



“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.

In historical terms, Manichaeism is a doctrine that was preached by its founder, the Persian Mani who lived from 216 to 276 AD. It was also set down in various writings. At the start of the 20th century these writings came to light. Although the texts are fragmentary, they make it possible to have an overview of the content and import of Mani’s message.

Mani deliberately gave his gospel a universal slant. In the Cologne Mani Codex, discovered in 1967, we read the following:

“...So at that time I was sent out through the gracious pleasure of my all-blessed Father, to come into the world so that through me the creation should be hallowed and so that He, through me, should reveal the truth of His gnosis in the midst of the peoples and religions...”

It is characteristic of Manichaeism that it attempts to integrate its views of the meaning and significance of

good and evil in terms of a human image. Cosmogony and anthropology go hand in hand. Evil is not something that just happens to human beings: on the contrary the nature of humanity is made up both of the forces of light and the forces of darkness. These forces are first and foremost cosmic forces – that is to say, they operate from without.

The story of creation as told by Mani in dramatic images says that these forces were mingled together in the very beginning of the creation process. This mingling gave rise to the substance which was to give birth to the creation of the cosmos and the earth. Humanity was likewise created from these two forces. At this point these become ethical forces, in that the human individual becomes aware that both forces are written into his nature in the form of inclinations. Light and darkness are creative principles. Both are needed if creation is to be achieved. They become good and evil in humanity, in so far as these inclinations become part of human consciousness.

The history of creation finds its definition in humanity. But this final definition is at the same time the approach to a new creation – a creation in which every human being now has the possibility, at least by tendency, to become a creative ethical agent. All human beings have come into existence from the combination of light and darkness and are able to bring the two into an

The Portland Branch of the Anthroposophical Society

Invites you to

Save The Date!

See the Calendar & fliers for more info.

- | | |
|--------------|---|
| Dec 26-Jan 6 | Holy Nights Readings—Call Tom Klein, 503-777-3176 |
| February 1 | Annual Branch potluck and conversation! |
| February 2 | 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

interactive relationship because they carry both within themselves. The possibility of oneself becoming a creative ethical agent is one to which Manichaeism attributes particular importance. This is because the aim of the process is the gradual redemption of the evil through the action of the good. This is not so much an external struggle as an inner development.

One of the Fathers of the Church, St. Augustine (354-430), spent nine years as an adherent of the Manichees who at that time had a large following in Western Europe. It appears from his own recorded dialogues with representatives of the Manichean community that this very point was one where he found a personal fundamental difficulty. In his view it is not for human beings to redeem evil. Augustine's thesis that evil is not a substance, but rather a non-ens or non-entity (a force or power which is disembodied, that is, of spiritual substance), became the prevailing doctrine in the Catholic Church.

The increasing relevance of the message of Mani for our own times may be inferred from the importance that is given to evil in the worldwide debate about terrorism. I would like for instance, to quote the American moral philosopher Susan Neiman, who said, in an interview with the Netherlands journal *Nieuwe Rotterdamse Courant* 'Anyone who wants to get to the crux of the problem of the world is bound at some point to hit upon the problem of evil'. (27 November 2004) Her criticism of the thinking in the Age of Enlightenment is connected to the fact that the thinkers of that period did not manage to reach more than a mere awareness, at most, of the existence of evil. Compared to the refusal of the scholastic tradition even to credit evil with existence, this was nonetheless a first step. But the intellectual recognition of evil is not enough. As Neiman puts it in the same interview: 'The attempt to solve the problem of evil in an intellectual manner would be a kind of betrayal. Having done that, you could dismiss the problems of the world just by shrugging your shoulders. The awareness that things in the world are not as they should be compels us to look for practical solutions.

A consciousness of the reality of evil is certainly not enough, but it may well be a necessary beginning. After we become conscious of evil as an issue, we may find ourselves faced with certain questions: for example, the question whether we are concerned with the *dissolution* or the *redemption* of evil. Is it a matter of preventing evil and extirpating it whenever necessary, or is it actually the case that evil requires to be redeemed? In the latter case, we are first confronted with the question what our conception of this should be. How do we address a research project of this nature, supposing such a thing to be possible? At the same time a second thematic vista opens up which we can express to ourselves thus: how or in what way can I recognize evil, and how do I

get to know it? In the last resort, all this depends on the question of the essential nature of evil. If I acquire an insight into its nature, I will learn what evil is – just as we only get to understand a person when we have been acquainted with this person over a long period of time. Getting to know evil is not the same as asking where the actual originating cause of evil is to be found, or what the effects of evil are. On the whole, when the term 'evil' is used, the reference is to that which evil has brought about. Our regard is focused on the effects of evil, on what evil does: in relation to oneself and to other human beings.

