



Anthroposophical Society PORTLAND BRANCH

Newsletter

March 2018

Easter, a Season of Healing: A Mystery Picture, Tobias and the Angel

by Rebecca Soloway

This essay can be seen as a preparation for our observation of Easter on Palm Sunday, March 25 at Bothmer Hall. When we come together in this way we strive to deepen our understanding of the essence of each festival and how best to observe it in our time. Ed.

Several months ago, Kristin Puckett sent us this story and essay that the study group in Fort Collins, Colorado had worked with during the Easter season. A. C. Harwood's carefully crafted language of the retelling of this ancient tale evokes powerful images. As the author points out in his accompanying essay, (excerpts below) these pictures, coupled with deeper insight, can serve as a healing force for modern humanity.



The Three Archangels and Tobias by Botticini 1470

A Synopsis of the Story of Tobias and the Angel: The family of old, blind Tobit, has fallen on hard times. He sends his only son, Tobias on a fateful journey to retrieve money that is owed him. Unknowingly, he employs the Archangel Raphael as a guide to shepherd his son to the distant city. On their journey, Tobias is urged to capture a large fish for its healing powers. When the two travelers stop to spend the night at the home of a distant relative, Tobias is smitten by the lovely daughter of his host, though he knows that her seven previous bridegrooms

have all died on their wedding nights. Trusting in the guidance of Raphael, Tobias is instrumental in both the healing of his father and his bride.

Excerpts from 'The Book of Tobit' - An essay by A. C. Harwood* - From The Voice of Cecil Harwood: A Miscellany. "...The book of Tobit, accepted by a simpler age from among the authentic inspired biblical books, was rejected by a more Protestant theology no doubt for a variety of reasons. The story of the recovery of prosper-

ity to Tobit's house by the magical properties of a fish and the intervention of an Archangel could hardly be acceptable to an age which had rejected magic and was inclined to reject Archangels. There is no direct prophecy in the book of the central event of Christianity, nor is it in the historical line of Old Testament history. Indeed, it could hardly be accepted as a religious book by an age which had learned to scrutinize historical detail with minute accuracy but has lost the

power to interpret the whole picture contained in such stories as the Book of Tobit. When religious feeling expressed itself naturally in creative art, when every church was a bible in pictures, then the scenes of the story of Tobit - the old man waiting, blinded, by the fire, or Tobias his son led by the Angel Raphael with fish in hand and little dog at his side, or the evil spirit Asmodeus fleeing from Sarah "to the uppermost parts of Egypt" - such scenes were among the most favored themes for painting, sculpture, or glass. But what could a Deist do with the liver of a fish? Or a Broad Churchman with the woman

**The Portland Branch
of the Anthroposophical Society
Invites you to**

Save The Dates!

**See the attached calendar & fliers
for more information and more events**

March 4

Branch Annual Gathering, AGM

March 8

Art Hall Event with Tom Klein and Martin Levin

March 15-18

Rev. Sanford Miller, Christian Community, Eugene

March 25

Easter Observance

April 13-15

"Community Building Within the Spiritual
Goetheanum"

With Rudiger Janisch

April 20-23

Rev. Craig Wiggins, Christian Community, Eugene

May 3-6

Rev. Sanford Miller, Christian Community, Portland

May 18-20

Michael Howard re. School of Spiritual Science

June 22-July 1

Tone Eurythmy Conference with Jan Ranck

September 28-30

Michaelmas Observance:

"Rudolf Steiner's Calendar of the Soul in Relation to
the Michaelmas Festival"

With Herbert Hagens

November 2

All Souls Observance

November 14-18

National Biodynamic Conference w/some possible
events in advance

Pacific Eurythmy Training

Classes Monday and Friday mornings and Tuesday,
Thursday and Friday evenings.



who slew seven husbands by witchcraft?

That stories such as Tobit should be revived and presented in different ways to the public today is only one among many signs that people are seeking again for a more pictorial consciousness...

But much more is necessary to understand the Mystery picture presented by the book of Tobit. A double healing takes place. The old man who has been so faithful a keeper of the law, even in the time of his captivity in Nineveh, is blinded by the dung of a sparrow as he lies in his courtyard after burying one of his kinsmen, slain in the streets; and in distant Ecbatana, Sarah, the daughter of Raguel of his own tribe, is possessed by an evil spirit who has slain the seven husbands to whom she has been given, each on the night of his marriage. The Archangel Raphael comes, as mediator and healer, between the afflictions of Tobit and Sarah.

For Raphael, pre-eminently among the Archangels, is the bearer of healing powers, and especially at one season of the year he appears to spiritual sight as the overcomer of the sickness of man. In his description of the spiritual course of the seasons Rudolf Steiner has shown the form in which he appears at the time of Easter as the Archangel who is the ruler of that season of the year. The powers of health are those powers which help man to maintain a balance between two processes, in which case he will be liable to hardening, ossifying processes in his body, and his thinking will also become "hardened" and mechanical – this is the Ahri-manic Temptation: or he may be tempted to flee away from the earth, when the fluidic processes of his body will become too strong, or his mind will be taken away from the earth and become full of vain imaginings" – this is the Luciferic temptation. At the time of Easter especially...

These are the two temptations, the two dangers to which the soul of man has been exposed during the course of the history of the earth, these are the two dangers which appear in the spiritual aspect of the earth in the time of spring. But just as the soul of man was saved or healed from these two sicknesses by the entering of the Christ into the destiny of the earth, so in springtime the Easter Mystery is forever renewed, the healing forces of the Christ stream upon the earth, and Raphael, the Archangel who bears these forces, stands revealed to spiritual sight between the powers of Lucifer and Ahriman. For Raphael is the Christian Mercury and bears the staff of healing for the sicknesses of mankind...

"Write in a book all the things which have been done," says the Archangel to Tobit at the moment he reveals himself in his real being to father and son. "Read in the book all the things which have been written," he

might say to the modern revivers of these ancient Mystery stories. For it is one of the penalties of advancing consciousness that the picture by itself can no longer work with its old intensity on the human soul. It must be penetrated by a conscious understanding, but by one which can yet develop into a capacity to think pictorially. Stories such as that of Tobit are not to be rationalized, or all the virtue is gone out of them. They should lead to that truly pictorial thinking which stands at the threshold of spiritual experience, that is, into the world of Imagination, where pictures become the objective expression of spiritual realities. In that world Raphael at the festival of Easter stands between the powers of Ahriman and Lucifer, and the healing act of the Christ is forever renewed.”

*A. C. HARWOOD (1898-1975) was a Waldorf educator. He wrote *The Recovery of Man in Childhood* and *The Way of a Child*. He was educated at Oxford and was a lifelong friend of the writers Owen Barfield and C.S. Lewis (and later one of the trustees of Lewis’s literary estate).



The Angel Raphael Leaving Tobias and His Family Rembrandt 1637

Calendar of the Soul

48. ((March 2 - 8)

Light streaming from on high
With strength into my soul,
It bears the answers to my quest:
The certainty of Cosmic Thought
Gathering its mighty rays
To quicken Love in human hearts.

