

THE SOCIAL MISSION OF WALDORF EDUCATION

This material was excerpted by Angela Sparks from Chapter 1 of Gary Lamb's book *The Social Mission of Waldorf Education*.

In 1917, Otto von Lerchenfeld, a member of the Bavarian State Council in Germany was in despair over the World War that was taking place. He decided to ask Rudolf Steiner for his opinion on what it would take to restore order and create a lasting peace. Von Lerchenfeld was familiar with Anthroposophy and was hoping some new ideas could come from this all-encompassing spiritual perspective. He was not disappointed. Over a three-week period Steiner laid out for von Lerchenfeld his thoughts on the World War and what needed to be done to avoid further violence and social upheaval. Steiner maintained that both capitalism and socialism were based on outdated ideas that did not take into consideration a complete view of reality. Neither capitalism, based on self-interested behavior and the impersonal market, nor socialism, which thwarts individual creativity and efficiency, could provide the foundation for a lasting peace.

Steiner described in detail to von Lerchenfeld how there are three primary aspects inherent in social life: the economy, the political-legal or rights life, and spiritual-cultural life. Each of these spheres or realms, if rightly organized, should have its own basis, dynamics, scope of action, function, and even administration. All three realms should be viewed as being of equal importance to the others, and each realm relates to the others in specific ways. Steiner maintained that one of the primary causes of modern social upheavals is the chaotic intermingling of the three realms in what he called the *unitary state*. The most significant modern-day example of one sphere inappropriately intruding upon another is that of big business using economic power to influence the creation of laws and regulations to suit its purposes without proper regard for human rights or the environment. Another example...is the combined effort of big business and the state to form and control education, a cultural matter, to benefit their interests.

The proper scope of action for economic life is the production, distribution, and consumption of goods and services. A healthy economy requires individual initiative, efficiency, and technical expertise. Steiner maintained that economic decisions should no longer be left to unregulated market forces, as in capitalism, nor given over to the state, as in socialism, but should be decided in economic associations that include actual participants in the economy from all three sectors: Production, distribution, and consumption. He maintained that we are at the point in human evolution when the economy must be taken consciously in hand by those active in it who operate out of social needs or concern for others rather than self-interest. This altruistic approach can be

called *brotherhood* or human fellowship, which is based on cooperation and collaboration.

The activity of the political or legal sphere should be limited to recognizing and upholding human rights, including those related to personal safety and security and the protection of the environment. Here the principle of *equality* should prevail in the decision-making processes. The scope of action of a political state, based on democracy and majority rule, should be limited to those decisions that every competent adult is capable of understanding and acting upon. This would preclude the political state from making business decisions or decisions that involve personal views, such as religious beliefs, nutritional preferences, and medical and educational choices. In a healthy social life individuals and organizations directing economic and cultural activities would take democratically determined rights as a given. Quite the reverse perspective has become the norm in modern life—for instance, when the political state takes economic interests as a given when creating laws. The ultimate modern-day manifestation of this type of reversal is exemplified by the World Trade Organization's power to overrule existing laws of the world's nation-states and their inherent political communities, and even to influence or stop the creation of new legislation.

The spiritual-cultural realm includes everything connected with education and human development, including science, art, and religion. This realm is intimately related to the unique nature of each individual person and what is commonly called private life. Consequently, the fundamental basis for a spiritual-cultural sphere can only be individual *freedom*. According to Steiner, an independent cultural life would continually supply the other spheres with creative forces of spiritual renewal, something it cannot do if it is subject to the dictates of business and political interests wanting to perpetuate existing arrangements. The most significant value-forming area of spiritual-cultural life is the entire field of education, which from a threefold perspective should be independent of political and economic influences in the same way, as is commonly acknowledged that religion should be free from their control.

THE FUNDAMENTAL SOCIAL LAW

The well-being of a community of people working together will be the greater, the less the individual claims for himself the proceeds of his work, that is to say, the more of these proceeds he makes over to his fellow-workers, the more his own needs are satisfied, not out of his own work but out of the work done by others'.

Rudolf Steiner

The basis of each of the three spheres—spiritual-cultural, political, and economic—is revealed by the slogan of the French revolution: *Freedom, Equality, and Brotherhood*. In such a threefold arrangement, the unity of the social organism comes about through each individual, since everyone lives in all three spheres at any given moment. It also can come about by representatives from each of the three spheres meeting to discuss and reach agreements on common concerns, such as education, in a similar manner to the way heads of state meet, make agreements, sign treaties, and so on.

