



Anthroposophical Society PORTLAND BRANCH

Newsletter

January 2021

A Pandemic of Blame

By Dennis Klocek

A pandemic can be characterized technically as a cascade. One event triggers two events and they in turn trigger four and so on to create a cascade. In biology the cascade effect is a fundamental life strategy for many opportunistic organisms like viruses.

However, social scientists point out that the lingering effects of a cascading pandemic are not only the suffering and death of the victims who succumb to the disease. The cascading economic effects of the loss of normal commerce are certainly to be counted among the miseries of widespread loss of livelihood of the survivors. But these results pale in relation to the dire social unrest when the search for who to blame for the crisis becomes a cascading obsession in the population. This pattern has already started in the US among the politicians but in other countries where government has managed to contain the spread of the virus, the scapegoating of person against person is the source of an emotional cascade that creates a pandemic of blame that continues long after the disease has run its course.

The issue of who is to blame is an ancient one in the soul lives of human beings. In the Bible, early in Genesis, the Book of Job depicts the issue of blame both human and Divine in the face of terrible human trials.

Job is a prosperous and industrious and benevolent man. He has many sons and daughters and large landholdings and is a just and God fearing individual. However, Job secretly suspects without evidence that his sons and daughters are not as God fearing as he is. He suspects that they are not as morally upright as he is and offers sacrifices to God to atone for their alleged misbehaviors. Then on one day a cascade of events leads him to the loss of his cattle, then his landholdings and finally a wind that knocks down the house of his sons and daughters killing them all. Job goes into mourning and as a final element in the cascade of misery he himself is stricken with painful boils all over his body.



Job Rebuked By His Friends from William Blake's "Illustrations Of The Book Of Job". The "Illustrations" are a set of nineteen watercolor paintings commissioned in 1805 by Blake's chief patron, Thomas Butts. William Blake (1757-1827) was an English poet, painter, and printmaker. He is considered a seminal figure in the history of poetry and visual arts of the Romantic Age.

At each loss, Job asserts his faith in a higher power. He asserts that there must be a Divine reason for these calamities. He searches his soul for who to blame since he, in his sacrifices to the Lord was just trying to keep his faith in the wisdom of higher powers. Eventually his suffering is at a maximum and his wife counsels him to just get it over with, curse God and die. Once again, he answers his wife by asserting his innocence, and steadfastly refuses to blame either himself or God for the calamities.

The patience of Job is found in not moving to blame. But then that resolve is tested when three of his friends arrive to help him sort out these events. Each friend in turn questions Job's claim of innocence by telling him that God would never visit such suffering on a human so there must be something that he did that was so vile that God needs to correct him with these sufferings. In each case Job argues against both his blame and the blame of the Divine world and leaves the issue of blame open to the question of what is the purpose of suffering. The arguments with his friends go back and forth for many pages as Job tries to make sense out of suffering without placing blame. The arguments eventually reach a point where Job essentially

tells his friends that, with friends like them he has no need of enemies. The issue driving these events is that Job's friends have accused Job of cursing or blaming God for his misfortunes. Job emphatically denies this and at his greatest point of frustration Job addresses God directly by wishing that God would show up so that Job could plead his case face to face.

God shows up in a whirlwind along with the monsters, leviathan and behemoth. Symbolically the leviathan, a serpent from the depths of the sea, can be imagined as a manifestation of the God given forces of life in the human body. What Rudolf Steiner would call the etheric forces. God asks Job if he could command these life forces. Job answers that he knows that God is in control of the life force, but again asserts his innocence from the charge of cursing or blaming God being leveled at Job by his friends. Then God introduces the behemoth who can destroy whole forests with just a swish of his tail.

God asks Job if he is in control of this destructive force. The behemoth can be seen symbolically as the soul force in the human being that has introduced technologies as alternatives to the natural order through the desire to control nature. Job admits that he is not in control of behemoth, but again asserts that he is innocent of the charge of cursing or blaming God. But he also acknowledges that since God has come to him and revealed these things to him he has been able to see God in a new light. He acknowledges his new ability to see the creation more clearly through his suffering.