49. (March 9 - 15)

I feel the power of the world:
Thus speaks clear thought,
Aware of budding Spirit Self
In worlds of night and dark,
And greets approaching dawn
With radiant inner hope.

50. (March 16 - 22)

To the human ego speaks
A mighty revelation
Calling forth her energies of Self,
The quick'ning World-Becoming:
To you I'll consecrate my life,
Released from wish and fantasy,
Thus reaching my true goal.

51. (March 23 - 29)

My inner being overcome
With all the senses' treasure,
World-Spirit finds itself
Mirrored in the human eye
Which must in turn renew itself
Again within World Spirit.

52. (March 30)

When from the depths of soul
The Spirit turns to face the world
And beauty swells from all around,
Then from the distant heavens
The force of life inhabits human bodies
And unites with mighty purpose
The Spirit's Being with human life.

Calendar translation by Stefan Schwabe



The Deeper Mission for the School of Spiritual Science and the General Anthroposophical Section, and Why You Should Care!

By Rudiger Janisch

In the first 40 years of his life, Rudolf Steiner observed and contemplated the state of humanity and the world. He wrestled with the question: “Do I have to be silent?” Then in 1901 he began to speak about what he saw with his spirit, the need for human beings to school new capacities. He began with the pre-war esoteric school, and with publishing the spiritual image of the human being in his basic books. In 1911 he made the attempt with the “Endowment” to create a vessel that would connect with spirit beings through the arts. He introduced the renewed arts of speech and mystery drama, eurythmy, mantric poetry such as the soul calendar verses, the twelve moods, etc. - and, as a holistic unifying work of art (Gesamtkunstwerk), the first Goetheanum. The latter would not only be an architectural work of art, but would also house and support all the other arts.

On the occasion of the laying of the foundation stone for this Goetheanum Rudolf Steiner shared what he perceived as an **all comprehensive “diagnosis” of the condition of humanity** as Jesus of Nazareth perceived it 2000 years ago, and as it was still valid in 1913 and also with new urgency in 2018. This “diagnosis” was the Macrocosmic Our Father*. This comprehensive “diagnosis” asks for a comprehensive response. See Portland Branch Newsletters...

All of Anthroposophy and all its applications in life can be understood as such a response not only in thought but also in “prototype” activities. To this belong many activities - the Impulse for healing the social life through three- folding new directions for the global economy; Rudolf Steiner/Waldorf education; anthroposophical renewal of the religious life in the Christian Community; renewal of education in the Waldorf schools; biodynamic agriculture; curative education/social therapy; pastoral medicine - and more. It is the **bold step of inaugurating a new civilization**, arising out of connecting and collaborating with spirit beings. It is the renewing of the ancient mysteries. This is the intention of the whole Anthroposophical Movement: looking at the world in the light of anthroposophy and responding to its needs. **This is the deeper mission for the School of Spiritual Science.**

Each department (section) of the school is directed to

a specific area of life and the initiatives, communities, institutions in the ‘daughter movements’ are the ‘prototypes’ for the new civilization. Each section has at its core the substance of review, reflection and research for improving these efforts on behalf of the world need. **But what is the task, the will impulse, of the ‘Section for Anthroposophy common to all’, the Universal Human Section, the General Anthroposophical Section?** If the General Anthroposophical **Society** is intended to be the community, the ‘prototype’ for a universal, cosmopolitan society of the future, then this would also be the most important task of the General Anthroposophical **Section**. That means all members in the School of Spiritual Science are needed as active coworkers to make it a successful, viable model.

One task for the coworkers of the General Anthroposophical **Section** in the Anthroposophical Society is **cultivating the life of the soul in the individual and in society, based on a true science of the spirit’.**

Another, the explicit task of the School is **‘research in the field of the spirit.’** All research begins with a question, inquiry, and quest. I want to highlight three areas of research:

1. Cognitive, academic, scholarly research
2. Action research; reflecting on what has been done. This is the activity of performing an “action” in life and then going through the steps of observing the outcome in a meditative way as described in Arthur Zajonc’s book *Meditation as Contemplative Inquiry*. Such a process can be done alone or with others. It does not imply publication or conventional academic scrutiny, but rather a more intimate and protected sphere of inquiry that would inform one’s work. In this sense the term “action research” is borrowed from exoteric academia, but has a very different scope and arena. Rudolf Steiner was clear that one’s inner meditative work is to be at the service of worldly need, particularly for those who belong to the School for Spiritual Science. The three steps of outer observation, inner contemplation and then outer action are beautifully described in Rudolf Steiner’s lectures *Balance in Teaching*. (lecture 3, Stuttgart, September 21, 1920).

3. ‘Prototyping’ research: while living with a question, while pursuing a quest, the question begins to realize itself, it comes into being, it grows into reality. One example for such a research can be the question: **“What is the full imagination of the Anthroposophical Movement?”**

This question lives in the North American Collegium for the School of Spiritual Science and may live in each colleague in the General Anthroposophical Section. When living with this question, the first Goethe-

anum in its architecture and many details can become a picture of that imagination.

On the path to stages of higher knowledge Rudolf Steiner described how to develop imaginations. When one wants to progress to inspiration, the imagination needs to be extinguished and then will resurrect as inspiration. **The first Goetheanum** as an organism of imaginations was extinguished through the fire and resurrected as **inspiration in the Foundation Stone Meditation.** This meditation can become a wellspring for every encounter in our life, for all striving, for every action.

In working with this meditation we enter into a sacred space. Zeylmans v. Emmichhoven, in his booklet on the Foundation Stone Meditation, points to a connection of the seven rhythms Rudolf Steiner unfolded in this meditation during the Christmas Conference of 1923 with the 'Macrocosmic Our Father' and the 'Microcosmic Our Father'. These rhythms let us enter into the inner activity through which the 'I Am', the being of Christ, after uniting with Jesus of Nazareth, transforms the words of the 'Macrocosmic Our Father' into the 'Lords Prayer.' Every individual who follows this path of inner work opens up his self to the 'I Am': not mine I, but Christ in me. This allows us to understand why Rudolf Steiner called the Foundation Stone the 'Stone of Love.' The accumulated work of many individuals with this meditation is **a school of unselfishness as a preschool for the initiation school.**

In proceeding from striving for inspiration to intuition another activity is asked of me: what I received in the empty consciousness as inspirations I now have to recreate out of my own will. I have to become what was previously revealed to me. **The schooling of working out of intuition,** the union with the Being Anthroposophia, can be seen in **the School of Spiritual Science** and its intended 3 classes.

Another task of each coworker in the 'Section for Anthroposophy common to all' is the striving to be concerned for earthly needs, to cultivate love for earthly values, and to devote their earthly willing to the spirit in order to become ever more a true human being. In this striving each coworker in the 'Section common to all' can ask three questions:

1. Am I putting into practice, trying out the ways of working Rudolf Steiner suggested? This not only entails exercises for inner work but also involves practical suggestions for work in life.

2. When doing it, do I notice an invisible companion, who becomes present and wants to be a helping friend, an

advisor.

3. How do I put into practice asking for answers and help from those who are on the other side of the threshold, especially Rudolf Steiner or the Being Anthroposophia?

These thoughts may help to remember or awaken what I want to contribute to the world situation wherever I am.