LIBERTY, EQUALITY, FRATERNITY

An Excerpt from Towards Social Renewal by Rudolf Steiner

Toward the end of the eighteenth century under different circumstances than those under which we at present live, a call for a new formation of the social organism arose from the depths of human nature. The motto of this reorganization consisted of three words: fraternity, equality, liberty. Anyone

with an objective mind, who considers the realities of human social development with healthy sensibilities, cannot help but be sympathetic to the meaning behind these words. However, during the course of the nineteenth century, some very clever thinkers took pains to point out the impossibility of realizing these ideals of fraternity, equality and liberty **in a uniform social organism**. They felt certain that these three impulses would be contradictory if practiced in society. It was clearly demonstrated, for example, that individual freedom would not be possible if the equality principle were practiced. One is obliged to agree with those who observed these contradictions; nevertheless, one must at the same time feel sympathy for each of these ideals.

These contradictions exist because the true social meaning of these three ideals only becomes evident through and understanding of the social organism. The three members are not to be united and centralized in some abstract, theoretical parliamentary body. Each of the three members is to be centralized within itself, and then, through their mutual cooperation, the unity of the overall social organism can come about. In real life, the *apparent contradictions act as a unifying element*. An apprehension of the living social organism can be attained when one is able to observe the true formation of this organism with respect to fraternity, equality and liberty. It will then be evident that human cooperation in economic life must be based on the fraternity which is inherent in associations. In the second member, the civil rights system, which is concerned with purely human, person-to-person relations, it is necessary to strive for the realization of the idea of equality. And in the relatively independent spiritual sector of the social organism it is necessary to strive for the realization of the idea of freedom. Seen in this light, the real worth of these three ideals becomes clear. They cannot be realized in a chaotic society, but only in a healthy, triformed social organism. No abstract, centralized social structure is able to realize the ideals of liberty, equality and fraternity in such disarrangement; but each of the three sectors of the social organism can draw strength from one of these impulses and cooperate in a positive manner with the other members.

Those individuals who demanded and worked for the realization of the three ideas – liberty, equality and fraternity – as well as those who later followed in their footsteps, were able to dimly discern in which direction modern humanity’s forces of evolution are pointing. But they have not been able to overcome their belief in the uniform state, so their ideas contain a contradictory element. Nevertheless, they remained faithful to the contradictory, for in the sub-conscious depths of their souls the impulse toward the triformation of the social organism, in which the triplicity of their ideas can attain to a higher unity, continued to exert itself. The clearly discernible social *facts* of contemporary life demand that the forces of evolution, which in modern mankind strive toward this triformation, be turned into conscious will.

IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY, PLEASE CALL DIANE RUMAGE AT (503) 240-0908.

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Printed copies of the newsletter are available at the Steiner Storehouse, Portland Waldorf School and the Cedarwood Waldorf School. The newsletter and calendar are also posted on the Portland Branch website at www.portlandbranch.com.

Questions, suggestions and submissions may be sent by e-mail to anthroposophy@earthlink.net. Items selected for publication in the Portland Anthroposophic Times may be edited for style, content and length.

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The deadline for submissions to the *Portland Anthroposophic Times* is the first day of each month for the following month’s edition. For example, an article or calendar submission for the June newsletter must be received by May 1st.

INTERVIEW WITH DARTHEA STALNAKER

Excerpt from a Community Member's Life



My mother was deeply spiritual. I remember looking way up at her with the other three children when I was four years old. She was going to a spiritual lecture in town (Boston). I wish, I told myself, that “she would always go to one of these lectures – she looks so beautiful and full of light.”

I vividly remember her coming up to my room in 1936 – an important date for the reception of Christ – to tell me joyfully that she had met Him and spoken with Him in the spiritual world. Later when we two had been left by the rest of the family at the breakfast table, she began to speak quietly of Christ again. I was immediately “stabbed” by a frightening darkness that shocked me. We both fought it off. “For a moment,” she said, “something was terribly wrong.” Perhaps it was helped by a jab of my nearby father’s brief violent temper that was negative to my mother’s interests. It had felt sudden and dangerous and utterly foreign to me. I never let this happen again. She was for me a wonderful loving teacher and a great encourager of all the arts as well.

