

# Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society in Portland, Oregon [www.PortlandAnthroposophy.org](http://www.PortlandAnthroposophy.org)

Volume 7.7 July 2011

## FUNDAMENTALISM IN MANY PLACES, AND IN MANY FORMS. WHY?

By Philip Mees, Glendale, CA

Merriam-Webster defines fundamentalism as follows: “a movement or attitude stressing strict and literal adherence to a set of basic principles.”<sup>1</sup> That seems a useful definition since, although we most often associate fundamentalism with religion, we can observe it in many other forms as well, for instance in political and social situations all around us. It seems that it is a growing phenomenon in many different kinds of manifestations all over the world.

One thing all fundamentalist movements show in common is their adherence to an authority whose pronouncements or concepts are accepted without question, and most often without regard to the passing of time or the development of human consciousness. In the Christian case, whatever is in the text of the Bible is thus accepted in a literal sense, no matter how it got there, how the original text was translated, or what the esoteric origin of the words may have been. However, this is only the beginning of the problem. The authoritative pronouncement or concept is usually of great complexity and has many aspects that can be interpreted in different ways by people who consider it from different angles or points of view. Truth is rarely simple and straightforward. An intellectual debate will develop in which each side seizes on one favorite aspect, completely ignoring the fact that theirs is only one of a number of justifiable views, and then each side fights to convert the opponent. For the intellect always fights for its own position against a perceived foe that it feels it has to conquer. “Experts” – who are rarely more than one-sided advocates – will stand up to present conflicting interpretations, usually in ways that appeal to particular groups of people and that bind them together in a cause that is close to their hearts.

In this way the same Bible text may be used by different groups that are violent opponents of each other. One will interpret the authority from one point of view and the other from a different point of view. The same happens with the Koran, Moses’ Law or the Vedas, but also with the United States Constitution, with concepts like socialism or open market, with ethnicity and a host

of other ideas that people embrace and seem to hold on to for dear life. And it is almost always possible to interpret a perceived authority in ways that serve anyone’s interests. For instance, who in 1790 would have thought that a corporation would one day be considered to be a person under the law and could therefore claim the same rights (including freedom of speech) as an individual citizen? Although prejudice may underlie people’s attitudes in certain situations, most often people also invoke some perceived authority to justify themselves and their views.

The results of this are polarization, dualism and conflict. We are familiar with that in our society today. People unquestioningly accept an authority and never wonder whether their way of interpreting it is the only possible one. Fundamentalist attitudes inevitably lead to the inability of people to examine a question objectively and have a conversation with each other in which they try to understand the other. It is a problem that exists in many different places all over the world today; it is not limited to an isolated situation here or there, it is truly prevalent in human society: dualism and polarization due to fundamentalism. And conflicts caused by dualistic positions cannot be resolved out of the consciousness through which they arose. They can only be resolved

### PORTLAND BRANCH NEWSLETTER

Paper editions of the newsletter are available at the following venues:

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- Portland Waldorf School
- Cedarwood Waldorf School
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- Eugene Waldorf School
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out of a higher consciousness, in the form of a trinity in which the origin and justification of each position is recognized and given its rightful place.

What does fundamentalism do to the human being? In its most extreme manifestation it would reduce everything we meet in life to a question of yes or no based on the authority we follow. (Actually, that was the way it was in the Middle Ages in Europe: the Church determined everything.) Fundamentalists follow whatever thinking may lie behind the pronouncement or concept they have accepted and see no need to do any thinking of their own. They abdicate responsibility for their own life and for the consequences of their actions vis-à-vis others. In effect, we could say that in taking a fundamentalist position we abdicate our ego. Whenever we face a question and follow someone else's solution or conviction, we give up part of our own individual ego activity and are content to let others rule us.

This may sound extreme. However, let us try and realize how often we truly make up our own minds, rather than accept someone's authority without much question. Aren't there countless situations in which we yearn for some authority to tell us what to do, because we don't know how to handle them? We all accept authority that way all the time. And now, think about the way we treat people who do not agree with us, who accept a different authority or even a different interpretation of the same authority - how do we treat them? Are we able to have a conversation with them in which we try to understand where they are coming from? Do we treat them as our equals? After all, we live in the age of the consciousness soul, the age in which we are asked to recognize the true being in the other just as we experience ourselves. Only then can we see the other as our equal and come to understand that truth does not have one single face.