At this point Neiman introduces a distinction between the evil that is occasioned by natural catastrophes and similar accidents, and evil that is occasioned by human beings. She bases her argument here on the view that the suffering caused by the earthquake in Lisbon, for example, is in a completely different category from the suffering that was inflicted in Auschwitz. But as long as we do not make a real effort to reach a deeper level in enquiring into the nature of evil, this distinction may perhaps seem somewhat arbitrary. Suffering remains suffering, after all. On the other hand, it is understandable that increasing attention is being paid to the effects of the origins of evil. Why did a certain catastrophe have to happen? Could we have prevented it? Why does someone try to kill another human being? The German philosopher Rüdiger Safranski posed the burning question whether the western process of civilisation – meaning by this term the emancipation of humanity from Nature and God – has become something fundamentally unsalutary; whether it has not become something evil. Safranski writes: "...Now human beings have brought into existence a civilisation of science and technology. This is their creation. And perhaps this civilisation will be just as free in relation to human beings, as human beings were in relation to God: perhaps civilisation will pursue a course of its own. (...) And what does it mean, if the willful determination of civilisation is stronger than the intention of human beings?"

Still more important than the distinction between natural and moral evil is the distinction between the effects of evil and the being that causes these effects. If we take this last question seriously, it means that evil is not just a principle that works anonymously – rather, it has the form of an individual being. Even when we enquire into the origin of evil, we are not by any means, to begin with, looking at evil itself. It forms part and parcel of the Manichean programme that, alongside the usual questions, we should also put the question of what or who evil actually is. And besides this we need to ask who represents the good?

The Mystery of Evil

Can a person be initiated into evil? This is, to put it mildly, a rather shocking question! What kind of

initiation could we possibly imagine here? And what do we mean by Initiation? It usually means a passage through a rite or a situation, by which our own being is changed in a radical way. By this change new insights and new faculties have been integrated in our being, which gives us the experience of being reborn. In many cultures, such as Ancient Greece, Initiation was organised in the context of religious practices. In our time now however, life itself organises it for us. We can say now that life itself is an Initiation.

In the lecture series *From Symptom to Reality in Modern History* (Rudolf Steiner Press, London 1976) the Austrian philosopher Rudolf Steiner investigates what it is that is effective in a certain culture as a creative principle, in such a way that all the facts and products of this culture may be understood from the point of view of this principle. This creative principle acts for the whole of a culture or an age as something that is most intimately its own. This close sense of belonging arises in much the same way as with the ancient Mysteries, when the neophyte acquired an insight into reality in the course of the initiation, an insight that became his or her own. Here we can see a parallel between the initiation event on the personal level, and that of the particular era. In this sense Hellenistic culture was dominated by initiation into the Mystery of life and death, and in the same way the modern era can be understood as an initiation into the Mystery of evil. When we speak of evil in this connection, we are not thinking of evil as an outward effect – in terms, that is, of the way in which it is inflicted. Here it is exclusively a matter of the essential form of evil itself. This may be recognised most readily in one of its most intrinsic gestures, namely the gesture of separation.

So what does it mean to be initiated into the Mystery of evil? It means that the possibility of separating oneself off has become part of the intimate nature of human beings today. To separate oneself off is not just to seek the tranquility and solitude of Nature or to withdraw for a time to one's own room. To separate is the possibility of closing oneself off against one's own environment, of withdrawing oneself from the context in which one is placed. One phenomenon that is in a quite special sense characteristic of the start of the modern period is the discovery of perspective in the early fifteenth century, and it is grounded in this new human faculty of separation. We no longer experience ourselves as part of a surrounding network of circumstances – on the contrary, we detach ourselves from it, we adopt a standpoint of our own and from this point construct the world. This ability to separate represents a valuable quality in the life of every human being and cannot be valued too highly. This is because it opens the door to the human principle of development – namely the ego that is capable of freedom. But at the same time it opens the door to evil.

