘being touched’ in the third phase. The third step is the point on which this five-stage path hinges. The first and second steps represent the process through which one sets out on the journey that is to lead to the recognition, assimilation and transformation of the phenomena of contemporary history in a conscious self. The fourth and fifth steps lead us back towards the outside world, so that now the phenomena of contemporary history become transparent. That this reversal is possible is essentially connected with the third and central step. When I enter the third phase, I find the strength of resurrection, rising above the powerlessness, pain and sense of abandonment that marked the preceding phases. What comes to meet me now, what addresses me, is the very being that lives and acts in these contemporary phenomena. It is this being that awakens me to become the voice of the time; that calls me to be a *contemporary*. It is possible to find images for each of these phases that reveal, either as an isolated picture or in interrelationship, something of the essence of this training path. The Madonna, as she is presented as a quite definite type in the icon paintings of the Orthodox Church, may be taken as an image of the second step – I am thinking of the **Panhagia Plathythera** (see p. 9) here, or the Madonna extending her arms. The icon shows a standing Madonna, as a rule depicted as far as the waist, with arms spread wide open – an impressive, but at the same time inward gesture. The region of the heart opens up and offers space for that which asks to be taken in. In this picture we hear the voice of the soul’s attitude of an

unconditional willingness of ‘allowing’: a receiving of that which is to come. An image of the third step is the symbol and sign of the cross. The cross is the place of completion *par excellence* and, uniquely, the place where the willingness to die and the life-giving force meet, so that resurrection becomes a reality. On one side of the cross stands Mary, who takes the deeply piercing pain of the event into herself, and on the other stands John, who gives testimony to the Spirit. Christ on the cross refers to the intimate connection between these two when he speaks to them. John can only give testimony to the extent to which Mary becomes one who listens in stillness – that is to say, having gone beyond any kind of reaction. Here it becomes apparent how far the Manichaeian training path is also a path of Christian training. Furthermore, the kind of experience that one goes through on this training path is intimately related to the experience of Saul, who became Paul on the road to Damascus. It has to do with an encounter with the essential nature of the risen Christ, and so involves ourselves coming to share in the living forces of resurrection, which have continued to act in human beings and over the world ever since the Easter event.

Seeing things from the point of view of the anthroposophical understanding of human nature, the transition from the first to the second step means that we allow the sphere of emotional reaction to become calm so that we can pass through it into the region of the organisation of the life forces. The pain that raged on the astral level in the first phase can now be taken into the etheric, with all that the etheric is able to provide in the way of healing and regeneration. The etheric receives the pain that has come into being in the astral. For this purpose, silence is essential, and it must be a form of silence that creates space. The second step involves finding a way of accessing the depths of life organisation. The fourth step is the inversion of the second. The life that repeatedly rises from the dead is now raised to the level of consciousness. This is nothing other than to render testimony to the fact that one is continually in contact with this life-resuscitating power, which recognises itself in consciousness and in this form proceeds to act on the outside world.

1. Being a spectator
2. Allowing
3. Completion
4. Being a witness
5. Becoming a contemporary

The Manichaeian training path basically starts between the first and the second phase. The first phase brings with it all kinds of reactions, from indifference to rage, along with all the intermediate emotions. And yet this first phase is necessary. This is because it is not certain that we may awaken as the result of our being shocked. Even if we try with all the resources available to us to dull this wakeful state back into insensibility, the fact

that we have once been awake can no longer be undone, and it increases the chance that on the next opportunity we will again come awake. Being shocked gives us a brief window of opportunity, which lasts just as long as the alarm bell continues to sound. Waking up means to abandon the cellar of our constructed and cherished securities for an extended period, and viewing our surroundings. What is actually going on here? There are still escape routes available, making it possible for us to avoid the opportunity that is offered by the second phase. We may still, for some time and with great seriousness, go in search of something that might improve the situation, some form or other of healing. We may stake our all on bringing about some change. We may just cut loose or drift into an attitude of protest that becomes increasingly worn out until it finally issues in a litany of lamentation, where all we can do is to complain in such terms as: 'What kind of times do we live in?' or 'Who would ever have thought such a thing could be possible?' The need to find someone to blame makes us continue to go round in circles. In this context the term 'they' crops up quite frequently in expressions such as: 'What can they be thinking of?', or 'What have they done now?' Depending on the point of view and the associated perspective this 'they' can, in principle include practically anybody. This is a necessary result of the spectator consciousness of the first step. We are neither the author nor the director of the drama that is being played out on a daily basis. The only option remaining to us is to react to happenings in one way or another. But actively looking for 'solutions' is also a reaction. And to react means that we have allowed something to be done to us. This attitude of passivity, of being on the receiving end, is not something that we can put a stop to by making ourselves master of the situation, as a superficial view might suppose.