My father, a lawyer, took us for three weeks each summer to interesting places. “This time we want to learn something, we don’t just go about for the meals.” At home, he bought us a small boat so we could explore the water and islands of Quincy bay. We were active, working in the garden, climbing trees, playing outdoor games; we had cats and a dog and rabbits and tame mice and birds and salamanders and snails. Fruits of all kinds grew on the property. I once climbed a tree and ate 20 small plums with no harm. From the high branches of an old pine tree one could look out to the horizon and see the city of Boston and the blue beginning of the Atlantic. Even in the depression my father managed to send us to a

school much like Waldorf School. When we didn’t come back one year, the School gave us all helpful scholarships. I had spent a week in a large public school where I felt lost. A teacher there unexpectedly gave us each a copy of a poem about the autumn. Walking the two miles home I felt joyous: life had come back in focus for me. Back at our “Waldorf” School, I again wrote poems and stories for the school magazine. This is an easy poem for me to remember:

I saw a host of angels
Walk on a starry way
Then lift with strong white wings
Unto the break of day
Where gathered in the sun’s bright arms
So splendidly they lay
They dropped one single tear
To wash Earth’s sleep away.

My two grandmothers were artists. We had cards from Paris and Tunisia from the one who had put my mother in a boarding school at seven and followed her new husband to live abroad. The other grandma accompanied our grandfather, Robert Ezra Park, a pioneer sociologist at the University of Chicago, on his 1930s round-the-world lecture tour. She wrote us letters giving an account of the foreign adventures of “Johnny Doodle Bug” and brought back her beautiful paintings of native peoples. When they had dinner with the emperor of China, he worried about some of his starving subjects secluded behind the mountains. Grandma said, “You must build a road.” And he did.

Grandpa’s mind always seemed to me “as big as the world.” I have books he was excited to discover as a young man – from Buddhism to the Russians to the Black people – he worked with Booker T. Washington to form schools in the South. He had been a reporter, taught at Harvard, then took his family to Germany to study with new thinkers. I remember our walking together in the Michigan summer woods – he told me stories about the world. When my aunt fussed about the children’s futures, saying, “Well, Darthea will be all right. She’ll just get married,” I leapt up, shouting, “I will not. I’m going to study and do something for my country and for the world!” Grandpa leapt up, too, shouting, “Bravo!”

In our immediate family, we had another teacher who taught and sustained us all in Reality. He was a musician and composer and philosopher and artist, our fourth child, Daniel, who was medically labeled “autistic.” He was very loving and spoke truths: “The body is only the costume of the soul.” He kept his own apartment, did his healthy cooking and his housework. He worked and took part in outdoor events: ocean swimming, mountain climbing, occasional horseback riding. His life inspired my work: as psychiatric social worker, as creator of new healing programs, as Extra Lesson teacher at Portland Waldorf School and in the stories I write. Daniel died at 36 of cancer and found wonderful ways to communicate in the three days after death: “Death is good and perfect when you’re calm before it happens.”

My husband and I met very briefly (20 minutes) at Harvard but we remembered each other well through the wartime. We each joined the Navy, he going to the Pacific and I, to teach “Blind-flying” to new pilots in “the States.” I wanted to be “up in the sky,” and took private flying lessons as well. We met again going back to Harvard to finish work for our degrees. “I have my oral exams tomorrow, I can’t come.” “But Bill Stalnaker is coming and he wants to see you again.” “I’ll come.” It has been a loving marriage – 6 children – lots of love. Bill is a fine musician, teacher and composer. We all love and help each other. Our “family home” is now in a sunlit forest in Oregon.

I met and studied with remarkable teachers: “Louis” of Orcas Island, with a Student of Helena and Nicolas Roerich’s spiritual work, and others. I had once as a child heard my mother say loudly and clearly the name Rudolf Steiner. She didn’t read his work but I treasured the name that had flared through me. I heard it again when I was 58 in Portland, Oregon. I immediately and boldly asked if I could come to the lectures being presented by Bob Finnell in a private home. After the last lecture my car did what it does when I am to stop and pay attention. It refuses to go. I asked Bob Finnell if he could drop me off at Portland State University where my husband was head of the Music Department. He said, “Good. That’s fortunate because I wanted to talk to you about a study group that has just started. I think you would like it.” I went to the second meeting of the group and stayed with it when it moved to Mart and Ella Pool’s in Beaverton and later to Johanna Aleman’s. Mart Pool had joined the Anthroposophical Society at age 15 in Estonia. Ella had finally joined when “Everywhere I went I met Anthroposophists – go to the hospital, in the next bed there’s an Anthroposophist! A message.” Mart was the one who spoke to us of Christ being at the center of Steiner’s work. This spoke to me of my mother’s expressive world of Truth. I feel immersed in a coherent cosmos, exciting and beautiful and true.