At this assertion, God turns against Job's friends and asks them why they are blaming His faithful servant. God asserts that Job's integrity against casting blame has turned his suffering into insight. He tells Job's friends that they must emulate Job in his righteousness and make reparations to Job. God then restores Job's land, animals, and sons and daughters and Job is once again prosperous. However he has learned a new level of understanding that blaming is the true root of human suffering. The lessons of Job can take on a new meaning for us when the inevitable cascade of blaming of others follows in the wake of the current anxiety surrounding the biological cascades of a pandemic. The biological cascade is but a seed of the emotional cascade that will surely follow if we can believe this most ancient of stories about blaming others.

Dennis Klocek, MFA, is co-founder of the Coros Institute and a faculty member at Rudolf Steiner College. He is the author of nine books, including the newly released *Colors of the Soul; Esoteric Physiology* and also *Sacred Agriculture: The Alchemy of Biodynamics*. Dennis is also an international lecturer.

Singularity

by Michael Givens

Trees breathing the wind,
Sing me in,
Though I cannot hear
Each voice,
Yet their song do I
Know by heart
For I too was sung.

Each needle to me
Not a note
Sings when I pluck it;
Now rains
In flooding torrent
Sing to me
Singularity,
For not a droplet,
I collect
Nor dew I gather
Come morning,
Sings me in to me,
As does sings
This dark winter's night.

And nor can I sing
As the Gods,
Who sing in chorus;
I hear,
Feeling the stirring
Of life's song
Deep within my breath.

A Perspective from a Eurythmy Student of Pacific Eurythmy

by Heather Gannon

I first became drawn to eurythmy during my Waldorf teacher education in 2001. I enjoyed this new activity of taking up eurythmy each morning with fellow friends in the teacher education program. I began to develop a new understanding of thinking, feeling and willing as they were experienced and worked through during our class time. The art of eurythmy began to come into focus for me.

I can remember being as young as four when I would take my Grandmother's hands, and in her living room, dance to the melodic sounds of the Lawrence Welk Show. My heart dancing right along with the swaying of my arms, and joy was all I remember. I am discovering delightful experiences of once again being taken by the hand as a student in Portland's Pacific Eurythmy program.

This early fondness of movement and singing is now something I can go deeper into as I explore form into movement. I now have the opportunity to go more deeply into the arts of speech and music through eurythmic movement.

To experience what I am hearing and how I speak and move are a journey to take hold of and explore in all of their facets. I now explore how I breathe, listen, and move more purposefully; with more clarity and thought.

The harmonious rhythms and the order to any given movement that I explore and learn now has a deeper meaning. For example: gestures that reveal moods of soul; how I hear sounds both spoken and melodic within myself; what it means to express the spoken word; how I move in space and how I experience music. Every class gathering is a new experience in exploration, living into wonder and joy, as well as the challenges that come with new learning and discovering.

I am also discovering how I care for myself within my sense world, as well as gaining a personal understanding for an inner becoming within myself. At the same time uncovering the beauty of moving with others who are also in this same newness and wonder. There's nothing I'd rather be doing! Every class is a fascinating journey of wonder and joy.

I'm so grateful that Portland has a deeply dedicated program in Pacific Eurythmy, where I have been able to return to the joys and grace of connecting to my inner wellbeing.

During Portland Eurythmy's most recent contribution to the AGM annual meeting called *This Being Human*, Daniel Stokes spoke to the experience of listening and relating to ones' own heart, "...out of our capacity to listen and to create relationships for ourselves, for each other and for the natural world." I experience eurythmy as this listening of the heart.

And I, as well as my heart, feel blessed to be waltzing once again as I did so long ago on those Saturday evenings in my Nana's living room.

Heather Gannon was drawn to Waldorf education in 1997, as she began the process of finding the right school for her children; after which she continued on completing a Waldorf teacher education program (where she first encountered eurythmy). She has taught both in the grades and early childhood for many years.



Pacific Eurythmy News Happy New Year!

First we would like to thank everyone for your generous support of our work this past year! Be it through a donation, or one of our classes you have joined in, or an encouraging word, we are ever so grateful for the community around our small group of students!