The Manichaeian training path will lead us to this goal in the end. But it will be in a different way and by following quite other paths than if we were to attempt to gain power over events starting from our original situation of powerlessness. This is the reason why the transition between the first two steps, and everything that happens in the interval between them, is of particular importance. But I would like to point out here that I am in no way pronouncing judgment on the search for a solution in a difficult situation, and most certainly am not suggesting that this should be 'forbidden'. I am only making the point that the Manichaeian path is a different kind of path. In the Manichaeian approach it is not a matter of looking for a solution, or at least that is not the only matter of concern: first and foremost we are looking for redemption. The intention of Manichaeism is

directed towards the redemption of evil. Anyone who wants to move in this direction has no other option but to put an end to the pattern of reactions in his or her own being. This results initially in the termination of the reactive pattern, certainly, but it does not end the feeling of powerlessness. This is actually likely to increase and now shows itself for the first time in all its vehemence. But this is the very thing that gives us the real opportunity of making progress.

~Christine Gruwez

Calendar of the Soul

February 1-7 Verse 44

In reaching for new sense attractions,
Soul-clarity would fill,
Mindful of spirit-birth attained,
The world's bewildering, sprouting growth
With the creative will of my own thinking..

February 8-14 Verse 45

My power of thought grows firm
United with the spirit's birth.
It lifts the senses' dull attractions
To bright-lit clarity.
When soul-abundance
Desires union with the world's becoming,
Must senses' revelation
Receive the light of thinking.

February 15-21 Verse 46

The world is threatening to stun
The inborn forces of my soul;
Now, memory, come forth
From spirit depths, enkindling light;
Invigorate my inward sight
Which only by the strength of will
Is able to sustain itself.

February 22-28 Verse 47

There will arise out of the world's great womb,
Quickening the senses' life, the joy of growth.
Now may it find my strength of thought
Well armed by powers divine
Which strongly live within my being.

~Transl. Ruth & Hans Pusch



LifeWays Early Childhood Certification Training is coming back to Portland in July 2015!

This year-long training course for parents and early childhood professionals is based on the work of Rudolf Steiner, with an emphasis on *The Living Arts* and the idea of "home" as the classroom. This training is ideal for parents, childcare providers, and early childhood teachers and their assistants who would like to enrich their work with children and develop an active inner life.

LifeWays offers a unique and integrated perspective on the care of young children. We have adopted a best practices model for creating a home-like environment with consistent caregivers for each child, small "family" groups for children to spend their days with, whole nutritious foods, opportunities to work and play through imitating household tasks, adequate outside time and plenty of time for open-ended play.

Our one-year, part-time curriculum includes over 200 onsite hours, in addition to independent study and personal mentoring between sessions. It can prepare you to open or transform your own in-home program, classroom or early childhood center and to support children in our modern world!

We hope you will join us for a FREE opportunity to check out a LifeWays training on February 15, 10:30 am-1:30 pm. Visit the current Portland class for a morning lecture followed by a delicious lunch and a chance to talk to current participants and organizers. We will explore how to create a 'homelike' environment for the young children we live/work with, and why 'home' is the best model for supporting the growth and wellbeing of the young child. To rsvp contact Student Services Director Anne Kollender, 503-786-6010, or akollender@yahoo.com

Upcoming Portland training starts July, 2015!

Training dates: July 31st-August 7th; February 12-19
March 19-25; June 19-25

For more information please contact:
Portland Student Services Director, Anne Kollender,
503-786-6010; akollender@yahoo.com
www.lifewaysnorthamerica.org.