SOME THOUGHTS ON LEADERSHIP

By Philip Mees, Burbank, CA

When I look around me and see the results of work that was done by a number of people together, be it a team, a task force or an entire company, it strikes me that there is always a form of leadership. By contrast, when I see a group of people that get together without anyone assuming a leadership role it can be a very nice gathering but it rarely produces a tangible result of value to the world. For this reason, I have learned to be suspicious of organizations where no one is acknowledged as a leader. Chances are they will not get much done.

What then is the task of leadership? I believe it is to inspire. Fundamentally, it is not to tell other people what to do, not to exercise power over others, not to threaten and cajole. It is to inspire all the members of the group to give the purpose of the

group all they have in the way of energy, talent, skill and love, while at the same time looking out for the interests of the members of the group. Looking at great leaders, be they of countries, corporations, churches or other groups, this is what I see. Of course, their strengths have many facets, but many were the people with similar great strengths who were unable to inspire their fellow men and thus did not become great leaders.

This is the kind of thing, be it on a more modest scale, I am looking for in the members of the Council of the Anthroposophical Society. That they may assume a leadership role in the practice and spread of Anthroposophy in this country by inspiring us all with their own inner work, with their communication skills with the members, with their effort to make Anthroposophy more available to all of us in its deepest significance, with their efforts to utilize the talents and skills of as many members as possible for projects and initiatives, and with their ability to mobilize the resources for doing these things. When we, the members, see this and experience the inspiration this work will bring us, we will all recognize the legitimacy and desirability of such leadership.

But such recognition is not enough. And certainly the Council members cannot do all these things by themselves. For leadership to be successful it is also necessary for us not only to give it the space it needs for its work but to give it tangible support. On the one hand, leadership demands a willingness on our part to be led. On the other hand, we also need to be willing to play a leadership role ourselves to the extent of our capacities and within the framework of the whole. When a certain project needs to be done and a particular person has the skills and the capability to make that happen, isn’t it incumbent on such a person to consider volunteering for the leadership position in that project? Isn’t that the kind of thing our commitment to Anthroposophy demands? Yes, we all have experience of having done this in some circumstance or other and having been rejected, but does that justify us remaining on the sidelines forever?

I believe leadership in an organization should be a continually shifting thing. Hundreds of different tasks are involved in the entire Society and we have several thousand members. It is not reasonable to assume that everything has to be organized or done by the few people who have volunteered their precious time and energy for the overall leadership. We owe it to them to make ourselves available so they can fit us in, or reject us, in the best way they see for the interests of the whole. When one project is done, its leader recedes into the background again. For the next project different talents are needed, so a different person should become its leader. In practice, the overall leadership will in most cases be more stable, although here also there may be change, and certainly within the Council, different individuals will have to take on different leadership positions at different times, as needed.

Leadership then has the task to inspire all members of the group so they make their best possible contribution to the whole, recognize the legitimacy and desirability of the leadership, and assume individual leadership positions themselves for specific tasks within the framework of the whole. Of course, there will always be dissenters among us, but they also have something to contribute which true leaders have the task to recognize.

There is, of course, much more that could be said on the subject of leadership. The above are just some thoughts I had in connection with the work the Council has begun to renew itself and the kind of support we can give to it as individual members. In this way we would contribute to the effort to strengthen the Anthroposophical Society in the world today.

This article was reprinted with the author's permission from the Anthroposophical Society's *News for Members*, Volume 1, 2005.