Here the link between evil and freedom as possibilities comes into view at a still deeper level. In that the ego exercises its freedom independently; this possibility can lead either to a positive development or to a negative one – namely, to the excessive cultivation of the individual's own ego so becoming egotistic. The possibility of separation allows both phenomena. The one is fundamentally inseparable from the other: the sovereign 'Yes' cannot be without the egotistical 'No', and vice versa. An affirmation is only a true affirmation because a denial of the same intensity is equally possible. If we find that we contain in ourselves the possibility of separating ourselves off, this constitutes the first step on the path of becoming acquainted with evil. The essential form of evil involves separation. We do not need to study evil in the light of the various phenomena that we perceive around us. First of all, here again what confronts us is generally only the outer effect of evil. However thorough such a study may be, we will not get to know evil by this method, but only what evil brings about in the way of effects. And secondly, we have a direct field of perception that is constantly available to us – namely that which goes on in oneself between the twin poles of separation and belonging, so that this training ground is not just to be found around us but also within us.

And this is the very thing that modern initiation involves. Steiner expresses it thus: "...These forces of evil rule in the universe. The human being must absorb them. In absorbing them, he plants in himself the germ which first makes it possible for him to experience the spiritual life with his consciousness soul..."

We must distinguish between the two questions, 'Where is the original cause of evil to be found?' and 'What effects are occasioned by evil?' What links these two questions together is a third question, 'Who or what is evil?' Only when we get to grips with this third question can we cast light on the first two. The first two problems may still be the subjects of theoretical study, as considered from the point of view of politics, sociology, psychology or some other specialism. But if we go more deeply into the third question, it leads us through a succession of steps whereby the forces of evil are perceived in such a way that they come to be recognised as something peculiar to ourselves. These steps along the path of becoming a contemporary may also be seen as a Manichaeian training path. The approach of historical Manichaeism has been further updated here, so that it opens itself up to the future. The decision to set out on the Manichaeian path in order to become truly contemporary can only be a decision taken freely. As citizens of the 21st century, however, we are practically compelled at times to put the first and second questions, whether in reaction to an event or as an outburst of disbelief and anger: *How can it happen that all over the world people become the victims of*

violent outbreaks? Why do people resort to violence? Here we will find that any possible answers will only hold good until new events come along and overlay the old ones.

The third question on the other hand, 'Who or what is evil?' is one that does not permit a direct answer. If there were to be such a thing as an answer, then we could only come closer to it by setting out on a journey. But even when we are on this journey, something can happen that is more than just finding an answer or having an answer supplied. Such a happening is related to the initiation event as has been described above. It makes it possible for a person to become a *contemporary*, in the deepest sense of the word.

Calendar of the Soul

December 28-January 3; Verse 39

In secret inwardly to feel
How all that I've preserved of old
Is quickened by new-risen sense of self:
This shall, awakening, pour forth cosmic forces
Into the outer actions of my life
And, in becoming, mould me into true existence.

January 4- 10 Verse 40, Epiphany

And when I live in spirit depths
And dwell within my soul's foundations,
There streams from love-worlds of the heart,
To fill the vain delusion of the self,
The fiery power of the cosmic Word.

January 11-17 Verse 41

The soul's creative might
Strives outward from the heart's own core
To kindle and inflame god-given powers
In human life to right activity;
The soul thus shapes itself
In human loving and in human working.

January 18-24 Verse 42

In this the shrouding gloom of winter
The soul feels ardently impelled
To manifest its innate strength,
To guide itself to realms of darkness,
Anticipating thus
Through warmth of heart the sense-world's
revelation.

January 25-31 Verse 43

In winter's depths is kindled
True spirit life with glowing warmth;
It gives to world appearance,
Through forces of the heart, the power to be.
Grown strong, the human soul defies
With inner fire the coldness of the world.