We know that when we want to understand the world we must not only observe it, but we must penetrate what we observe with our thinking.<sup>2</sup> Otherwise it will remain an object to which we can only react out of the surging sympathies and antipathies living in our sentient soul. In fact, to truly get to know and understand anything or anyone we need to develop a feeling of respect, even reverence for the object or person, without which we will not be able to enter into them and gain knowledge of their essence. This is a consciousness soul activity. It is our ego that needs to lead us here in the thinking awareness that the object or person has its/her own essence that deserves our reverence.

Fundamentalists certainly do not show much respect or reverence for anyone outside their own group. We also saw that they seem to give up their ego to the extent that they do not want to form their own thoughts about something or someone, but are content to follow an authority. This is a great temptation because it makes life so much easier than having to make up one's own mind about a lot of difficult questions. One can comfortably fall back into a group of people who do the same thing. In effect, to the extent one does this one gives up a critical function of the consciousness soul and falls back into intellectual or even sentient soul existence. Today we are living in a time when we have to lift ourselves out of the group and develop our own unique individuality, while making the qualities of this individuality available in service of the group. Jung called it the process of individuation. When we recognize the true being in the other we also recognize that the other deserves a place under the sun just as we do ourselves, and that we need to find a way to live

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

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

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together in harmony. That was not yet possible in the age of the intellectual soul, the era when individuals considered themselves, or their group, to be the center of the world and needed to fight anyone they perceived as standing in the way. Fundamentalists similarly seem to need to fight anyone who disagrees with them.

Another characteristic of fundamentalism is its strong materialism. Although it often goes in the guise of religion or morality, there is usually no, or very little, trace of spirituality. Young Muslim suicide bombers are promised they will be heroes here on earth, and in the other world can have all the girls they want; Christian fundamentalists are told that following the commandments will result in their prosperity on earth. The bombers of abortion clinics think they can solve a problem by physically destroying things. There is no apparent awareness of a human connection and responsibility vis-à-vis the spiritual world.

As was noted above, fundamentalism seems to be a worldwide phenomenon in our time that is harmful to the harmonious living together of human beings of different views. Since human society does not develop all by itself, but is always crucially influenced out of the spiritual world, it is interesting to wonder what spiritual influence may be causing this burgeoning growth of fundamentalism that is harming humanity at this time. There are clearly both Luciferic and Ahrimanic characteristics that can be recognized. It is not necessary to enumerate them; they are obvious to the observer. However, there is another category of opposing powers about which Rudolf Steiner (our authority?) did not speak very often. Let us look at the following quotation from his lecture entitled *The Deed of Christ*:<sup>3</sup>

[...] there is the consciousness soul (spiritual soul), arising from an unconscious transformation of the physical body. You will remember how this transformation came about. Towards the end of the Atlantean epoch, the etheric body corresponding to the head came right into the physical head and gradually brought about self-consciousness in the physical body. Fundamentally speaking, man is still working at this unconscious transformation of the physical body, at the development of the consciousness soul. *And in the age now approaching, those spiritual beings known as the Asuras will creep into the consciousness soul and therewith into the human "I" or ego - for the "I" lights up in the consciousness soul. The Asuras will generate evil with a far mightier force than was wielded by the Satanic powers in the Atlantean epoch or by the Luciferic Spirits in the Lemurian epoch. [...] these*

Asuric Spirits will prompt what has been seized hold of by them, namely the very core of man's being, the consciousness soul together with the "I", to unite with earthly materiality. Fragment after fragment will be torn out of the "I", and in the same measure in which the Asuric Spirits establish themselves in the consciousness soul, man must leave parts of his existence behind on the earth. What thus becomes the prey of the Asuric powers will be irretrievably lost. Not that the whole man need become their victim - but parts of his spirit will be torn away by the Asuric powers. These Asuric powers are heralded today by the prevailing tendency to live wholly in the material world and to be oblivious of the reality of spiritual beings and spiritual worlds.