Macrocosmic Our Father,
heard by Jesus of Nazareth when he fell at the
heathen altar [page 51 of The Fifth Gospel]

* Amen.

The evil holds sway.

Witness of egoity freeing itself.

Selfhood guilt through other incurred.

Experienced in the daily bread.

Wherein the will of the heavens does not rule.

Because man separated himself from your realm.

And forgot your names.

You Fathers in the heavens.

Lord's Prayer Given to the Disciples
by Christ Jesus – Microcosmic Our Father

Our Father who art in heaven,

Hallowed be thy name.

Thy kingdom come,

Thy will be done

On earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts

As we also have forgiven our debtors;

And lead us not into temptation,

But deliver us from evil.

Amen.

“And so the altered voice of the Bath-Kol heard by Jesus of Nazareth when he fell at the heathen altar, was transposed into the “Lord's Prayer” known to Christianity ... it was the Prayer of the new Mysteries taught by Christ Jesus, it was the new Lord's Prayer.”



Getting to Know Our Community

Meet Ruth (Focarazzo) Klein – A Story of Grace

Interview by Christine Badura

Ruth Portia Focarazzo Klein was born in New York City on March 22, 1945. The name Graciela (English translation: Grace) was initially written on her birth certificate by her Italian, paternal grandmother. Ruth's father declined the name for his first-born, but compromised by giving her a middle name after his mother, Portia. Nevertheless, the essence of grace remained throughout Ruth's life, and as she is fond of saying, "There go I by the grace of God', is how my life went."

Her father, baptized Giovanni, but known to his wife as Joni, was born in Bari, Italy, but raised as a first generation American in the Bronx of New York City. Although the family was well established in America, it was his family's custom to return to the mother country for births in order to maintain dual citizenship. As a paranoid schizophrenic, he attempted to manage his condition through healthy diet. He was very health conscious, and his active interest in organic foods found him way ahead of his time.

Ruth's mother, Esther Sarah Reifen, was a second generation American, born of the Jewish culture. She was deemed at the age of twelve to be mentally challenged, because she seemed to lack comprehension of simple prevailing social customs.

Ruth's mother was 27 years old and her father was 34 when they met at Bellevue Hospital where they worked. Esther was dusting in the morgue when John brought a body in, and he was captivated by Esther's beauty. Joni was an orderly who later became a nurse, and Ester was a maid who later became a nurse's aide.

Ruth was the eldest of three siblings. Her brother Robert William was 3 years younger and her sister Linda Joan was 6 ½ years younger. Robert, who was hydrocephalic (also known as "water on the brain"), was institutionalized at birth and used as a subject of experimentation. Scars were evident when Ruth saw him only twice in her life, once when she was 9 and once when she was 12 years old, very impressionable years. Robert was not expected to live past early childhood, but in fact died he died at age 23. Oddly, all three children showed strong resemblance to each other, but none to their parents.

As her home-life was very dysfunctional, with an unstable father beating up the family and a mother un-equipped to protect the children and/or herself, Ruth saw herself as "a princess waiting to be rescued". And rescued she was by the state, and put into foster care many times over, sometimes for a year at time. She was placed in both Catholic institutions and private homes, and sometimes with extended family members. Ruth was first removed from her home when she was 3 years old. Her grandmother, Portia, who was a powerful figure in her life, instigated her removal. Once at four years old, she was taken during the night while sleeping, to Saint Michael's school for girls in Staten Island, only to waken in what seemed like "hell with nuns all around".

Ruth was very protective of her younger sister, Linda. When Ruth was removed from home at age 9, she insisted that special arrangements be made at the foster institution to accommodate Linda. She knew that it was vital to her little sister, who was then a year and a half old, that they stay together and not be separated. Of necessity Ruth learned problem solving lessons early. On two separate occasions while they were living at home, her father, in one of his outbursts, shaved Ruth's and Linda's



hair on one side of their heads. In her own case Ruth simply swept the hair from the opposite side up and over to cover the missing hair and secured it with a barrette; but she whisked Linda off to a hairdresser for a pixie cut.

Ruth is a self-proclaimed sanguine phlegmatic. At Mother Cabrini School, Sacred Heart Orphanage, where she lived from the age of 9 until age 13, she evidenced an ability to barter. For instance, she bartered her afternoon snack to get others to do her chores so that she could go to the library and read. Fortunately, she has a gift for living in the moment and creating relationships, which she claims was her salvation. "Everyone liked me." Her precocious and gregarious nature won her favor wherever she went, except in one foster home, where she outshone her foster sister and infuriated the parents.

When asked from where she drew her sustenance in order to endure such an existence, she responded that she was born with joy in her heart, coupled with a gift of intuition, intense imagination and a sincere love of life. It was grace that her mother sang and read to her. Although

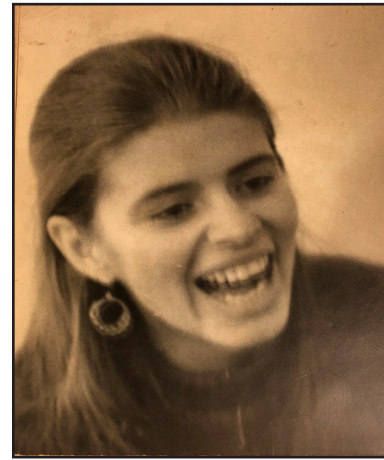
Esther was mentally challenged, she was very loving and gentle. Through example, she taught Ruth about virtues of humility, non-judgment, compassion, empathy, nurturing, and acceptance. She naturally had the practice at the end of each day of reviewing their activities of the day backwards to the beginning, which Ruth claims is responsible for creating her excellent memory. Ruth knows that choosing the mother she did allowed her to develop a compassion for all her fellow humans in all their conditions. She was moved when her mother, on her first visit to the Portland home Ruth had created, asked Joni in wonder, "How did she learn to do this?"

After moving to Portland Esther took care of Simon while Ruth worked. One day Ruth was so sick with a fever that, uncharacteristically, she couldn't move from her bed. Her mother wanted to help, and just as she had seen Ruth do for her, said she would make Ruth toast and tea. However, Ruth had not had occasion to show her how the toaster oven worked. Esther came up the stairs an hour later in tears, bearing soggy toast and cold tea. "I love you so much," she said, "but I can't even make you a cup of tea and a piece of toast."

It is apparent that the spiritual world was vigilant in Ruth's care as a young child and also shed light for her later on when it came time for her to find her own way into adulthood. When graduating from elementary school at 13, she chose to go back home rather than to a girls' school, feeling that she would be better off to not meld with the demographics. Upon Ruth's insistence, her sister went home with her. Ruth has always had a strong feeling of destiny concerning her sister, which still continues today. Soon after returning home, there was an incident where someone came into the apartment during the half hour when neither parent was home. A young man, who had been watching Ruth's parent's comings and goings, entered with the intention of sexually assaulting her. Little Linda was on the lower bunk asking who that was and what was going on. Ruth reassured her that it was just a friend of hers, then proceeded to convince the intruder (after he broke her nose) to not execute the act, asking him if he really wanted to do it, reminding him of the legal and moral consequences.