~Transl. Ruth & Hans Pusch

Light and Darkness in Various Media: an Exhibition of work by Celia Kane, proudly presented by the Art Hall at Cedarwood Waldorf School

Since Celia was very young, she has produced art of various kinds: knitting, embroidery, jewelry, ceramic pottery, painting, drawing and sewing. She attended Hawthorne Valley Waldorf School in Ghent New York for seven years as a child, graduated from Lawrence University in Appleton WI with a degree in Studio Art and Anthropology and completed the Rudolf Steiner School teacher training at Taruna College in New Zealand. In 2001 after teaching at a Waldorf School in Wisconsin, Celia attended a training session for Light, Darkness and Color Therapy as indicated by Liane Collot d'Herbois and as taught by Janny Mager in East Troy WI.

Although she had been using color in many artistic endeavors, Celia was so grateful for this work which is similar to Johann Goethe's theory of light entering into darkness and the perception of color that is a result of that encounter. Artmaking for her was revived with a new purpose of meditation and respect for the laws of physics as seen at sunrise and sunset. Some call the movement of colors in the sky at sunrise and sunset "the map of the Spirit world."

The painting exercises that are taught in the Light, Darkness and Color training are spaces in which the viewer can rest or be provoked into useful action. The acrylic paintings and pastel drawings that Celia has done in the last four years are practice exercises of the watercolor veil paintings that are done over the course of three full days in the Therapy training. Since completing half of the Light Darkness and Color Therapy training, on occasion she has had time to spend an uninterrupted day or more working on a veil painting. The acrylic paintings are her attempt to keep the movement of the colors alive within herself as she spends her time mothering two beautiful boys, attending to a busy husband and attending an MA in Counseling program part time at Western Seminary here in Portland.

Please see the flier and calendar listing in this month's newsletter for details about Celia's Show, opening January 15, 2015.

Portland Camphill Initiative

Dear Community Members,

Thank you to all of the wonderful folks who joined us in November for our first meeting regarding the possibility of a Portland area Camphill-inspired community!

With over thirty people in attendance, we represented a wide mix of the various Waldorf schools in Portland, members of the Anthroposophical Society, as well as

some special education folks interested in offering their expertise to our project.

Robin Lieberman graciously opened with an introduction, as well as an explanation of how she came to be involved in this emerging project. Robin introduced her colleagues in this venture: Kelly Hogan (Mother Earth School), Mary Beaton (PWS) as well as Jonie Hurt (Cedarwood) in-absentia.

Then we heard from Karen **Arthur** who described her years of experience as a co-worker in Elder Care at Camphill Village Kimberton in Pennsylvania where she is now a retired resident. Karen took questions from the audience both regarding her life and about the organization of the Camphill as a business.

Next, we broke out into groups, **based on our interest, for the first step in forming a community, that is, getting to know one another.** The four groups were: Adult Community, School, Land, and Infrastructure. We went around our circles introducing ourselves and also sharing a bit of the why and how....why we were interested and how we hoped to help. This was an exciting time in the meeting as it quickly became apparent that there was obvious enthusiasm, experience, talent, and commitment along with a healthy dose of caution - all welcome for a burgeoning venture.

Three of the groups will move forward as envisioning, while the Infrastructure group will begin setting the wheels in motion for whatever project (or projects) will eventuate. This will include organizing a mailing list, setting up a 501C3 as well as incorporating. Much thanks to Tom Klein who offered much support in these realms!

Speaking of moving forward, our next meeting will be held at Cedarwood Waldorf **School, 3030 SW Second Avenue, Portland, OR** (thank you Elizabeth Nugent!) on Sunday, January 25 from 4-6pm. **PLEASE BRING A SNACK TO SHARE; TEA WILL BE PROVIDED.** If you couldn't make the first meeting, please do join us for the second!

Blessings on your New Year!

Kelly Hogan, Mary Beaton and Robin Lieberman co-organizers

Please direct your inquiries to robincolor55@gmail.com

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 Rumage 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: Karen Arthur, Christine Badura, Betty Baldwin, Virginia Berg, Sandra Burch, Wes Burch, Sara Case, Gia Davis Yvonne DeMaat, Julie Foster, Mia Eilers, Lauren Johnson, Bob Kellum, Donna Kellum, Ruth Klein, Tom Klein, James Knight, James Lee, Robin Lieberman, Patricia Lynch, Cheri Munske, Robin O'Brien, Padeen Quinn, Diane Rumage, Jeff Rice, Jannebeth Roell, Diane Schell-Rowley, Jerome Soloway, Rebecca Soloway, Barbara Strong, Elizabeth Webber, Neil & Cindy Weinberg