Here we are shown a picture of spiritual beings dragging human beings ever deeper into materiality and damaging their ego by tearing pieces out of it. Would we perhaps be justified in expecting that the capacity to think independently, exactly the one capacity which can protect the human being from evil powers, would be a particular quality of the ego the Asuras would be interested in capturing? Fundamentalists seem to abdicate their own thinking in favor of that of someone else. Are the Asuras therefore perhaps already invading the consciousness soul and undermining the human ego so that it cannot think as an independent individual, thus causing fundamentalism and injuring the ego? "The age now approaching" may be upon us. It seems like a possibility, doesn't it? And if the Asuras are indeed doing this, fundamentalism becomes a much more dangerous phenomenon than it may seem at present. Then it is not just about polarity and conflict, but the future life and integrity of the human ego is at stake, the divine gift that distinguishes the human being from the animals.

It seems therefore vital that we never just follow an authority of our choice, not even Rudolf Steiner or his interpreters, but that we always do our utmost to test what we read and hear, and try to look at things from more than one angle, using our own individual thinking. In other words, let us strive to become truly human, with an ego that, out of its own strength of thinking, is able to recognize truth in its many different manifestations.

Finally, it is in itself interesting that Rudolf Steiner spoke so few times about the Asuras and their intentions. It is as if he was leaving it entirely up to humanity to deal with this new problem, without giving us any authoritative voice to fall back on. There is no history to study, such as the influence of Lucifer in Lemuria and

that of Ahriman in Atlantis. The actions of the Asuras are a unique problem of Post-Atlantean time, our time. There is no precedent, no prescription. It is up to us to recognize them and arm ourselves against them, and this can only be done through thinking. There will be no help that we do not ourselves invoke.

<sup>1</sup> Merriam-webster.com/dictionary/fundamentalism

<sup>2</sup> Rudolf Steiner, *Metamorphoses of the Soul*, Vol. 1, GA 58, lecture 4.

<sup>3</sup> Berlin, March 22, 1909, from GA 107, single lecture.

## A REPLY TO DR. USHER'S ARTICLE ON JUDITH VON HALLE IN THE JUNE ISSUE

Alan Mullen, Kassel, Germany

I found Dr. Usher's reply refreshing, because he begins with a description of the way Rudolf Steiner expected anthroposophists to treat his statements, namely not simply to trust the accuracy of his seership, simply assuming everything he said to be true, but to test his statements in various ways. I also agree with him entirely that von Halle's stigmatization and complete lack of physical nourishment should play no role in judging the validity of her statements. (It is rather strange then that he nevertheless makes a point of mentioning these phenomena somewhat disparagingly in both articles.)

If one reads only the two passages which Dr. Usher quotes from von Halle's book and from Steiner's lecture, then it certainly seems as if Ms von Halle misunderstands the Mystery of Golgatha in the way Steiner describes it. But after reading them in context, I found Dr. Usher may have a point, but his reasoning is not entirely convincing. Steiner's lecture of Sept. 23, 1912, dealt primarily with how Christ was misunderstood in three different ways. The sentences quoted referred to the common theological interpretation of Jesus' agony in the Garden of Gethsemane, namely that He feared the death on the cross in a moment of weakness, asking that this "cup" be taken from Him.

However, I found nowhere in von Halle's lecture of March 6, 2005, that she states that Christ was afraid of the crucifixion, or that He even prayed to God that it might not happen. Several paragraphs earlier, she states, "...He feels fear for the success of His mission, because He sees that the disciples are not able to withstand the same temptations, namely fear in face of what was to come." (my translation) It is quite clear that in this Mark

Cycle lecture Steiner gave only one aspect of Gethsemane. Two days earlier in the Mark Cycle, on Sept. 21, 1912, and a year later in far greater detail, in the *Fifth Gospel* lectures, e.g. on Oct. 3, 1913, Steiner spoke of how Jesus' physical body became ever weaker and even "perforated" as Christ's spirit united Himself ever more with it, becoming ever more human, for only thus could he overcome death completely. Emil Bock, perhaps the most important and by far the most prolific anthroposophical theologian, described this process in great detail in his book *The Three Years* at the end of the section entitled "Good Friday". How Christ wrestled with the angel of death in Gethsemane, for He was in danger of dying too soon, thus rendering Christ's victory over death, the Mystery of Golgatha itself, impossible. This was the reason He was sweating blood, which is mentioned only in the Gospel of St. Luke, the "physician." The cup He prayed to have taken from Him was indeed His death, however not death on the cross, but rather a premature death in Gethsemane, which would have meant a victory for Ahriman over Christ.