She spent her adolescence in the midst of much cultural diversity, and although some of her peers were tough and hardened, they were inclined to protect Ruth. But while attending a party, she was assaulted by 3 young men. She was traumatized and very alone. At 15 she saw that if she "didn't make some changes, she would not graduate from high school and life would not go so well". Ruth chose to isolate herself with solitary activities and reflection, including her studies.

Through association with her peers and environment, she had developed an accent that was not deemed appropriate "for a white girl" and was put in a detention class. Seeing who she really was, her wise teacher said, "I don't know why you are in this class, but we are going to make the best of it".



Ruth was given research and writing assignments with no limitations set for her. She took full advantage of the freedom given her to develop intellectually. One example Ruth mentioned was a paper she wrote on the Communist Manifesto. She became a good student, and although she

was aware of being alone, she did not feel lonely. Ruth and her sister not only completed high school but both of them received college degrees, the first in their family.

At 17, Ruth was still getting beat up by her father, until one day she told him that if he laid a hand on her again, she would "beat him back". The abuse stopped. Her only regret is that she didn't have the presence of mind to include her mother and sister when setting those limits.

Ruth met Tom Klein on a blind date when she was 19, and something clicked. They were married within a matter of months--early so Tom could secure his status as a conscientious objector. At Tom's suggestion they took in Ruth's younger sister, Linda who was then 13. Through the Klein family, the door to a whole new world opened up to Ruth and she felt she could do anything. She was introduced to art and culture that had until then been unknown to her.

When she was 21 Ruth went to Tom's alumni meeting at the Rudolf Steiner School in New York City, where she was greeted by his class teacher, Henry Barnes. Mr. Barnes left a strong and lasting impression with a single handshake. In her designer apparel, she secured a job in accounting for a chemical corporation, and from there she continued to escalate her abilities and career. Ruth and Tom moved to Portland when Ruth was 26. At age 33, she became pregnant with Simon, at which point a real interest in Anthroposophy awakened in her. As she dusted bookshelves she was moved to read Rudolf Steiner's *The Course of My Life*, and the *Anthroposophical Journals*. In 1980, at age 35, Ruth and Tom joined the study group out of which grew the Portland Waldorf School initiative. She became very involved with

the Head Start program, which Tom made his career for many years. Ruth has been very active, socially and educationally minded. She has always possessed an interest in people of all walks of life, which has enabled her to serve. Ruth points out that throughout their marriage, she and Tom have made it a practice to work as a team in their life endeavors. She is an accomplished accountant, having worked as one for 35 years in her home office, often for well-known and prominent figures. After a career that lasted fifty years, Ruth finally retired.

So fortunate are we to have such a person in our community. Ruth Klein, you can be an inspiration to us all! You are indeed Graciela.



What's New at the Goetheanum?

by Anya Thaker

Who is Dr. Michaela Glöckler?



Dr. Glöckler is a profound teacher, medical researcher and physician who has practical insight into being human, as it is understood within the framework of Anthroposophy. It is a great honor for those who have the opportunity to learn from her. She frequently lectures

at medical conferences at the Goetheanum, and at Anthroposophic medical seminars around the world. In February, coming straight from the Kolisko conference in Hawaii, she presented the keynote and no fewer than seven lectures at the Portland conference on Meeting the Challenges of Child Development in Education and the Healing Arts, which included several lectures to students at the National University of Natural Medicine.

Brief Vitae:

As a child Michaela attended the Waldorf School in Stuttgart, and then studied German, literature, and history in Freiburg and Heidelberg. She studied medicine in Germany, and trained as a pediatrician. She worked at the children's outpatient clinic at the Community Hospital in Herdecke and served as school doctor for the Rudolf Steiner School in Witten, Germany until 1988, accounting for more than 20 years of pediatric clinical experience. She was the leader of the Medical Section at the Goetheanum, from 1988 - 2016, and at age 70, turned the leadership position over to Mattias Girke.

Afterword...

After reviewing the draft of her biography, Ruth offered the following words of Rudolf Steiner's which she thinks are quite relevant:

We may easily ask why the gods or God, has created suffering. Suffering must be there if the world is to arise in its beauty.

Upon the soil of suffering all beauty rests. Beauty can only develop out of pain. This pain, this suffering.....we must be able to feel, to experience it. Only by undergoing suffering are we able to truly find our way into the supersensible worlds.

And this may already be said of experiences at another level. Everyone who has gained even a little knowledge will be able to admit and will say to you: For what I have experienced in life as joy and good fortune, I am thankful to my destiny. Knowledge, however, I have won only through my suffering, through my pain.

~Rudolf Steiner, *Spiritual Knowledge*

Current Activities:

Dr. Glöckler is currently on the steering committee for the Alliance ELIANT (European Alliance of Initiatives for Applied Anthroposophy). The co-workers and supporters of ELIANT seek to make a civic contribution towards improving the quality of life in Europe. ELIANT stands for people who want to live in a Europe that is culturally diverse, with freedom of choice in questions of education, the economy, social reform, organic agriculture, and complementary and integrative medicine. Their motto is a quote from Goethe's fairy tale: One alone does not help, but rather he who unites with others at the right time. (Many of us are wondering whether a similar effort in America might be in order, and how we might begin to organize such an effort. Ed.)

Dr. Glöckler recently wrote, for a November 2017 conference addressing children and digital media: Dear ELIANT Friends, we invite you to participate in our activity for healthy use/not use of digital media in kindergarten and school. warmest regards - Michaela Glöckler.

Read more about the conference: <https://eliant.eu/aktuelles/konferenz-nov-2017/>

and perspectives and research on this issue:

<https://www.childrenscommissioner.gov.uk/wp-content/uploads/2017/06/Case-for-general-comment-on-digital-media.pdf>

In 2002 Dr. Glöckler began efforts with the Medical Section to achieve an international postgraduate study program for doctors wishing to become Anthroposophic practitioners, and in 2015 the program took off. IPMT, the International Postgraduate Medical Training now takes place in 19 countries, with Dr. Glöckler teaching.

She was the keynote speaker at Seattle's Sound Circle teacher training center this past summer, and will go on to speak at a Waldorf school in England in March. The topic is: Making Sense of the Senses, and she will be addressing such questions as, What happens to a child's physical body from conception to birth? How do we gain access to the world around us and become who we are?

If you would like to hear Dr. Glöckler speak on health and healing, there is a fantastic interview with her for the 2012 film, *The Challenge of Rudolf Steiner*, by Jonathan

Stedall. Dr. Glöckler gives an inspiring synopsis of our human condition, from an Anthroposophic understanding. She speaks about developing a broad frame of mind, and embracing a capacity for understanding - for that is the mercurian medicine. A broad understanding enables one to adjust to life's demands and with a healthy understanding, help others.

She speaks of the need to take responsibility for our own destiny and our thoughts, for thoughts are how the spiritual world communicates us.