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



*Watercolor Abstract, by
Jessie Brandt Class 10*

**2015 Waldorf Arts
Calendar with wonderful
descriptions of the arts
curriculum and inspiring
quotes about the importance of
art.**

Student work in the Fine Arts from kindergarten through high school is featured in this beautiful Waldorf Arts Wall Calendar produced by Summerfield Waldorf School & Farm. This 15 month calendar runs from January 2015-March 2016 and illustrates the special place art enjoys in the Waldorf curriculum. See sample pages here: [Monthly Pages](#) | [Front and Back cover](#) | [Intro Pages](#) Calendars are priced \$18 (\$15 for orders of 10 or more). Order online through [Summerfield's website](#). Any questions, or to place bulk orders, please call Summerfield at 707.575.7194 x 100 (ask for Tracy).

Portland Branch Calendar

January 2015

First Class of the School of Spiritual Science – Lesson Eight

Sunday, January 11, 9:30 am sharp (no admittance after the class starts) • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Rumage at 971-271-7479 or Cheri Munske at 503- 484-4133 Blue card required. Second Sunday of each month.

Portland Branch Council Meeting

Monday, January 12, 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.

Rose Well Painting Studio – Open during the Holy Days with Sandra Burch

December 26, 27, 30 & January 2 & 5, 9:30 am–12:30 pm • Cost is sliding scale (\$15-\$50) • Contact Sandra Burch to attend one or more days, 503-353-1818 or galenalyn@gmail.com

Come and work on a veil painting or one simple wet on wet painting during this special time of year.

The Dream Song of Olaf Asteson, performed by the Michael Institute

Tuesday, January 6, 6:30 pm • Portland Waldorf School, 2300 SE Harrison St., Milwaukie Or, Orchard Rm

The Eurythmy Foundation Course will also perform.

The Art Hall: Celia Kane Opening Reception/Presentation: The Necessity of Doing Art: Light Into Darkness

Thursday, January 15, 5:30-8 pm; Ms. Kane's presentation, 6:00 pm • The Art Hall at Cedarwood Waldorf School • Free • Contact Robin Lieberman, 503-222-1192 or robin@robinlieberman.net

Camphill-Inspired Community for Portland – Second Meeting

Sunday, January 25, 4-6 pm • South Performance Space at Cedarwood Waldorf School, 3030 SW Second Ave., Portland 97201 • Potluck Snacks • Contact Robin Lieberman 503-222-1192 or robincolor55@gmail.com.

Please join us for the second meeting for organizing a process to co-create a local Camphill-inspired community.

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 be asked to speak about what they have been up to, and their plans for the future. Please contact us in advance if you would like to bring a picture of your study group or organization. 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.

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 Rumage 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.

Anthroposophical Leading Thoughts 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 *Leading Thoughts – Anthroposophy as a Path of Knowledge: The Michael Mystery*. These short paragraphs, written in the last year of Rudolf Steiner's life, were meant to guide members in their study and discussion of Anthroposophy.

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

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

Threefold Social Renewal Study Group • Every Friday

10:00-11:15 am • Portland Waldorf School • contact dr.ali.nd@gmail.com or 503-303-4078

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!

World Economy Study Group • First and Fourth Thursdays

6:30-8:00 pm • 3046 NE 33rd Ave. • contact mgivens.lac@gmail.com or 503-303-4078

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

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The Tooth Fairy

The tooth fairy, the friend of the young child.

Who is this?

Why does the big boy break the little one's heart?

The tooth fairy is a lie, he says. Your parents are lying to you, he says.

His heart was broken too.

I am fifty five and I have mended back together the pieces of my heart.

I have come to realize that the tooth fairy is my guardian angel. Who else is bound with the course of my life for me and only me?

If you don't believe in the tooth fairy, then she must wait for you and wait and wait...

Until you are again a young child.

If you do not hold up the tooth fairy, then how can you hold up Santa Claus?

Behind Santa Claus in the child's heart stands the Christ child.

They truly exist!

It's just our eyes that don't work properly.

Our hearts know the truth.

Yes, my dear, the tooth fairy is real!