In summary, Dr. Usher fails to show convincingly that von Halle has little understanding for the Mystery of Golgatha. I challenge open-minded readers to read her lecture and decide for themselves. I found that her book demonstrates a very profound understanding thereof, even if her statements are sometimes awkward or "hard to believe," for she often goes far beyond what Steiner described. Like Steiner, she does not expect her readers simply to believe what she says. On the other hand, those who are yearning for a second Rudolf Steiner, a spiritual scientist of his stature, will be disappointed, for that she certainly is not.

Readers interested in a longer version of Mr. Mullen's response to Dr. Usher can request it from him by email at [apm504@arcor.de](mailto:apm504@arcor.de).







# RUDOLF STEINER'S VISION:

**How can we create a future  
worthy of the human being?**

**National Conference Celebrating the  
150<sup>th</sup> Anniversary of  
Rudolf Steiner's Birth**

**October 14-16, 2011  
Portland Waldorf School**

**This 2011 annual conference and members' meeting of the Anthroposophical Society in America is being presented in collaboration with the Portland Branch and the Western Regional Council.**

The planning committee has been working all year to shape a gathering that will provide an opportunity for fellow Anthroposophists to reflect and re-energize during this 150<sup>th</sup> anniversary year. Together we will seek to understand how Rudolf Steiner's gifts to the world are crucial, if we are to create a future worth living; and how we can ensure that his vision can remain living and continue to evolve. We will explore how each of us can contribute to fulfilling this vision. Our explorations will proceed thoughtfully, artistically, and out of our own life experience. A goal of our time together is to gain inspiration for bringing something new into our lives, and into the future. Our task is to evolve, to become more fully human. Anthroposophy supports this evolutionary path.

Friday will begin with a reception and an evening of readings and music designed to bring Rudolf Steiner into the room. On Saturday, we have planned for you experiences with group speech, group singing, and the Foundation Stone in Eurythmy.

Our keynote speaker will be Virginia Sease, coming all the way from the Goetheanum for the occasion, who will address *Rudolf Steiner's Vision for the Human Being: Love Manifested Through Spiritual Activity*. In the afternoon, we have an amazing line-up of workshops – the difficulty will be in choosing just one! One of these workshops may speak especially to you, to the way you see *yourself* working toward the future. We invite everyone to Steiner's Saturday evening Birthday Bash, which will be an evening of drama, music, dancing and fun for the whole community.

A brochure and registration form will soon be available, in print form and on our website.

For more information, to volunteer help, and for work study opportunities, contact Valerie Hope, 503-775-0778. [valerieannhpdx@aol.com](mailto:valerieannhpdx@aol.com).

**[www.PortlandAnthroposophy.org](http://www.PortlandAnthroposophy.org)**

# Portland Anthroposophical Society Calendar - July 2011

## Ongoing Activities and Study Groups

### **Anthroposophical Course for Young Doctors, Study Group**

**1<sup>st</sup> Tuesday of the month 7-8:30 PM**

*Pohala Clinic, 12050 SE Holgate Blvd.*

Contact Julie Foster by phone at (503) 572-4196 or by e-mail at [julie@pohalaclic.com](mailto:julie@pohalaclic.com).

### **Karma Exercises and Study**

**1<sup>st</sup> and 3<sup>rd</sup> Thursdays at 7:00 PM**

*NE Portland*

The study group has just completed its multi-year work with the entire *Karmic Relationships* lecture cycle, and is now starting to work with Rudolf Steiner's karma exercises. Call James Lee for information 503 249-3804 or send an e-mail to him at [anthroposophy@earthlink.net](mailto:anthroposophy@earthlink.net).