STAR LIGHT

Diane Rumage, Portland, Oregon

The Virtue of the Month that Rudolf Steiner gives for April 21-May 21 when the sun is in the sign of Taurus is "Balance becomes Progress". "R" is the sound and eurythmy movement for Taurus the Bull, the throat and larynx its region, and it corresponds to the sense of thought (the perception of another's thought). The "R" eurythmy movement of the arms in a wheel-like revolving gesture is colored with a red movement, but a green character or tension in the muscles. Thus we express the outgoing, aggressive red and the resting, peace loving green. The wheel is fascinating--if that which first was on top and moving forwards did not reach the bottom and seemingly go backwards, no progress would be made. If the wheel were oblong instead of circular can you envision the awkwardness of the progress? We reach out and grasp the thoughts of others and take them in and mull them over in our soul, mind and body, share them transformed with others and take something new in again and digest it. Picture the cow chewing the green grass, then the cud, then digesting and fertilizing the earth. With the first three zodiacal signs we have the three highest senses of the twelve: Aries - ego sense, Taurus - thought sense, and Gemini - word sense. If we only were to live out into the world of the sprouting, weaving Spring time and not step back and take stock, we would find the outer green pulling our red activity mercilessly. If we were to ignore the red urge to reach outward, we could stagnate in a false sense of green comfort and pleasure. In perceiving others expressing their thoughts, don't we all know those who can't put the brakes on, who talk and talk and talk, as well as those that we wish would utter what is on their minds? And haven't we at some time wished for balance and said to ourselves: "I'll just stay here in the middle of the road - not overreact, not ponder as a hermit in utter seclusion, just stay healthily balanced." But we find life pulls us in one direction or another, and we discover that balance is a constant struggle

and activity to hold the reins. That the seeming progress of going far in one direction is only really attained when we experience the opposite end and realize we couldn't appreciate either one if we weren't able to observe just that moment when we shift from one side to the other. The statue of the Representative of Man in Dornach, carved by Edith Maryon and Rudolf Steiner, is a magnificent image of the Christ standing between Lucifer who would pull man away from the earth and Ahriman who would chain man to matter. Can we develop a sense for thoughts uttered that would pull us away from our earthly tasks, those that are Christ centered, and those that arise out of Ahrimanic earth bound impulses? Can we perceive for instance how teenagers are weighed down in body and soul if fed only brain bound facts, and strive for the other side by taking drugs, and can we reach out and offer them something more Christ imbued? Steiner has said that even greeting someone frustrates Ahriman. Why? You are reaching beyond yourself and recognizing their humanity. He indicates as well that Ahriman's incarnation will be furthered by creating nourishment that makes people "smarter". Aren't we already encountering the pills that make us smarter and those that carry us off into Lucifer's realm? To work out of the Christ impulse requires our own hard work. With the "R" forces, shall we be lured to one side of the pendulum, or in fear cling to the other side, or can we transform and Redeem?

On 4/24/05 there is a full moon penumbral eclipse around 3 a.m. PDT, which follows the 4/8/05 solar eclipse at new moon. Ponder what was happening the end of Oct 1985 and April, 1986--there may be similar issues to work through. At 10 p.m. on 4/24 you may see the moon rising in the east, Jupiter in Virgo constellation in the SE, and Saturn at the end of Gemini constellation in SW. Then on 5/8/05 we have the new moon. Heliocentric similars of that date are: the death date of Madame Blavatski and Friedrich Schiller; healing impulses of Hahnemann, founder of homeopathy; poetry of Tennyson and Blake, and Victor Hugo's social consciousness writings; Uranus remembers music in the death of Caruso, the singer, and Steiner's lectures of the ego in past and present; Jupiter remembers Mozart's death; Rasputin's death Mars and Saturn oppose each other in the nodes of Saturn; and architect Le Corbusier's birth Saturn is there as well.

EURYTHMY AND POETRY

By Natasha Moss, Portland, Oregon

There are three faculties towards which the human being aspires: Intuition, Inspiration and Imagination. However, before we take the step toward striving to work consciously in the spiritual world through these realms, we can recognize the seeds in ourselves. The tiniest manifestation of Imagination is in us as picture. Our very language is picture. Thought in the mind is picture. In *The Philosophy of Spiritual Activity* Rudolf Steiner describes in detail how a mental picture arises.

Imagination comes through the etheric realm wherein dwell the Third Hierarchy. This is the sphere through which Christ revealed Himself to Moses. Imagination - thought, language - picture. We see the Word

Inspiration reveals itself in our inner being. We hear the voice of conscience. One hears one's Angel speak. One listens for the answer to questions given up at night to the spiritual world. Inspiration: hearing, music, song. We hear the Word.

This is the sphere of the Second Hierarchy; the Kingdom of the Sun, the astral sphere through which Christ manifested to Zarathustra as Ahura Mazdao.

Through the realm of Intuition, we know. We do this by entering into another being. It is the act of becoming in the other, an activity which gives rise to meaning. Intuition: activity, becoming – meaning. This is the realm of the First Hierarchy. Through this realm Christ was revealed as Vishva Karman. This is the realm of Cosmic Will.

Christ descended through the three Hierarchies: through Intuition, Inspiration and Imagination.