Watch the interview with Dr. Dr. Glöckler at: <https://steiner.presswarehouse.com/books/AuthorDetail.aspx?id=24040>

Find out more about the film, *The Challenge of Rudolf Steiner*:

<http://rudolfsteinerfilm.squarespace.com>

Dr. Glöckler has many publications in German. English publications include: *Medicine at the Threshold*, *A Healing Education*, *Developmental Insights*, and *A Guide to Child's Health*. These can be ordered at: steiner.presswarehouse.com

To learn more about the IPMT: <http://ipmt.medsektion-goetheanum.org/en/>

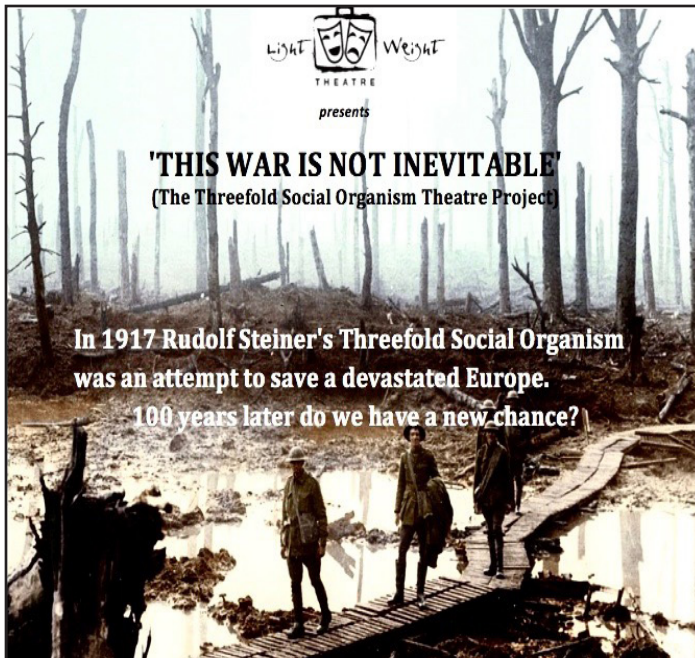
**"One alone does not help,
but rather he who unites
with others at the right time."**

**From the Green Snake
and the Beautiful Lily,
a fairy tale by J.W. von Goethe**

On the Mystery of the Incarnation

It's when we face for a moment
the worst our kind can do, and shudder to know
the taint in our own selves, that awe
cracks the mind's shell and enters the heart:
not to a flower, not to a dolphin,
to no innocent form
but to this creature vainly sure
it and no other is god-like, God
(out of compassion for our ugly
failure to evolve) entrusts,
as guest, as brother,
the Word.

Denise Levertov
1923-1997



This War is Not Inevitable: A Portland performance concerning the birth of the idea of the Threefold Social Organism in 1917-1919

In 1917 the Austrian social reformer Rudolf Steiner described his vision of the Threefold Social Organism (Threefold Social Order) in an attempt to rescue Germany from a devastating World War. Steiner showed how, by limiting the power of the state, war could become impossible.

Michael Burton wrote the Play, This War is Not Inevitable, to mark the centenary of the birth of Steiner's three-folding ideas. Two actors, playing a dozen parts between them, show how the people of the time received this idea, and by portraying the historical events of 1917-1919, give us deep and poignant insights into what is happening in our present time.

This War is Not Inevitable has recently been shown in 35 performances in Australasia and Europe. Audiences have been deeply affected by the way this play shows a historical situation, while at the same time linking this with the very issues that are taking place in our own time.

Social three-folding, by countering both excessive state power and the tyranny of raw economic forces, is an idea that is desperately needed in the world today. It will appeal to all who care about the problems of our time and who wish, in the actions of their own lives, to help society to transform to something better.

Most people take it for granted that life today will be

dominated either by economic powers, or by the state, or by some kind of collusion between the two. You can look at China and say that in that country the state controls the economy; you can look at America and say that there the corporations and the whole financial system have a great deal of influence over the state. Improvers of society generally focus on the state to bring better laws and fiscal policies; some states may be more citizen-friendly than others, but when the state is seen as the body that will fix things, the fundamental dualism of state and corporation is firmly in place; most people have become accustomed to this.

Rudolf Steiner saw that it was necessary to transcend this dualism if humanity was going to fulfil its evolutionary potential. He saw that neither of these powers could achieve anything of real value without there being something else present in society. Social Three Folding factors in a third power – the free spiritual and cultural life of the citizens. When the free initiative of individuals is valued and fostered and allowed to work into the fabric of society, a vibrant spiritual and intellectual life will arise with a certain power within it that allows it to act as a wedge between the other two powers. In Social Three Folding a healthy equilibrium of forces is achieved; at its center there is a sphere devoted to safeguarding the human rights of every individual citizen.

In this play the audience sees many people who were antagonistic to Steiner's ideas. All of them, from the bureaucrat who is too busy to take responsibility to the CIA-type, committed to blocking anything that upsets his interests, present arguments against change. These arguments are essentially the same as the retarding voices that are all too present in many places today – both in the outer world and also in ourselves. But this play also shows people who were prepared to go out of their comfort zones in order to become instruments of change in the world: There is Otto who, meeting Steiner in Berlin in 1917, was inspired to put himself through a crash course in self-transformation. There is the founder of the Waldorf School Movement, Emil Molt, who put everything on the line in order to create a new movement of education where children would not be burdened by the dogmas of the past. And there is the originator of the idea of the Threefold Social Organism, Rudolf Steiner. Yes, this performance is also a unique opportunity to meet with Rudolf Steiner – or at least the character of Rudolf Steiner as one actor portrays him!

By entering into the situation of Germany at her time of great crisis, the audience perceives and feels how social three-folding carries great potential that is needing to be taken up anew in our own time.

The following comments were made by audience members from the first eighteen performances:

“Although this is a historical play, it seems to me to be deeply relevant to the present situation. I loved the way Steiner was portrayed – with real passion for what he was doing; surely it is only in such a way that we can change the world!”

“People in our location are doing these things. They may never have heard of Steiner or Anthroposophy, but I can see much in the Blue Mountains which is just the same as what you showed in the play. It seems to me that these ideas are trying to appear in many places in the world. Your play helps them to get stronger.”

“Studying a book feels so inadequate compared to

what you brought to us through art. I believe that for people who find it difficult to take in Steiner’s ideas, your portrayal cuts through intellectuality and builds bridges of understanding to the spirit of Anthroposophy.”

“Before the performance I didn’t know very much about the TSO, but after I had seen this performance I came away feeling I had met with it first hand and could grasp it. It released in me a whole lot of thinking and fed me with energy for my will.”

For further information, actors’ bios, details of specific performances, etc, please contact Michael Burton at michaelburton999@yahoo.com.au

or Christian Peterson at christian.peterson@rocket-mail.com

For our website, go to www.wordrenewal.org



The Mystery Drama Group is Looking for Actors – No Experience Necessary

Come help us perform Scenes seven and eight of Rudolf Steiner’s *The Guardian of the Threshold* in 2018. No experience or fee are necessary to join our Speech Formation and Mystery Drama group which meets on the second and fourth Wednesdays of the month from 7:30-9 pm at Diane Ramage’s home, 8654 NE Boehmer St., Portland 97220. To join or to just find out more contact Diane at drumage@comcast.net or 971 271-7479.

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We work with you for a wide range of conditions including musculoskeletal/accident issues, cancer, diabetes and other chronic diseases, and all the typical acute illnesses associated with family medicine.