### **Knowledge of the Higher Worlds**

**1<sup>st</sup> and 3<sup>rd</sup> Tuesdays 7:30 - 9:00 PM**

*3046 NE 33rd Avenue, Portland, OR 97212*

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

### **Moms' and Dads' Parenting Group**

**2<sup>nd</sup> Mondays**

*North Portland*

This group is intended for parents of very young children wishing to connect through the inspiration of Rudolf Steiner's lectures and writings specifically regarding the incarnation and growth of the young child and how we can apply this wisdom to our modern day circumstances as parents. Meets for potluck and discussion 6:00 - 8:00PM at Rose Hip Preschool in North Portland, please contact Kristin Zay (formerly Kresch) for more information at 503-830-1003 or [heyheykk@gmail.com](mailto:heyheykk@gmail.com).

### **Mystery Dramas, with Speech-Formation Exercises**

**2<sup>nd</sup> and 4<sup>th</sup> Wednesdays**

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

Currently working on the 2nd *Mystery Drama* by Rudolf Steiner, *The Soul's Probation*. No acting experience necessary, just a love of the Word. Contact Diane Ramage by e-mail at [drumage@comcast.net](mailto:drumage@comcast.net) or by phone at (503) 908-0131 for information.

### **Portland Waldorf School Community Choir**

**Friday morning from 8:45 - 10:15 am**

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

whenever school is in session. Anyone in and outside the PWS community who enjoys singing songs through the seasons, across the centuries and around the world is very welcome, including drop ins. This event is free and a

community builder. More information: Marion Van Namen (503) 956-4046.

### **Portland Youth Discussion Group**

At the moment the group is taking a break. Please contact Chrystal Godleske if you are interested in meeting again. [socialsculptor@gmail.com](mailto:socialsculptor@gmail.com).

### **Waldorf Education and Teacher Training**

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

## Events

### **Homage to The Soul**

**JUNE 2-JULY 30**

*Equilibrium :1706 NW Glisan Street #5, Portland*

New paintings by artist and therapist Robin Lieberman based on indications given by Rudolf Steiner on Thirteen Soul Moods published in *Eurythmy as Visible Speech*. A two month show at Equilibrium beginning with a First Thursday Artist Reception, June 2. Contact: 503- 228- 5000.

### **First Class of the School of Spiritual Science**

**Sunday JULY 10**

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

Blue card required 9:30 AM sharp. Lesson 16. Please contact Diane Ramage at (503) 908-0131 or Cheri Munske at (503) 772-2632. There will be NO meeting in August.

### **Portland Branch Council Meeting**

**Monday JULY 11**

*1304 SE Main Street, Portland, OR 97214.*

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

### **The Soul at the Threshold**

**JULY 18-20**

*Seattle Waldorf School 2728 NE 100<sup>th</sup> Street, WA 98115*  
**7:00 PM**

In these three evenings, Christof Wiechert will tell the story of the experiences that the human soul meets at the threshold of the spiritual world, when we lay down our "mortal coil" at the time of death. The moments before falling asleep and the moments of awakening also provide opportunities to consciously cross this threshold. Meditative experiences may bring one's soul to the threshold as well. Christof taught for 30 years at the Waldorf School in the Hague. He went on to serve as the head of the Educational Department of the School of Spiritual Science at the Goetheanum in Dornach, Switzerland for ten years. Christof brings a great

appreciation for challenges in the life of the teacher and a deep understanding of the spiritual foundations of the pedagogy. \$75.00 Contact Mary Oak, 206-523-6279 [www.soundcircle.org](http://www.soundcircle.org)

### **Nineteen Lessons of the First Class**

**AUGUST 7-12,**

**9200 Fair Oaks Blvd., Fair Oaks, CA 95628**

Tel 916-961-8727. The School for Spiritual Science would like to invite all members of the School for Spiritual Science to a conference of the nineteen lessons, to be held at 9200 Fair Oaks Blvd., Fair Oaks, CA 95628. Look for more information in the Anthroposophical Society's newsletter *being human*.