I am certain.

~Wes Burch



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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valerieannhpx@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.

You are warmly invited!
Light and Darkness in Various Media
a new exhibition at
The Art Hall at Cedarwood Waldorf School
by **CELIA KANE**

January 15th, 2015 - February 12th, 2015

Opening Reception

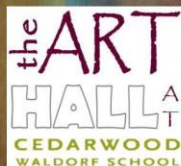
Thursday, January 15th, 2015

5:30 - 8:00pm

Artist Presentation

6:00pm

The necessity of doing art: light into darkness.



Please direct inquiries to
Robin Lieberman:
503-222-1192 or
robin@robinlieberman.net

Cedarwood Waldorf School
3030 SW Second Avenue
Portland, OR 97201
thearthall.wordpress.com

Level II Graduate Course

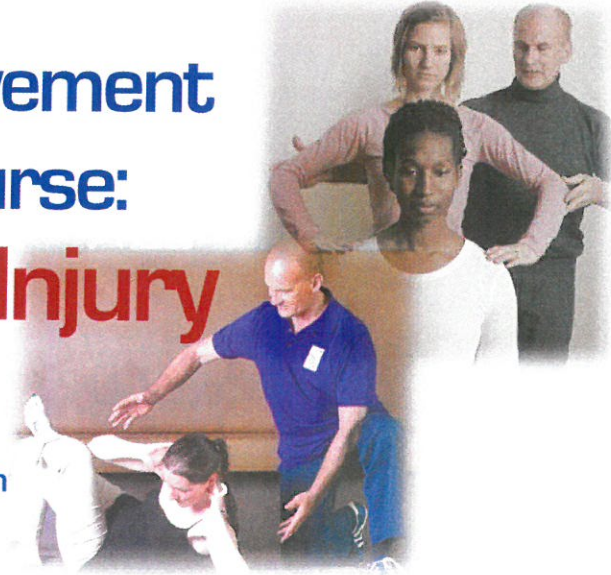
Advanced Movement Therapy Course: Exercise and Injury

February 9-12, 2015

Monday 9:00 am - Thursday 12:00 pm

Takacs Clinic

5905 SE Division St. Portland, OR



Advanced Movement Therapy combines two important applications of Spacial Dynamics: **Exercise and Injury**. This unique course will use the "sandwich model." It begins with a day of intensive study for Level II students and Level II candidates only. They will first explore the themes that will be presented in depth. Then two workshops, open to the public, will follow: **Exer-cise and Inner-cise** and **Injury and Trauma**.

Each of these modules will span an evening and a day. Level II students and candidates will then close this "sandwich model" with a review of the material covered, and have the opportunity to take these questions further, both by enhancing their theoretical understanding as well as refining their own hands-on and therapeutic skills. The closing session will span an evening, and half of the following day, till noon. This model allows the Level II student to see how ideas of great substance and scope can be brought to the general public without watering down the integrity of the ideas or the effectiveness of the methods. Note that this Level II course begins at 9:00 am on Monday, February 9th, and concludes at 12:00 pm on Thursday, February 12th, 2015.

The course will take place at the Takacs Clinic, 5909 SE Division St. Portland, OR
Course fee is \$500. SDI Level I graduates receive Level II credit.

Register at www.spacialdynamics.com info@spacialdynamics.com 518-695-6377.

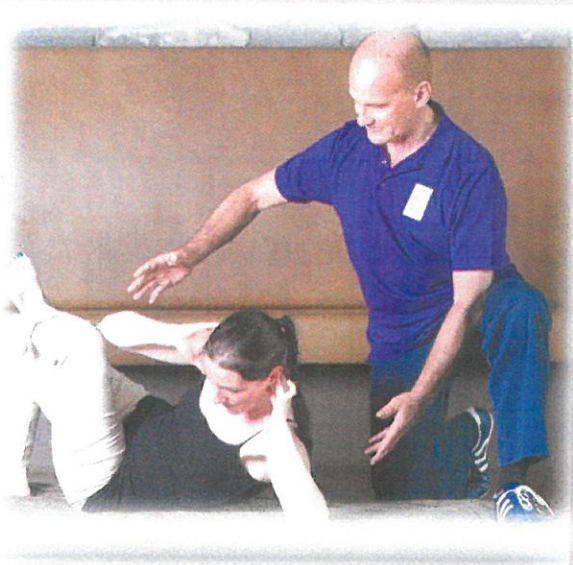


Spacial Dynamics Institute

info@spacialdynamics.com (518)-695-6377 129 Hayes Rd. Schuylerville NY 12871

Ex-ercise Inner-cise

Spacial Dynamics Perspectives on Remedial and Preventive
Movement Therapy Techniques