CONNECTING WITHIN AND WITH OTHERS

Life through a Wider Lens Biography and Social Art



The call for change is all around us, and that change is needed is painfully obvious. We tend to want big change, drastic change – now! It just may be that the biggest change of all will come only gradually, slowly and quietly. Change that broadens our view and brings us into connection again with our own life and the life around us.

Have you ever sat still long enough to look at a patch of earth or into a tide pool where it seems that nothing is going on? And then, as you keep your gaze there, you begin to see that this one little piece of earth or sand is teeming with life and interdependence.

Have you ever observed a plant and described it, drawn it and asked it what it has to tell you? And then, by asking and writing you find that there is a sunflower inside of you and that you feel deeply connected to the whole gesture of a plant?

Have you ever deeply listened to another person's experience and found that you are not as different as you thought? Have you shared one of your own stories and in the act of telling another, you hear something new that you never noticed before?

For myself, I have found that if I place my attention on anything with openness and interest, I begin to see and hear what I had no idea was there before and that rather than being apart from life, I am a part of it. There are ways to find new and different entries into our same old stories about the world and ourselves by observing, drawing, writing and being playful. And in doing this with others – by bringing social artistry to life – we feel more connected to ourselves and life and each other... and so the world will change.



~ Patricia Rubano

For more information about Patricia's February 14 biography workshop, see the calendar and attached flier.

Portland Branch Calendar

February 2015

First Class of the School of Spiritual Science – Lesson Nine

Sunday, February 8, 9:30 am sharp (no admittance after the class starts) • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Ramage at 971-271-7479 or Cheri Munske at 503- 484-4133 Blue card required. Second Sunday of each month.

Portland Branch Council Meeting

Monday, February 9, 7pm • 2606 SE 58th Ave. • Contact Valerie Hope, 503-775-0778; email valerieannhpx@aol.com.

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe. Meetings are on the second Monday of each month.

Portland Branch Annual Potluck and Conversation!

Sunday, February 1, 1-4pm • 2606 SE 58th Ave. • Contact Valerie Hope, 503-775-0778; email valerieannhpx@aol.com.

All are invited to this festive gathering. Such good cooks we have in our community! And Tom Klein has volunteered to prepare yet another turkey for us. Last year our conversation centered around the question, “What is our responsibility for the future of Anthroposophy?” This year we will together build up a picture of our community – various study groups and organizations will speak about what they have been up to, and their plans for the future. Branch members can vote for next year’s Council members.

Spacial Dynamics with Jaimen McMillan

February 9-12 , Advanced Movement Therapy Course: *Exercise and Injury*. February 9-10, *Ex-ercise Inner-cise*: public workshop re. remedial and preventive movement therapy techniques . February 10-11 public workshop re. *Injury and Trauma*, • Takacs Clinic, 5909 SE Division St. • See fliers in the newsletter for more details, including times and fees.

Connecting Within and With Others, a Biography Workshop with Patricia Rubano

Friday, February 13, 7:00-8:30 pm; Saturday, February 14, 1:00-5:00 pm • Portland Waldorf School, 2300 SE Harrison St., Milwaukie 97222. • Cost \$10 Friday eve., \$45 Saturday, \$50 both. • Patricia Rubano, patrubano@hotmail.com , 760-529-3977.

There is a creative spark in us that allows us to see in ever new ways. When it is enkindled by our willingness to try something different, to look newly, it begins to glow. And when we share in this glow with others, how could we not be warmed?

See attached flier.

Christian Community Events for February with Reverend Craig Wiggins

February 20 - 23 •all events at Bothmer Hall (except Monday, see below), 5919 SE Division St., Portland • Suggested donation for talks \$10 - \$20; no one will be turned away • Pre-arranged childcare available for some events • Contact Sandra Burch with questions, or for childcare during the Saturday talk or Sunday adult service, 503-353-1818, galenalyn@gmail.com

Rudolf Steiner gave new life to education with the Waldorf School, and he helped found The Christian Community – Movement for Religious Renewal – a Christian path for modern people. Come experience the renewed Mass and the Children’s Service.