### **The Soul's Probation**

**AUGUST 17 - 21**

**260 Hungry Hollow Road, Chestnut Ridge, NY 10977**

The Spring Valley Drama Group will present Rudolf Steiner's second mystery drama, during a conference to mark the 100th anniversary of the play's first performance in Munich, Germany. [info@threefold.org](mailto:info@threefold.org)

### **First Class of the School of Spiritual Science**

**Sunday, SEPTEMBER 11**

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

Blue card required 9:30 AM sharp. Lesson 17. Please contact Diane Ramage at (503) 908-0131 or Cheri Munske at (503) 772-2632

### **Portland Branch Council Meeting**

**Monday SEPTEMBER 12**

**1304 SE Main Street, Portland, OR 97214.**

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

### **Karma, Reincarnation and Biography and Rudolf Steiner's Core Mission - Parts I and II**

**SEPTEMBER 23-24**

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

**7:30 PM - 9:30 PM**

The Portland Branch of the Anthroposophical Society is sponsoring this lecture series as part of the 150<sup>th</sup> anniversary celebration of Rudolf Steiner's birth. Thomas Meyer will speak on the topics of Karma, Reincarnation and Biography by bringing alive the biographies of Laurence Oliphant (see *Karmic Relationships* lecture by Rudolf Steiner on August 24, 1924) and Rudolf Steiner's core mission - reincarnation and karma. Thomas will also speak about the significant youth friend Friedrich Eckstein, also born in February 1861. The participant can expect to receive insight into Rudolf Steiner's work on karma. Cost for the two-lecture series is \$30 when purchased before the first lecture. The cost of individual lectures is \$20. Pay online at [www.PortlandAnthroposophy.org](http://www.PortlandAnthroposophy.org). Refreshments will be

served after the lecture. Contact Valerie Hope [valerieannhpdx@aol.com](mailto:valerieannhpdx@aol.com).

### **Discussion of current events in the light of Anthroposophy**

**Sunday, SEPTEMBER 25**

**5919 SE Division St., Portland, OR 97207 Bothmer Hall, 3:00 PM**

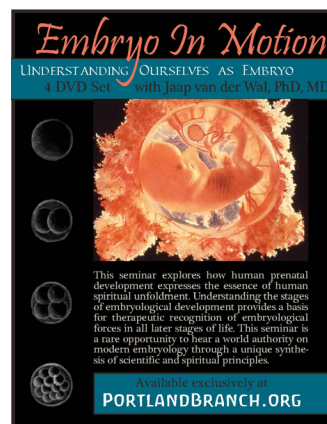
On Sunday, Thomas Meyer will bring his perspective on current events in the light of Anthroposophy - a direction that we are excited to initiate in our community. Donations accepted for the Sunday lecture. Pay at the branch website online at [www.PortlandAnthroposophy.org](http://www.PortlandAnthroposophy.org) or contact Valerie Hope at [valerieannhpdx@aol.com](mailto:valerieannhpdx@aol.com) for more information and to reserve your place.

### **How can we create a future worthy of the human being?**

**OCTOBER 14-16**

**Portland Waldorf School.**

This year's annual general meeting of the U.S. Anthroposophical Society is an especially important one, as it celebrates the 150<sup>th</sup> anniversary of Rudolf Steiner's birth. In honor of the occasion, a very special conference has been planned, designed to help us explore how each of us can most effectively take part in the positive evolution of humanity. Our keynote speaker, Virginia Sease will come all the way from the Goetheanum to speak about *Rudolf Steiner's Vision for the Human Being: Love Manifested Through Spiritual Activity*. In addition, an impressive lineup of workshops is planned, and time for conversation to digest all that we hear. Everyone is invited to Steiner's Saturday evening Birthday Bash, which will be an evening of drama, music, dancing and fun for the whole community. A brochure and registration form will soon be available, in print and online at the national and Portland websites. Portland Branch's website address is [www.portlandbranch.com](http://www.portlandbranch.com). Portland is honored to be hosting this event, and grateful to the Portland Waldorf School Community for their hospitality. For more information, to volunteer help, and for work study opportunities contact Valerie Hope, 503-775-0778. [valerieannhpdx@aol.com](mailto:valerieannhpdx@aol.com).







**Pohala** provides family primary care using anthroposophic medicine.

**Julie E Foster, MSN, FNP**  
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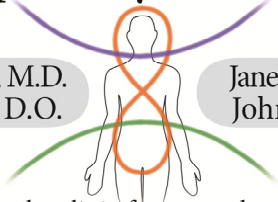
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