"The possibility of illness is due to the possibility of becoming human beings..."--Rudolf Steiner, Arnheim, July 4th, 1924

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 Rumage at 971-271-7479.

To submit an article or a calendar item, email it both to Valerie Hope, valerieannhpdx@aol.com and Wes Burch, truelion@comcast.net. The deadline for submissions is the 15th of the previous month. Items selected for publication may be edited for style, content and length.

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

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

Newsletter co-editors are Wes Burch & Valerie Hope; Seth Miller is our webmaster; and Ruth Klein is our treasurer; Christopher Guilfoil is our design and layout artist.

The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2018:

Cyndia Ashkar, Christine Badura, Betty Baldwin, Kevin Gregg, Valerie Hope, Lauren Johnson, Ruth Klein, Tom Klein, Judith Levin, Martin Levin, Robin Lieberman, Joann Logan, Arnold Logan, Brian McClure, Cheri Munske, Jeffrey Rice, Susan Rice, Walter Rice, Diane Rumage, Barbara Strong, Kim Sinclair, Angela Sparks, Jerry Soloway, Rebecca Soloway, Linda Sussman



We will gratefully receive your Branch membership dues (\$50 or what you can afford).

Send to: The Portland Branch c/o Ruth Klein, 3609 SE Center,
Portland, OR 97202

Another Way to Donate to the Portland Branch

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

Portland Branch Calendar March, 2018

First Class of the School of Spiritual Science

Sunday, March 11, 9:30 am sharp • Second Recapitulation Lesson (**no admittance after the class starts**) • Bothmer Hall, 5915 SE Division St, Portland, 97206 **Blue card required**. • Lessons normally held second Sunday of each month • Contact Diane Ramage at 971-271-7479; Cheri Munske at 503-484-4133; or Rebecca Soloway, 516-850-1027.

Portland Branch Council Meeting

March 12, 7 pm • 2606 SE 58th Ave. • Contact Valerie Hope, 503-775-0778; 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're coming. Meetings are on the second Monday of each month.

Portland Branch Annual Gathering and Potluck – deepening our connection to the Foundation Stone Meditation with Diane Ramage

Sunday March 4, 12-2:30 pm • Bothmer Hall, 5915 SE Division St. • Contact Valerie Hope, valerieannhpx@aol.com

We will begin with our annual festive potluck; hear the whole Foundation Stone meditation recited; work with the first panel in speech with Diane Ramage; read together what F.W. Zeylmans has written about the Foundation Stone; work with the first panel again; and consider proposed revisions to the bylaws.

String and Metal: Movement in Space - Art Hall Event with Tom Klein, String Art; and Martin Levin, Geometric Sculpture

Thursday, March 8 reception 5-8pm w/gallery talk 6pm; Exhibit through April • The Art Hall at Cedarwood School 3030 SW 2nd Ave. • Contact Robin Lieberman, 503-222-1192, robin@robinlieberman.net

Pacific Eurythmy End of Term Sharing

Wednesday, March 20, 7pm • Portland Waldorf School, 2300 SE Harrison St., Milwaukie; in the Eurythmy Room (behind the gym).

'This War is Not Inevitable' (The Threefold Social Organism Theatre Project)

Friday March 23, 7 pm • Bothmer Hall, 5915 SE Division St. • Everyone Welcome; recommended for high school age and above • Suggested Donation \$10

Rudolf Steiner launched the idea of the *Threefold Social Organism (Threefold Social Order)* in 1917 in the hope that this would help shorten the war and prevent another great conflagration from breaking out at a later date. The times were against him then and he was unsuccessful, but the question of the hour is: "Did what Steiner attempt in those years plant a seed that has waited 100 years to mature?"

Easter – A Season Of Healing; Branch Easter Observance on Palm Sunday

Palm Sunday, March 25, 2-4 pm • Bothmer Hall, 5915 SE Division St. • Contributions welcome • Contact Jerry or Rebecca Soloway jrsoloway@hotmail.com 516-850-1027

We will gather for reading and conversation, taking up A.C. Harwood's *Tobias: An Easter Mystery, a retelling of the story of Tobias and the Angel from the apocryphal book of Tobit*. Working together in this way is a help to us as we strive to understand the essence of a festival and how best to observe it. The essay will be provided. A social time with light refreshments will follow. See article in our March newsletter.

Community Within the Spiritual Goetheanum with Rüdiger Janisch of the General Section of the School for Spiritual Science

Friday April 13-Saturday April 14 • Bothmer Hall, 5915 SE Division • Contact Rebecca Soloway, rrsoloway1@gmail.com

Mr. Janisch has been working in Curative Education and teaching in professional training programs in Germany and the United States for over 40 years. A long-time student of anthroposophy, he serves on the Collegium of the School for Spiritual Science in North America. He currently is focused on action research and the development of artistic and experiential approaches to the spiritual scientific study of the human being. He is the co-author with Penelope Baring of *A Way of Serving*, a book out of the work in the General Section of the School of Spiritual Science.

Christian Community Events with Rev. Sanford Miller

Thursday May 3 –Sunday May 6 • Watch this space for more details.

School for Spiritual Science with Michael Howard of the Art Section

Friday May 18- Sunday May 20 • Bothmer Hall • Research in the Visual Arts Section. Details to follow.

Rudolf Steiner's Calendar of the Soul in Relation to the Michaelmas Festival with Herbert Hagens

Friday, September 21 – Sunday Sept. 23 • Bothmer Hall, 5915 SE Division St.

The weekly verses in the Calendar of the Soul generate a special dynamic for one's meditative life over the course of the year. Mr. Hagens will speak about how working with the Calendar contemplations can awaken us to the Christ Impulse and the development of self-consciousness. We will focus in particular on the Michaelmas mood verse (#26). This will serve as our Michaelmas Observance.

All Souls Observance

Friday, November 2 • Watch this space for more details.

Biodynamic Conference Sponsored by the Biodynamic Association

Wednesday, November 14 – Sunday November 18 • Watch this space for more details.

The Inner Work Path: Strengthening the Foundations of Meditation with Lisa Romero

November 23, 24 & 25 • Bothmer Hall, 5915 SE Division St.

For more information about Lisa Romero go to innerworkpath.com; for more information about the workshop contact Patricia Lynch, patriciahomanlynch@gmail.com

Ongoing Local Activities and Study Groups

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

9:30 am sharp (**no admittance after the class starts**) • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Diane Ramage at 971-271-7479, Cheri Munske at 503 772-2632, or Rebecca Soloway (516) 850-1027

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.

First Class Study • Second Thursday of the Month

The First Class of the Michael School and its Christological Foundations by S. Prokofieff • For Members of the School of Spiritual Science 7:30-9:00 pm • Contact Rebecca Soloway, jrsoloway@hotmail.com or 516-850-1027

An Outline of Esoteric Science Study Group • First Monday of the Month

7:45-9pm • 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 *An Outline of Esoteric Science*.