Public Workshop
with
Jaimen McMillan

February 9-10, 2015

Monday 7:30 - 9:00 pm

Tuesday 9:00 am - 5:00 pm

Takacs Clinic

5909 SE Division St. Portland, OR

Awareness is your most important muscle. Training to become more aware of movement is a strength you, and your patients, can take with you wherever you go. Spacial Dynamics® is an approach to therapy, training, and movement education that works on the muscles of the body by “working out”- side in. By learning Dynamic Movement Mapping (DMM) the practitioner can teach the outer pathways of the movement that a person’s muscles, joints, nerves, and brain can follow.

Come learn this revolutionary method of remedial and preventative exercise. Soon enough you, and your patients, will enjoy this playful and highly effective movement therapy program. Come learn to train the body through dynamic awareness. Inner-cise. Ex-ercise. Soon you’ll know this “inside—out.”

This workshop is open to everyone. Workshop begins Monday evening 7:30 - 9:00 pm and continues Tuesday at 9am - 5pm. Course fee is \$175 (Early Bird Pay by 12/15 \$150).

Register at www.spacialdynamics.com info@spacialdynamics.com 518-695-6377.



Spacial Dynamics Institute

info@spacialdynamics.com (518)-695-6377 129 Hayes Rd. Schuylerville NY 12871

Injury and Trauma

Public Workshop

with

Jaimen McMillan

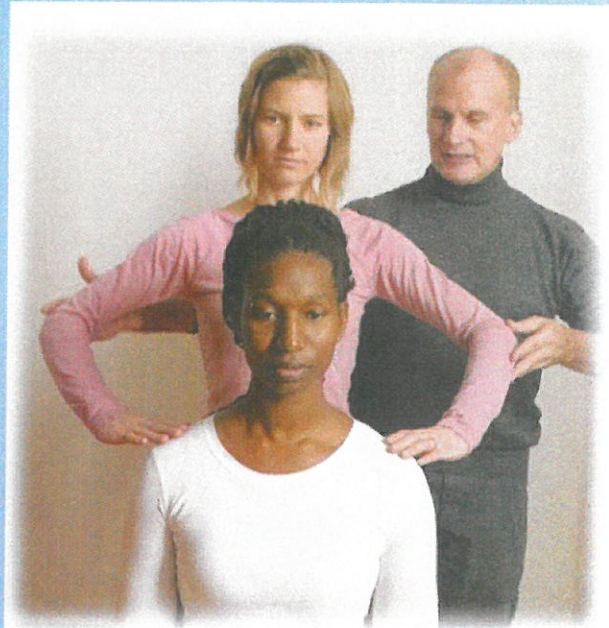
February 10-11, 2015

Tuesday 7:30 - 9:00 pm

Wednesday 9:00 am - 5:00 pm

Takacs Clinic

5909 SE Division St. Portland, OR



Never is health appreciated as fully as when one suffers an injury. When the acute injury just won't go away, and becomes chronic, one can often suspect that trauma has entered the scene. This course will deal with an often over-looked element of trauma: the spatial components of the injurious events. The spatial contortions and distortions that often accompany injuries, accidents, and traumatic life events often take on a life of their own. Helping a patient to escape the trap of "being bent out of shape" has proven to be a powerful method to move from the passivity of having been injured, to the activity of walking down the road to recovery.

This workshop is open to everyone. Workshop begins Tuesday evening 7:30-9:00 pm and continues Wednesday at 9am - 5pm. Course fee is \$175 (Early Bird Pay by 12/15 \$150).

Register at www.spatialdynamics.com info@spatialdynamics.com 518-695-6377.