It is illuminating to consider poetry in the light of these three realms and their attributes as seed in the human being: Intuition – meaning, Inspiration – musicality, Imagination – picture. How has the poet brought the meaning? How has he/she heard the Word? How have they ensouled it in picture? The content (meaning - Intuition) is heard (musicality – Inspiration) then grasped and formulated (picture – Imagination). The meaning and the music are ensouled by Imagination which is the poem. The picture is the arrested thought. The thought, the arrested will activity. The musicality, the interplay. Hearing the Word descend. Catching it in the mind. Eurythmy can translate these elements – meaning, music and picture – take them up into itself, transform them and render a poem as art in movement.

One has to thoroughly understand the poem. What secret does the poet reveal? What has he or she discovered in his or her peculiar poet nature? How does it sound? What are the rhythms, the spacing on the page – and then finally and almost most importantly – what are the pictures? As a beautiful living metaphor, poetry brings the essence of the world through Imagination. Content – Music – Picture

Of course, all three are important. Which is most outstanding determines the nature of the Art. Eurythmy needs to take hold of the three elements, particularly that of Imagination, in rendering a poem. In other words – the pictures clothe in garments specific to the music and meaning of a poem. A eurythmist grasps a poem in such a way as to bring it to expression in eurythmy.

If the qualities of Intuition, Inspiration, and Imagination live strongly in a poem, then a poem has substance and lends itself to eurythmy. Naturally poems and poets exhibit one or another strength. Nonetheless, it is through the picture quality that poem becomes accessible to us.

Consider Keats' poem "To Autumn"

Season of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eves run;
To bend with apples the moss'd cottage-trees,
And fill all fruit with ripeness to the core.....

This is a poem woven through with a thoughtful quality. Compare this to Shelley's Ode to the West Wind.

O Wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing.

It is all movement and music. The music is impelled by the activity of the wind. "O Wild West Wind thou breath of Autumn's being."

In the first poem the music and the pictures must be given a particular mantle. Through the elements of eurythmy we can find satisfactory expression. In both poems we can find the 'necessary' way to express the pictures: in fact, the poem itself can teach us its own need.

A poem whose word has descended through the spheres will meet eurythmy with great love because eurythmy is suited to meet the Word as it is brought to humans through the realms of Intuition, Inspiration, and Imagination – through Poetry. I make, hence, my own definition of poetry. It is the Word revealed through Intuition, Inspiration, and Imagination. Our language is picture. The world is a picture. What we live in the world descends through the spiritual world and becomes music, coalesces into picture, and is arrested, finally dying into the poem. When a poem reveals such elements it is worthy to be called Poetry – and the eurythmist wrestles to free the spiritual elements captive within. As such, a meeting between a poem and eurythmy arises so that it (the poem) can be offered again to the spiritual world in movement. In this way eurythmy is sacred dance.

Christ descended through the spheres to earth and the possibility was given us to bear the spiritual into the earthly world. There, through Art, to metamorphose and recreate the spiritual substance and with it rise to the spheres whence eurythmy and poetry originate.

Portland Anthroposophical Society Calendar - May 2005

Ongoing Study Groups

Anthroposophia Studies for Branch Life

Working with the spiritual realm helping our community life. Call for meeting times to Valerie Hope 503/775-0778.

Biodynamic Agriculture

Focus on biodynamic agriculture with reading, discussion and art. Call Carrie Jo Caralyus at 503-239-5633.

Eurythmy

Training offered by Portland Eurythmy on weekends and evenings. Please contact Natasha Moss at 503/233-0663.

Karmic Relationships – currently full

Working through Rudolf Steiner's Karmic Relationships Cycle of lectures. Call James Lee for information 503/249-3804.

Life Beyond Death – currently full

Reading the collection of Steiner's lectures. Call Cheri Munske for information 503/772-2632.

Mystery Dramas

Most Wednesdays at 7 PM. Please call James Lee at 503/249-3804.

Special Needs/Camphill

Fridays, 7 – 8:30 PM Reading from Rudolf Steiner's Education for Special Needs, formerly titled Curative Education. Call Craig Thom 503/256-1622 for location and directions.

Waldorf Education and Teacher Training

Lectures and courses conducted throughout the year by the Micha-el Institute. Contact John Miles at 503/774-4946.