Eurythmy Foundation Course with Jolanda Frischknecht

Tuesdays 6-7:30 pm, One Saturday/month, 10:30-2:30 with lunch break • Takes place in Bothmer Hall, 5919 SE Division St., Portland 97206 • \$20/session; Cost: \$20/session; Tuesdays Only \$80; Saturday \$30; all classes \$110; paid monthly, sliding scale on request • Contact Jolanda, jolandamf44@gmail.com, or 503-896-3345

Eurythmy for Waldorf Alumni: Wednesdays

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

Eurythmy, Portland Waldorf School Community: Thursday Mornings

8:45-9:15 am, Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Free All are welcome. Contact: Sarah Rem, 503-729-1740 or sannerem@gmail.com

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

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

Festivals Study Group: First and Third Friday Mornings

10:00 am-12:00 pm • 2606 SE 58th Ave, Portland • contact Suzanne Walker, 503-208-2426 zzwalker@mac.com

We are working with various of Dr. Steiner's lectures in an effort to better understand the festivals and how we may come to observe them according to his indications. This study is also greatly deepening our experience of the Calendar of the Soul and the cycle of the year.

**The Inner Work Path: a foundation for meditative practice in the light of Anthroposophy by Lisa Romero
Friday Mornings**

9:15 – 11:00 am • contact Patricia Lynch at patriciahomanlynch@gmail.com

Beginning with a short artist activity from "fifty-two weeks" by Laura Summer, we will spend time painting from the Calendar of the Soul and then begin working with *The Inner Work Path*. All are welcome.

Man as Symphony of the Creative Word – 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

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

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

Opportunity to act in Scenes 7 & 8 of *The Guardian of the Threshold*, which we hope to present some time in 2018. No experience necessary.

Painting Group, Color Moods of Nature • Tuesday Mornings Beginning January 16

8:45-10:00 am • Portland Waldorf School, Grimm Room • RSVP Cheri Munske, cherimunske@gmail.com

No experience necessary, \$20/Session

Portland Waldorf School Community Choir • Friday Mornings with David Edwards

9:00-10:15 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 • No practice during school breaks.

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

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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.

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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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1695 Jefferson St. Eugene, OR 97402

In lecture one of the "Study of Man" Rudolf Steiner explains "The task of education conceived in the spiritual sense is to bring the Soul-Spirit into harmony with the Life-Body... The child only begins to breath in the right sense of the word when he has left the mother-body.... As we breath in, we are continually pressing cerebrospinal fluid into the brain: and, as we breath out, we press it back again into the body.... We may say that breathing is the most important mediator between the outer physical world and the human being who is entering it."

In my 30 years experience of practicing Advanced CranioSacral Therapy (CST), I have found that most of us need help in resolving imbalances that originate from birth, our entry into the breathing experience. CST is one of the few modalities that I am aware of that has the potential to normalize our breathing by assisting self correction (Perhaps playing a part in a proper "education", assisting the harmonizing of the Soul-Spirit and the Life-Body). ~ Benjamin Bell

**If you have a friend or family member interested in CST, bring them along to your first session for a free session.
(Please be sure to reserve two consecutive appointment time slots, one for each of you.)**



Anthroposophical Society
PORTLAND BRANCH

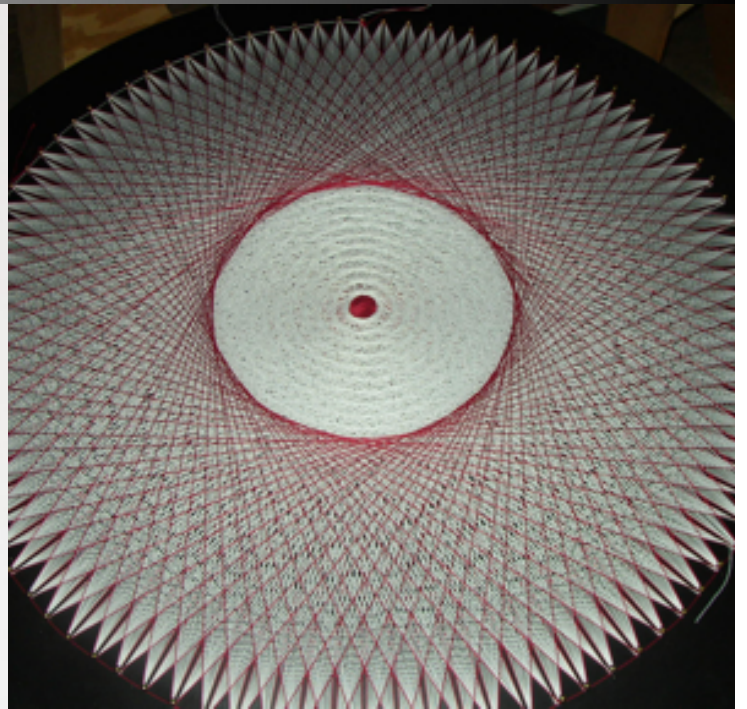
Annual Gathering and Potluck

Deepening Our Connection to the
Foundation Stone Meditation

Sunday, March 4
12:00-2:30 pm

Bothmer Hall, 5915 SE División St.

- | | |
|--------------------|--|
| 12:00-12:45 | Potluck lunch & clean-up |
| 12:45-1:10 | Recitation of the Foundation Stone Meditation by Diane Ramage; work with the first panel of the Foundation Stone Meditation in speech |
| 1:10-1:35 | Read together from F.W. Zeylmans van Emmichoven's 'The Foundation Stone' |
| 1:35-2:00 | More work together on the first panel
End with recitation of the whole by Diane |
| 2:00-2:30 | Consider and vote on proposed bylaws revisions,
council selection |



String And Metal: Movement In Space

Tom Klein and Martin Levin

Opening Reception 5:00-8:00 pm

Gallery Talk 6:00

Thursday, March 8
through April, 2018

direct all inquires to Robin Lieberman
503 222 1192
robin@robinlieberman.net
theartHall.wordpress.com



Cedarwood Waldorf School
3030 SW 2nd Avenue
Portland, OR 97201



presents

'THIS WAR IS NOT INEVITABLE' (The Threefold Social Organism Theatre Project)

**In 1917 Rudolf Steiner's Threefold Social Organism
was an attempt to save a devastated Europe.
100 years later do we have a new chance?**

**Written by Michael Hedley Burton
and performed by Michael Burton and Christian Peterson**

**Concerning the birth of the idea of the
Threefold Social Organism
in 1917-1919**

Rudolf Steiner launched the idea of the *Threefold Social Organism* (*Threefold Social Order*) in 1917 in the hope that this would help shorten the war and prevent another great conflagration from breaking out at a later date. The times were against him then and he was unsuccessful, but the question of the hour is: "Did what Steiner attempt in those years plant a seed that has waited 100 years to mature?"