Spatial Dynamics Institute

info@spatialdynamics.com (518)-695-6377 129 Hayes Rd. Schuylerville NY 12871

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

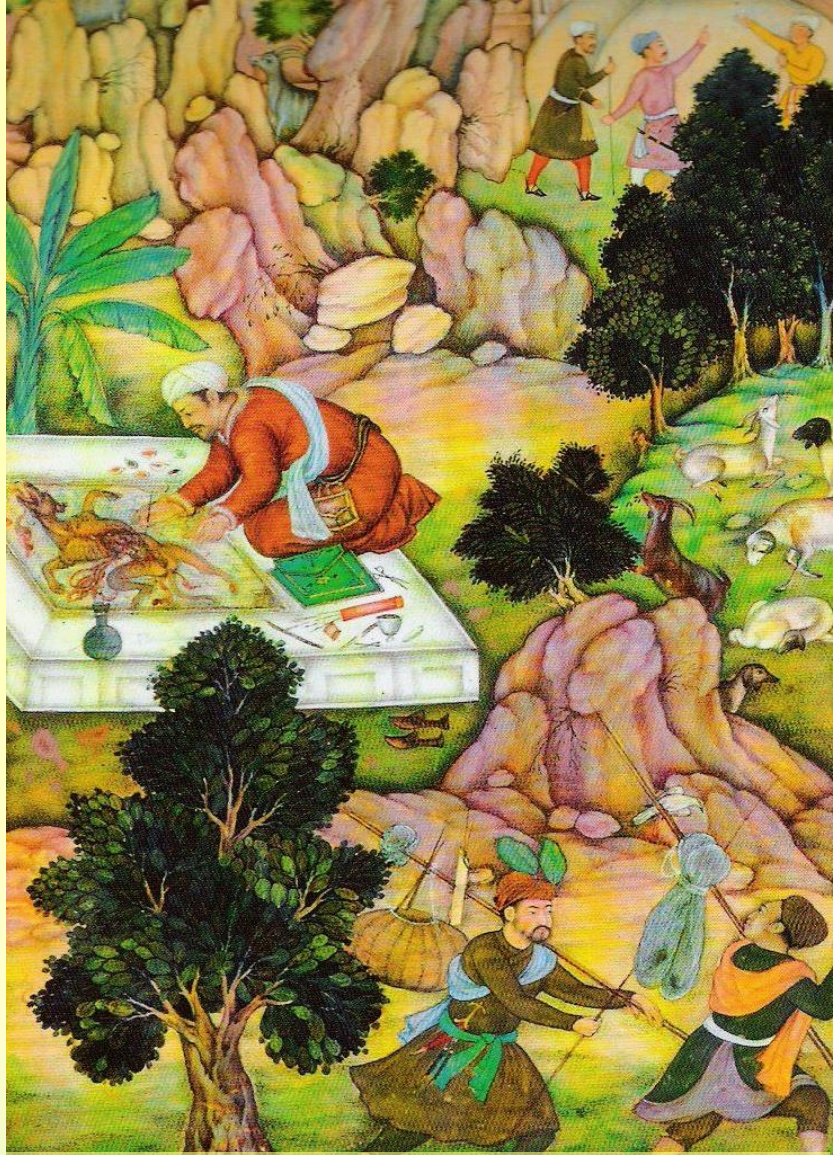
*Interactive workshop with
introduction, questions, dialogue*

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!*

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:

Mail to: 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



You are Cordially Invited to

The Portland Branch's Annual Potluck and Conversation!

Sunday, February 1, 1-4 pm
The Hope's Home, 2606 SE 58th Ave.
Contact Valerie Hope, 503-775-0778
valerieannhpx@aol.com

This is our big party of the year.

While its original purpose was simply to satisfy the requirements of our nonprofit status for reporting and election of Council members, it has morphed into a festive gathering in the doldrums of winter.

Last year laughter rang out through the house as we greeted and engaged one another. After the meal, the topic for the group conversation was: "What is our responsibility for the future of Anthroposophy"? The discussion came to center around how important the quality of our presence is - with others, as individuals and as a community. Aspects of that conversation have been resonating in the community all year.

This year, we will once again feast on turkey cooked up by Tom Klein and all the potluck accompaniments. Afterwards we will build up a picture of our community, as members of various local study groups, initiatives and organizations describe their activities. It will be a great opportunity to find out more about groups you have been interested in.

We Look Forward to Seeing you There!