Before the holidays we intended to have a special end-of-term, the conclusion of our First Year curriculum. However this was not possible, as so many things this past year were different. We hope that one day we will be able to invite you to this sharing! Stay tuned....

Pacific Eurythmy will be starting a new course for the first year of the program in the fall of 2021! A deep interest and commitment to Eurythmy is all that is necessary to join. Whether this is the first step on your path to a Eurythmy career or a long harbored wish to dive more deeply into Eurythmy, this course is for you! Please visit our website PacificEurythmy.com for more information or write us at PacificEurythmy@gmail.com.

Carrie Mass, Jolanda Frischknecht

Urban Biodynamic Gardening with Sandra Burch

Trees

In this New Year, do you want to try something new? If there is one theme that stands out for me from last year, it would be the strong need to develop open minded enlivened thinking. A kind of thinking informed by the spiritual world, not my own self-interested thinking. I often find myself in "small self" thoughts and realize they are sinking my ship. My goal is to become receptive enough to seek the spiritual world's help, even when in the grip of habitual "know it all" thinking.

One way to develop flexible living thinking that makes it so one can bend and shift and stay on the surfboard, even in the big waves (when the next crisis comes), is to invite new perspectives. Stretch your thinking before it gets stretched for you. Try on some odd thought and see what happens. And guess what? We have an abundant source of interesting, unusual and unheard of ideas in Rudolf Steiner's books and lectures.

For fun and practice: think about a tree, maybe one that you have always loved, or one that was a steady presence in your childhood yard, or one at the bus stop on the corner, any tree. I choose the biggest beech tree in the pasture woods of my childhood home in upstate New York. Just remember the tree, build it up in your memory. This beech tree was huge, and people I did not know had carved their names in it's smooth warm gray bark. The canopy of leaves was so far up the trunk that it seemed the leaves were part of the sky. Could you hug your tree? I did. Recall anything you want about this tree in your memory. Take a few minutes and really experience your tree.

And now consider what Steiner has to say about a tree: "He describes how a tree should be imagined as 'raised up soil' that extends right out into the branches and that it should be cultivated in just the same way as we would cultivate the soil of a field. The leaves, flowers and fruits can then be imagined as growing out of this 'raised up soil' just as annual plants grow out of the soil on the ground." from Matthias Thun in: "The Maria Thun Biodynamic Calendar 2020"

What? Wait a minute...a tree is a tree, not a field, right? Could it be that the trunk and branches of a tree would benefit from being treated more like soil than like a plant? Maria Thun did many experiments and came up with a tree paste, to put on the trunk and branches of a tree. It gives the tree support for what it naturally wants to do and be.

There are three main components of tree paste: bentonite clay, cow manure and sand. BD#500 and BD#508 (equisetum as an anti-fungal) are also added. Anyone that makes tree paste may include other ingredients that they think their trees need. Lucky for us, we can buy Biodynamic Tree Paste from the Josephine Porter Institute - one quart for \$30.



"Biodynamic tree paste is applied once or twice a year, in late fall after leaf drop or in late winter before the sap flows and buds break, when the temperature is above freezing. It is used to provide a protective covering primarily on the bark of fruit trees to enhance the vitality, to help protect the bark from splitting, to discourage insect breeding and infestation, to heal injuries and to cover wounds made

during pruning. It may also be applied to fruiting bushes, vines and roses. It is recommended for newly planted trees to give them a good start and it is also helpful for ailing or stressed trees. The tree bark should first be gently brushed or scraped to remove moss, lichens and dead, loose bark which provides breeding grounds for insects. Backyard gardeners can use a whitewash brush or paint brush to apply the paste." From the JPI website by Abigail Porter. For more details check out: "Biodynamic Tree Paste a Simplified Recipe for Beginners" by Hugh Courtney -

<https://cdn.shopify.com/s/files/1/0017/4473/2221/files/BD-Tree-Paste-A-Simplified-Recipe-for-Beginners.pdf?11510486555095028812> .

"... Trees are sanctuaries. Whoever knows how to speak to them, whoever knows how to listen to them, can learn the truth. They do not preach learning and precepts, they preach, undeterred by particulars, the ancient law of life.