Upcoming Events

Fr & Sa - APRIL 15 & 16

Steiner's Reference to Michelangelo in Relation to the Grail – Lecture & Eurythmy

Bothmer Hall – Friday Lecture at 7 PM; Saturday Eurythmy from 9 AM to 12:30, Lunch and Lecture from 12:30 to 3:30 PM

Into a viewing of Michelangelo's sculpture, British anthroposophist **David Lowe** will weave Rudolf Steiner's teachings in the lecture series entitled "Christ and the Spiritual World: The Search for the Holy Grail" (GA 149) because Steiner was led to a deeper understanding of the Grail when he saw Michelangelo's Pieta in St. Peter's. Eurythmist **Christina Beck** will lead an exploration of the theme of the sibyls' and the prophets' parts in world evolution, bringing it to a living, visible soul experience in eurythmy movement. The Saturday morning eurythmy will form a whole along with the Friday and Saturday talks. It can also be experienced on its own as a eurythmy workshop for beginners and for those with eurythmy experience. The suggested contribution is \$15 for each lecture, \$35 for the eurythmy session, and \$55 for the entire program with lunch. Please contact Natasha Moss at 503/233-0663 or portlandeurhythmy@aol.com. Early registration is welcomed.

Fr, Sa, Su - APRIL 15, 16 & 17

Portland Waldorf High School Eurythmy Troupe Performance

PWS – See times below

The Great Peace, a Native American tale, will be performed on April 14, 15 & 16 at 7 PM. **The Three Sillies**, an English fairy tale, will be performed at 11 AM on April 16. Please call for more information at 503/654-2200.

Sa - APRIL 16

Eurythmy Workshop with Christina Beck

Bothmer Hall –Saturday Eurythmy from 9 AM to 12:30

Eurythmist **Christina Beck** will lead an exploration of the theme of the sibyls' and the prophets' parts in world evolution, deepening and hopefully bringing it to a living, visible soul experience in eurythmy movement See description above for 4/15: *Steiner's Reference to Michelangelo* for more information. Suggested contribution: \$35. Please contact Natasha Moss at 503/233-0663 or portlandeurhythmy@aol.com

Su APRIL 17

Branch Meeting

Bothmer Hall – 3 to 5 PM

A community-wide gathering of **Anthroposophical Society members and friends**. Contact Diane Ramage 503/240-0908

Wed APRIL 20 and 27***Introduction to Anthroposophy***

Shining Star School – 7 to 8:30 PM

Two evening lectures given to introduce Anthroposophy to the Shining Star School community and open to the public. Taught by ***Diane Ramage and Jannebeth Röell***. The school is located at 602 NE Prescott Street, one block east of MLK Blvd. Please contact the school at 503/753-4459 or at oregon7@aol.com.

Th APRIL 28***Experiencing Art in the Waldorf School***

PWS Classroom – 7 to 9 PM

A presentation/practicum on **Form Drawing** in the Waldorf Curriculum, offered by **John Miles** of the Micha-el Institute. Other classes from this series on art will be offered on May 5, 12 and 19. Please contact the Micha-el Institute at 503/774-4946.

Sa APRIL 30***Biodynamic Spring Meeting & Potluck Supper***

Wintergreen Farm, Noti, OR 503/935-7676 - 10:30 AM to 5 PM

Newcomers are invited to an 11 AM introduction to biodynamics. The business meeting is at 1 PM, digging for preps at 2 PM and a potluck supper at 5 PM. Dandelions and chamomile – collect all you can and bring to the meeting. Both should be young, fresh blossoms – dandelion with a “bull’s eye” of unopened petals in the center. Pick in the morning and dry out of the sun. If you need preps, contact Heike-Marie at least 3 days prior to a meeting at 541/ 572-3317. For info, contact Deborah at 503/493-7449 or reply email to Dave drobison@teleport.com

Th MAY 5***Experiencing Block Crayon Drawing in the Waldorf School***

PWS Classroom – 7 to 9 PM

See April 28 for information.

Su MAY 8***First Class of the School of Spiritual Science***

Bothmer Hall – Discussion at 8:30 AM, class at 9:30 AM sharp

For First Class members, contact Jannebeth Röell 503/249-3804.

Th MAY 12***Experiencing Wet-on-Wet Painting in the Waldorf School***

PWS Classroom – 7 to 9 PM

See April 28 for information.

Sa MAY 14***Cedarwood School Open House***

3030 SW 2nd Avenue – 10 AM to Noon PM

All are invited for a look into the classrooms and programs of our Waldorf-inspired school. Contact 503/245-1477 for details.