Bothmer Hall

5915 SE Division St, Portland OR 97206

Friday, March 23rd at 7:00PM

Suggested donation \$10

*For information about The Threefold Social Organism Theatre Project please contact Lightweight Theatre on:
michaelburton999@yahoo.com.au or visit www.wordrenewal.org*



The Three Archangels and Tobias by Botticini 1470

Easter, a Season of Healing

**A Mystery Picture,
Tobias and the Angel**

**Portland Branch Observance on Palm Sunday
March 25, 2-4 pm
Bothmer Hall, 5915 SE Division St.**

A social time with light refreshments will follow

We will gather for reading and conversation, taking up A.C. Harwood's Tobias: An Easter Mystery, a retelling of the story of Tobias and the Angel from the apocryphal book of Tobit. Working together in this way is a help to us as we strive to understand the essence of a festival and how best to observe it. The essay will be provided. See article in our March newsletter online at portlandbranch.org. Quoting from Harwood:

(It)... is necessary to understand the Mystery picture presented by the book of Tobit. A double healing takes place. The old man who has been so faithful a keeper of the law, even in the time of his captivity in Nineveh, is blinded by the dung of a sparrow as he lies in his courtyard after burying one of his kinsmen, slain in the streets; and in distant Ecbatana, Sarah, the daughter of Raguel of his own tribe, is possessed by an evil spirit who has slain the seven husbands to whom she has been given, each on the night of his marriage. The Archangel Raphael comes, as mediator and healer, between the afflictions of Tobit and Sarah.

For Raphael, pre-eminently among the Archangels, is the bearer of healing powers, and especially at one season of the year he appears to spiritual sight as the overcomer of the sickness of man. In his description of the spiritual course of the seasons Rudolf Steiner has shown the form in which he appears at the time of Easter as the Archangel who is the ruler of that season of the year. The powers of health are those powers which help man to maintain a balance between two processes, in which case he will be liable to hardening, ossifying processes in his body, and his thinking will also become "hardened" and mechanical – this is the Ahrimanic Temptation: or he may be tempted to flee away from the earth, when the fluidic processes of his body will become too strong, or his mind will be taken away from the earth and become full of vain imaginings" – this is the Luciferic temptation. At the time of Easter especially...

These are the two temptations, the two dangers to which the soul of man has been exposed during the course of the history of the earth, these are the two dangers which appear in the spiritual aspect of the earth in the time of spring. But just as the soul of man was saved or healed from these two sicknesses by the entering of the Christ into the destiny of the earth, so in springtime the Easter Mystery is forever renewed, the healing forces of the Christ stream upon the earth, and Raphael, the Archangel who bears these forces, stands revealed to spiritual sight between the powers of Lucifer and Ahriman. For Raphael is the Christian Mercury and bears the staff of healing for the sicknesses of mankind...

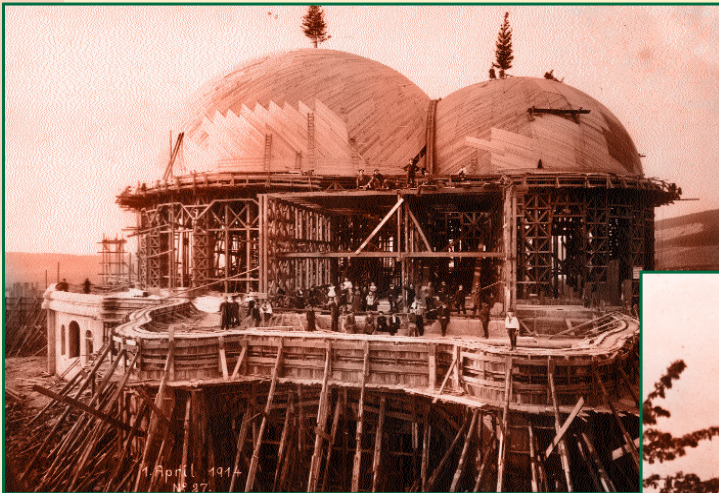
For more information please contact Rebecca: jrsoloway@hotmail.com

Sponsored by the School of Spiritual Science
and the Portland Branch of the Anthroposophical Society

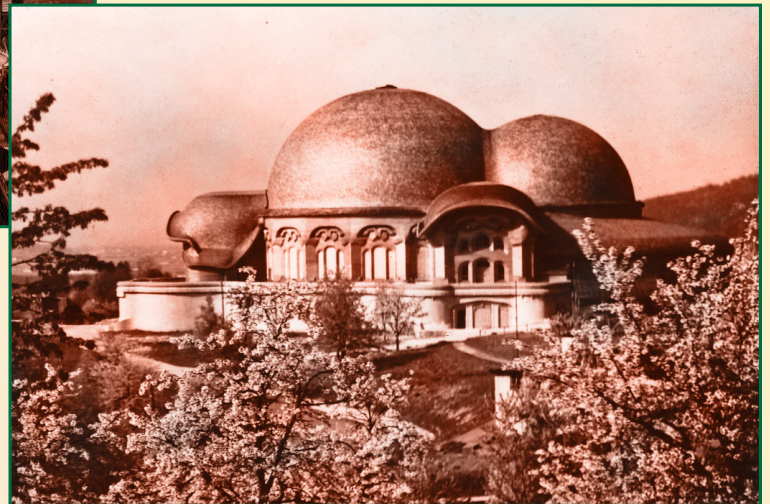
Community Building within the Spiritual Goetheanum

A Workshop with Rudiger Janisch

**Friday Eve. and Saturday, April 13 & 14
Bothmer Hall, 5915 SE Division St.**



In this workshop we hope to discover the first Goetheanum as an image for the spiritual-social temple, and how each individual's contribution is needed to bring this temple to completion.



Friday

4/13 7-9PM (doors open 6:30)

The First Goetheanum: A tour through the building to help visualize the imagery of the temple. We will take this experience into the night.

Saturday

4/14 9AM-12PM

Impressions from Friday Evening: What resonated out of the night, (all are invited to speak).

Presentation with Conversation: How the stages of higher knowledge can help us to understand the process of transforming the imagination of the temple into a social-spiritual reality in our lives; and how each one is needed to bring it about.

Saturday Afternoon

2PM-5PM

For members of the School of Spiritual Science

The Temple in the Michael School Conversation: What is the will impulse of the General Anthroposophical Section?



Mr. Janisch has been working in Curative Education and teaching in professional training programs in Germany and the United States for more than 40 years. A long-time student of Anthroposophy, he serves on the Collegium of the School for Spiritual Science in North America. Having taught many different aspects of Anthroposophy and curative education, he currently is focused on action research and the development of artistic and experiential approaches to the spiritual scientific study of the human being.

He is the co-author with Penelope Baring of *A Way of Serving*, a book out of the work in the General Section of the School of Spiritual Science. The book is available from Mercury Press.

THE INNER WORK PATH

Strengthening the Foundations of Meditation



Painting by Patricia Lynch

Rudolf Steiner gave many exercises and meditations to strengthen the human being through its journey of developing consciousness. This weekend workshop will explore the inner work path, the birth of the higher self, the spiritual year, and how meditation can bring us closer to our own experience of these processes.

This workshop has been found invaluable for those wishing to establish a meditative life for the first time, as well as long-term meditants looking to deepen their relationship to the path.

LISA ROMERO is a complementary health practitioner, author, and adult educator. Her capacity to deliver esoteric wisdom warmed with personal insight has allowed Lisa to assist contemporary seekers throughout a diverse range of communities and professions in Australia, Japan, Europe and the U.S.

SAVE THE DATE: November 23-25, 2018

PLACE: Portland, Oregon – Location T.B.A.

COST: \$300 – Financial Assistance Available

MORE INFO: InnerWorkPath.com – innerworkpathusa@gmail.com