- **Friday, February 20**
7:30 pm: *When to Let Go? When to Hang On? The Rich Young Man in the Gospels.* Close of Day Service directly following the lecture Friday night. All are invited to experience this simple and beautiful way to end your day.
- **Saturday, February 21**
9:00 am *The Act of Consecration of Man* – Open Communion for Adults.
10:15 am *Gospel Study* – Matthew 4: 1 – 11 - The Temptation in the Desert. Come and study this text, with the insights of Spiritual Science.
1:30 pm – *Baptism into Connection as Well as Freedom* – come and learn about this Sacrament: another gift from the spiritual world to help us do our work on earth. You will learn about the three substances and the unique aspects of this ritual.
- **Sunday, February 22, Sunday Services**
9:15 am Religious instruction for children grades 1-8
10:00 am Children’s Service grades 1-8
10:30 am *The Act of Consecration of Man* - Open Communion for Adults
11:45 am Baptism (with a potluck to follow)
1:00 pm *Question and Answer discussion about the Act of Consecration of Man* (after we have cleaned up the Hall – many hands make light work)
4:00 pm “Unbind Him and Let Him Go!” *The Awakening of Lazarus: Then and Now* - a talk by Craig Wiggins with a eurythmy performance and singing. Sponsored by the Portland Branch of the

Anthroposophical Society. You may read the book “Old and New Initiation” by Bastiaan Baan to prepare for this event.

Monday, February 23

9:00 am *Following our Path through Lent to Easter:* Potluck Breakfast and discussion at the Burch house. Call Sandra for directions.

Evil as a Challenge: A Manichaeian Journey to the Heart of Our Time with Christine Gruwez
April 24-26, 2015 • Cedarwood Waldorf School, South Space, 3030 SW 2nd Ave, Portland 97201 • Fee, \$100 • Contact Valerie Hope, 503-775-0778; email valerieannhpdx@aol.com

We are so looking forward to hosting Christine Gruwez, who has worked intensively with Manichaeism which “... attempts to integrate its views of the meaning and significance of good and evil in terms of a human image.” Her life’s research question became: How can we actualize what historical Manichaeism has initiated in human history?”

Be sure to mark the dates on your calendar.

Christian Community Events for 2015

Contact Sandra Burch with questions - 503-353-1818, galenalyn@gmail.com

Rudolf Steiner gave new life to education with the Waldorf School, and he helped found the Christian Community – a Movement for Religious Renewal – a Christian path for modern people. Come experience the renewed Mass and the Children’s Service. **February 19 – 22 Reverend Craig Wiggins visits Portland • March 5 – 8 Reverend Sanford Miller visits Eugene**

April 16 – 19 Confirmation in Eugene • April 30 – May 3 Reverend Sanford Miller visits Portland

Ongoing Local Activities and Study Groups

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

9:30 am sharp (no admittance after the class starts) • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Diane Ramage at 971-271-7479 or Cheri Munske at 503 772-2632

First Class Study • Second and Fourth Tuesday of the month • Blue card required

7:30-9pm • Contact Tom Klein, 777-3176, Tgklein@aol.com.

This group works with the contents of the class.

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

7-9 pm • 2606 SE 58th Ave., Portland • Contact Valerie Hope, (503) 775-0778, valerieannhpdx@aol.com

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe.

Eurythmy for Waldorf High School Alumni: Wednesdays

Study, 6:30-7:30 pm; 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 Foundation Course: Tuesday Evenings, and one weekend a month.

Tuesdays 6-7:30 pm; Saturdays 10:30 am - noon & 1-2:30 pm; Sundays 10:30 am - noon • Fee, \$20/session • Portland Waldorf School, 2300 SE Harrison St., Milwaukie • Contact Jolanda Frischknecht, 503-896-3345 or jolandafrischknecht@hotmail.com ; or Micha-el Institute, 503-774-4946, <http://www.micha-elinstitute.com/>

This class is for adults with prior experience in Eurythmy.

Festivals Study Group: Every other Thursday

7-8:30 pm • 3711 SE Brooklyn St. • To find out which Thursday is next contact Suzanne Walker, 503-208-2426 zzwalker@mac.com

We are working with various of Dr. Steiner’s lectures in an effort to better understand the festivals and how best to observe them.