Su MAY 15***Branch Meeting***

Bothmer Hall – 3 to 5 PM

A community-wide gathering of **Anthroposophical Society members and friends**. Contact Diane Ramage 503/240-0908

Th MAY 19***Experiencing Freehand Geometry in the Waldorf School***

PWS Classroom – 7 to 9 PM

See April 28th for information.**Sa MAY 21*****Cedarwood Silent Auction***

3030 SW 2nd Avenue

Contact 503/245-1477 for details.

Su JUNE 12***First Class of the School of Spiritual Science***

Bothmer Hall – Discussion at 8:30 AM, class at 9:30 AM sharp For First Class members.

Please contact Jannebeth Röell 503/249-3804.

Mo JUNE 13 – 16***Home-schooling Conference***

PWS –Tines TBA

Offered by [John Miles](#) of the Micha-el Institute. Please contact the Micha-el Institute at 503/774-4946.**Su JUNE 19*****Branch Meeting***

Bothmer Hall – 3 to 5 PM

A community-wide gathering of [Anthroposophical Society members and friends](#). Contact Diane Ramage 503/240-0908.**Su JUNE 19 - 30*****Early Childhood Intensive Conference***

PWS –Tines TBA

Offered by [John Miles](#) of the Micha-el Institute. Please contact the Micha-el Institute at 503/774-4946.**June 29*****Puppetry, as a cure for the ills of a civilization***

Seattle, WA.

A three-year hands-on certificate course offered by Willow Branch Puppet Theatre on mastering glove puppets, 5-string silk & needle-felted wool marionettes and more. Register by June 15. For More information, please call DoloresRose Dauenhauer 206/524-2561 wbpuppettheater@comcast.net**JULY 3 – 22*****Teacher Deepening Conferences***

PWS – Times TBA

A series of intensive workshops for Waldorf School teachers on grades 1 through 8, offered by [John Miles](#) of the Micha-el Institute. Please contact the Micha-el Institute at 503/774-4946.**JULY 17 – 23 and 27*****Summer Eurythmy Intensive***

Portland

Join a weeklong exploration of the art of movement with Portland Eurythmy. The program will bring experienced eurythmists together with newcomers, to culminate in a performance on July 27. Contact Natasha Moss at 503/233-0663 for information.

Su – Th JULY 24 - 28***Reincarnation and Karma with Christof Wiechert***

PWS – Sunday 6:30 Pm to Thursday Noon

A seminar offered by the Micha-el Institute with special guest lecturer [Christof Wiechert](#), the head of the Pedagogical Section of the Goetheanum. The daily schedule includes artistic workshops, including Choral Speech, therapeutic painting, Eurythmy or Spacial Dynamic, clay modeling, copper beating and puppetry. Scholarships are available & reduced fee if paid before July 1. To learn more, contact John Miles at 503/774-4946.**Su July 24 or 30 tentative*****Oregon Biodynamics Group Summer Meeting***

For directions and further information, contact Deborah Johnson Tel: 503/493-7449.

Look for more information, and save the dates:**AUGUST 9 – 12 (Corrected)*****Eurythmy Workshop with Michael Leber***

Portland

Renowned eurythmist [Michael Leber](#) of the Else-Klink-Ensemble, Stuttgart, leads a Portland Eurythmy summer intensive that is open to those with prior eurythmy experience. Contact Natasha Moss at 503/233-0663 for information.**Tu SEPT 20*****Eurythmy Performance of Antonin Dvorak's New World Symphony***

Portland

Contact Don Marquiss for more information 503/233-0663

Fr-Su OCTOBER 21 - 23

General Anthroposophical Society Conference and Meeting

Portland

The Annual General Meeting comes to Portland! There will be many conversations and workshops to attend, and much for our branch to do to support this important gathering. Look to the newsletter for updates on the AGM. *For more information, contact Valerie Hope 503/775-0778.*

www.portlandbranch.com

The **Portland Branch Newsletter** can now be downloaded and printed directly from the Internet! Go to the Portland Branch website and click on the Newsletter button to enter the archive. An up-to-date **Anthroposophical Community Calendar** is also available at the website.

HOUSING NEEDED

Housing needed with local community members for attendees of the Annual General Meeting of the Anthroposophical Society, October 21 - 23. Single and double rooms with private or shared bath. These are also needed for the Micha-El Institute's Summer School . Please contact Cheri Munske at 503-772-2632 or woolhorse@mindspring.com if you have a room available for this special weekend.