A tree says: A kernel is hidden in me, a spark, a thought, I am life from eternal life. The attempt and the risk that the eternal mother took with me is unique, unique the form and veins of my skin, unique the smallest play of leaves in my branches and the smallest scar on my bark. I was made to form and reveal the eternal in my smallest special detail.

A tree says: My strength is trust. I know nothing about my fathers, I know nothing about the thousand children that every year spring out of me. I live out the secret of my seed to the very end, and I care for nothing else. I trust that God is in me. I trust that my labor is holy. Out of this trust I live.

When we are stricken and cannot bear our lives any longer, then a tree has something to say to us: Be still! Be still! Look at me! Life is not easy, life is not difficult. Those are childish thoughts. Let God speak within you, and your thoughts will grow silent. You are anxious because your path leads away from mother and home. But every step and every day lead you back again to the mother. Home is neither here nor there. Home is within you, or home is nowhere at all. ..."

From: "Wandering: Notes and Sketches" by Herman Hesse

Calendar of the Soul

Week 40

And when I am in Spirit-depths
Within my soul's deep ground,
Vain notions of my self-bound nature
Are filled from the hearts' own world of love
With fiery strength of the Word of Worlds.

Week 41

The soul's creative power strives
From the heart's own ground
God-given forces to inflame
For good working in the life of man,
In human love and human works.

Week 42

Within this winter gloom
It is the soul's strong urge,
Its own strength to manifest,
To lead it into realms of darkness,
And thus anticipating feel
Through warmth of heart the senses' revelation.

Week 43

In the depths of winter
True Spirit being grows in warmth;
It gives to the world's fair glory
Through heart-forces power to be.
Soul-fire gaining strength in man
Braves the cold of worlds.

Calendar translation
by Liselotte and William Mann

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

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

Articles represent the views of the authors, not necessarily those of the Portland Branch of the Anthroposophical Society.

To sign up for our newsletter/email list go to:

www.portlandbranch.org and click on the button at the top of the right hand column on the home page.

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

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

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

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

Your 2021 dues will be gratefully received:

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

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

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

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Susan Schmitt, M.D.
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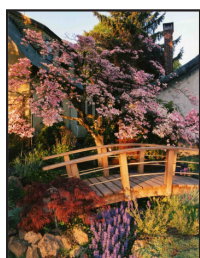
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DONNA PATTERSON KELLUM LMT

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

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

First Class of the School of Spiritual Science

Sunday, January 10, 2021, 9:30am, Lesson IV. For questions contact Cheri Munske: cherimunske@gmail.com or Diane Rumage: drumage@comcast.net.

Portland Branch Council Meeting

Monday, January 11, 7pm • Contact Valerie Hope, valerieannhpx@aol.com

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

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

Ongoing Local Activities and Study

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

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

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

7-9pm • 2606 SE 58th Ave., Portland • Contact Valerie Hope, valerieannhpx@aol.com

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

Manifestations of Karma Study Group • First Monday of the Month

7:45-9pm • Temporarily conducted via Zoom • Contact Jerry Soloway 503-908-7615, jrsoloway@hotmail.com

Please join us in lively discussions centered on Rudolf Steiner's *Manifestations of Karma*.

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

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

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

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

Art as Spiritual Activity by Michael Howard • Friday Mornings

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

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

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

Beginning Astrosophy Class • First and Third Tuesday of the Month

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

Friday Book Study in Corvallis

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

Waldorf Education and Teacher Training Lectures and Courses

Conducted throughout the year by the Micha-el Institute. Contact Jen Davis, 503-449-7387 jennifer@micha-elinstitute.com

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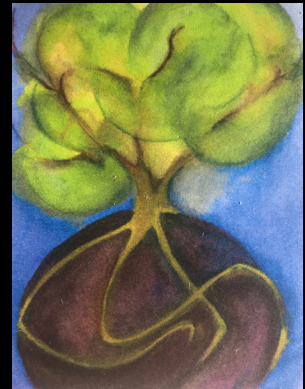
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