Mystery Dramas of Rudolf Steiner and Speech-Formation Exercises • Second and Fourth Wednesdays (holidays excluded)

7:30-9:00 pm • Starting anew November 12, 2014. Free. Beginners are welcome –come check us out! • 8654 NE Boehmer St., Portland 97220 • Contact Diane Ramage by e-mail at drumage@comcast.net or by phone at 971-271-7479.

Portland Waldorf School Community Choir • Friday Mornings

8:45-10:15 am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room • Free will donations gladly accepted, all voices are welcome. Contact www.portlandwaldorf.org • pws_choir-subscribe@yahoo.com (503) 654-2200

Portland Waldorf School Community Eurythmy: Friday Mornings

8:45-9:30 am, Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Free

All are welcome. Contact: Carrie Mass, Carrie.mass@portlandwaldorf.org

The Spiritual Hierarchies and the Physical World Study Group • First and third Tuesdays

7:30-9 pm • 3046 NE 33rd Ave. contact Donna Patterson and Bob Kellum, 503-331-7393 • All are welcome

Theosophy Study Group • First Monday of the Month

7:45-9:00 pm • Bothmer Hall, 5919 SE Division St., Portland 97206 • Contact Jerry Soloway 503-908-7615 or jrsoloway@hotmail.com

Please join us in lively discussions centered on Rudolf Steiner's *Theosophy*.

Threefold Social Renewal Study Group • Every Friday

9:40-10:30/11 am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie • contact dr.ali.nd@gmail.com or 503-609-0890

We will start with reading and discussing Johannes Rohen's "Functional Threefoldness in the Human Organism and the Human Society", and will continue to choose readings together under the general topic of the threefold social organism. All are welcome. Hope you are able to join us!

Wonderful Wednesdays Painting Group, Wednesday Mornings

8:45-10:00 am • Portland Waldorf School, Grimm room (downstairs, next to Aftercare) • **No class Feb. 4 & 16** • \$15/session

Come and experience the beauty and moods of the ever-changing seasons through color and gesture, with watercolor and dynamic drawing exercises. No experience necessary! Led by Cheri Munske of Transformative Arts. Registration appreciated but drop-ins are welcome. We will meet each Wednesday morning when school is in session, unless otherwise noted.

World Economy Study Group • Last Friday of the Month

6:00-8:00 pm • 3046 NE 33rd Ave. • contact mgivens.lac@gmail.com or 503-609-0890

Please join us in a diverse study group around the principles and practices of Associative Economics. We will be reading and discussing Rudolf Steiner's 14 lectures on the "World Economy". The recommended text is "Economics: World as One Economy", translated by Dr. Christopher Houghton Budd. It can be found at <https://www.cfae.biz/publications/shop/>

Waldorf Education and Teacher Training Lectures and Courses

Conducted throughout the year by the Micha-el Institute. Contact John Miles, 503-774-4946 johncmiles@usa.net

Waldorf Teacher Education, Eugene

September-June • Eugene Waldorf School • Contact Lee Ann Ernandes @ message phone, 541-686-9112

Preparing Waldorf teachers for their future vocation since 1990.



Panhagia Plathythera (see page 4)

Physical Medicine & Injury Rehabilitation



Susan Schmitt, M.D.

Joan Takacs, D.O.

John Takacs, D.O.



The clinic offers alternatively extended medicine including Physical Medicine and Rehabilitation and Comprehensive Family Practice. The physicians utilize holistic principles that include the Anthroposophical world conception and its medical modalities, movement principles from Spacial Dynamics®, Feldenkrais®, Intermuscular Stimulation (IMS), Musculoskeletal Ultrasound and refined hands-on techniques to augment alternative and mainstream medical approaches in diagnosis, treatment and prevention of illness and injury including work related injuries, personal injuries, motor vehicle injuries and sports injuries.

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The **Portland Anthroposophic Times** 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 both Valerie Hope, valerieannhpdx@aol.com and Wes Burch, truelion@comcast.net. The deadline for submissions is the 15th of the month. Items selected for publication may be edited for style, content and length.

To sign up for our email list, or contact the Branch Council, go to <http://www.portlandbranch.org/contact>

Newsletter co-editors are Wes Burch & Valerie Hope, Seth Miller is our webmaster, and Ruth Klein is our treasurer.

The newsletter and calendar are posted on the Branch website, www.portlandanthroposophy.org. Paper copies are available at the Takacs, Pohala and Healthbridge Clinics; and the Cedarwood, Michael & Portland Waldorf Schools, and Swallowtail School.

The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2015: Gia Davis, Julie Foster, Joiline Hardman, Ruth Klein, Tom Klein, Robin Lieberman, Jeff Rice, Jerry Soloway, Rebecca Soloway,

We will gratefully receive your Branch membership dues (\$50 or what you can) each January Send to: The Portland Branch c/o Ruth Klein, 3609 SE Center, Portland, OR 97202

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Contact Valerie Hope at
valerieannhpdx@aol.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 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.

Evil As a Challenge

*A Manichaean Journey
to the Heart of our Time*

With

Christine Gruwez

April 24, 25, 26

Cedarwood Waldorf School

Friday, 7:30 pm *Open Lecture*

Saturday 9am-5:30 pm

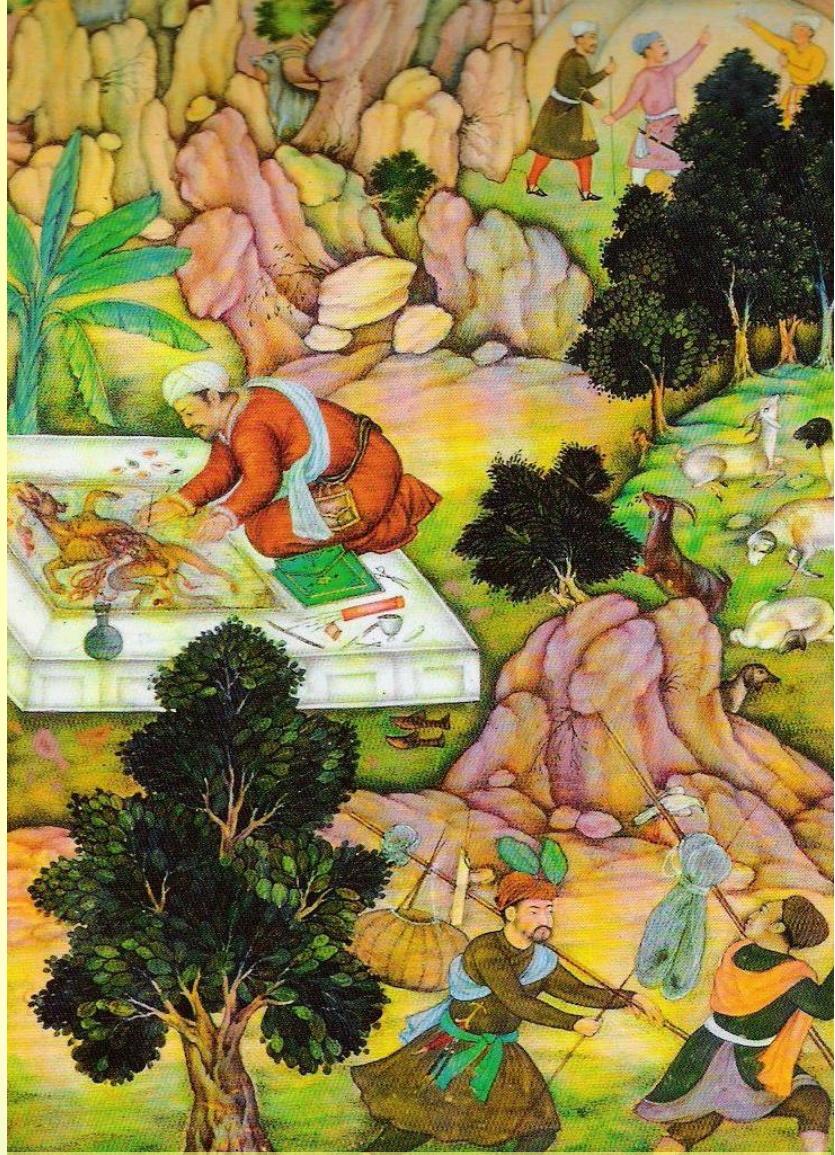
*Interactive workshop with
introduction, questions, dialogue*

Sunday 9am-12:30 pm

Continuation of workshop



Christine Gruwez in Japan



Fragment from Mughal miniature painting, India: Mani while painting, anonymous

“The salvation of the soul, the central motif of Manichaeism, is a deed, a deed to which we are called as contemporaries living in turbulent times. But Manichaeism will have to develop further in the future, as Rudolf Steiner expresses it. Knowledge and wisdom may indeed help us, but they can be no substitute for the actual deed. This deed is related to good and evil as they are present in each of us. This deed becomes a presence which concretizes in a particular relationship to the other, whoever he may be. Only through this can we develop an inner organ to listen to the future. A listening with the heart. In the words of Bernard Lievegoed: *More and more people will find methods to help others in the most surprising ways. To put yourself in the service of the difficulties of another person, that is the point!*” ~Christine Gruwez

Evil as a Challenge ~ Registration ~ April 24-26

Name _____ email _____

Address _____ City _____ State _____ Zip _____

Telephone _____

I am enclosing: \$15 for Friday only; \$115, which includes conference fee and snacks;
 \$125 which includes lunch. Lunch options: Turkey Vegetarian/cheese Vegan Gluten Free

Comments:

Make check out to Portland Branch, & mail to Tom Klein, 3609 SE Center, Portland, Or. 97202
Or register online at <http://www.portlandanthroposophy.org> Questions or requests for work
study/scholarships: contact Tom @ 503-777-3176, tgklein@aol.com

CONNECTING WITHIN AND WITH OTHERS

Life through a Wider Lens

the Center for Biography and Social Art

www.biographysocialart.org

An evening and afternoon about bringing social artistry to life*

Friday Feb. 13th 7:00 – 8:30 p.m.

What if we knew that the same forces that work in the sprouting seed or the circling stars are at work in our own lives?

What if we knew that when we look into the face of another we are seeing a part of ourselves?

Little by little and piece by piece...
perhaps we could re-member this life ~ our life ~
into a whole and a holiness again.



Saturday Feb. 14th 1:00 – 5:00

A WORKSHOP

There is a creative spark in us that allows us to see in ever new ways. When it is enkindled by our willingness to try something different, to look newly, it begins to glow. And when we share in this glow with others, how could we not be warmed?

“Look into yourself to find the world. Look into the world to find yourself.” Rudolf Steiner

Come willing to look at something from nature; to find yourself in a postcard;
to write your life in 5 sentences; to look and listen to another
~ to give the gift of your attention to whatever is before you ~ and to share.

Come spend a few hours finding what life might have to say to you if you really listened.

Offered by: Patricia Rubano who has been working with Anthroposophy and Waldorf Education for over 30 years. She is director of the Biography and Social Art Program at Threefold Educational Foundation in N.Y and serves as an early childhood mentor and evaluator for Waldorf Schools. She lives in San Diego, CA.

Hosted by: Portland Waldorf School - 2300 Southeast Harrison St., Milwaukie, OR 97222

Cost: Friday evening -- \$10 Saturday -- \$45 Both -- \$50

Contact: patrubano@hotmail.com 760-529-3977 (*It is possible to come to either one or both)

"Unbind Him and Let Him Go!"
The Awakening of Lazarus: Then and Now



Please join us for
Eurythmy, Singing and a talk by Reverend Craig Wiggins

Sunday February 22 at 4:00 pm
Bothmer Hall 5919 SE Division St. Portland

Suggested Donation \$10

In the story of Lazarus we may gain some understanding of the end of the old mystery stream and the beginning of an initiatory path that will inspire for ages to come.

The Gospel of John has long been seen as the Gospel which addresses those who have already awakened the power of the individual 'I' within themselves, or who are at least willing to move outside their comfort zone. In the middle of this Gospel the story of Lazarus is told in great detail, with many seemingly counter-intuitive elements. With support from Rudolf Steiner and others who have thought deeply, let us examine this story.

Sponsored by the Christian Community and the Portland Branch