



Anthroposophical Society PORTLAND BRANCH

Newsletter

November 2019

Works of Art, Acts of Grace

Rudolf Steiner, Berlin, 12-7-15*

The Connection Between the Spiritual and The Physical Worlds, And How They Are Experienced After Death

By Valerie Hope

"Of what significance is it to one who has gone through the gates of death when he now sees embedded in the souls ebbing and flowing in our world, the memories which these souls streaming by have of the dead? When he perceives these memories what do they mean to him?" ~Rudolf Steiner

Over the years we have considered many aspects of how we continue our relationships with those who have died. Here we will consider how it can be that our memories, spiritual thoughts, and reading of Anthroposophical content can be to those in the spiritual world what art is to us in the material world.

We turn our thoughts to the spiritual world, not out of curiosity, but "because of the conviction gained through Spiritual Science that, in turning our thoughts to that other world, we are able to make a contribution to this world, by ennobling and invigorating the conceptions needed for our acting, thinking, and feeling."

We turn our thoughts to one we have known who is no longer on the earth in the knowledge, out of spiritual science, that we can be helpful to them and they to us, as we continue our relationship.

It can be helpful to know how our relationship changes when a soul is no longer on the earth. While a soul is on the earth in a body, we are united by our thoughts about her, by feelings of sympathy or antipathy with which we surround him. Friendship or enmity are all part of the relationship our souls form with each other. If an individual changes, our feelings toward him or her

can also change.

However, after death a human soul whose physical incarnation once impressed us becomes a memory. Most of our memories are of a past which we can no longer meet in the external world, "we bear within us something which is no longer there". However, the memory of our dead is quite different from our other memories. These thoughts are of a reality, a being who exists in the spiritual world.

"(After death) the soul not only beholds the beings of the higher hierarches and the other human souls living with it in the spiritual world, but also beholds the world of souls to which it was related before going through the gate of death. A soul in the spiritual world can see our world unaided, without the kind of active effort needed to perceive other beings in the spiritual world." The earth world becomes for the discarnate soul the 'other world', in which there appear the human souls with whom relations were established during life on earth. Within a 'sea

of perception' which we make here (on the earth) in our souls, the memories of the dead are preserved. They live within it. That is something which, through man's free will and love here, is added to what the dead can always see from the other side. It is something added.

Of what significance is it to one who has gone through the gates of death when he now sees embedded in the souls ebbing and flowing in our world, the memories which these souls streaming by have of the dead? When he perceives these memories what do they mean to him?

Dr. Steiner speaks of an answer to this question coming in the form of a picture, someone being photographed or having his or her portrait painted. "Now just as Art, in a sense, brings as by enchantment a spiritual world into the world of physical reality, so another world conjures up into



Autumn

David Newbatt, Wynstones Press

the world of those who have gone through the gates of death, these memories which fill our souls here. As far as the dead are concerned the world here might run its course without any memories living in the souls here, memories born of love and all our human relationships. But then the world of the dead would be to them as a world would be to us – in which we could find nothing transcending ordinary reality. That is an extraordinarily

significant connection; for, through the thoughts of love, through the memories, and all that thus transpires in our souls in connection with those no longer in the physical world, there is created for the dead something analogous to artistic creation here.

And whereas here in the physical world a man must bring forth artistic creation out of his own soul, must contribute something out of his own being; to those now in the spiritual world, the opposite must occur. It must be brought to them from their other world from the souls still incarnated here – from the souls whom they can contemplate more passively than those already with them in the spiritual world. That which the course of nature and history would be to us, if it ran on simply of itself, without Art, without everything man creates above and beyond the immediate reality, such would our world be for the dead, if the souls still on the physical plane retained no memories of them.

"Now, such things as these are not really known in the physical life of man. We may put it thus! These things are not known by the ordinary consciousness, but the deeper subconsciousness is aware of them. And life is always directed in accordance with this.

Why has a value always been laid by human communities on the celebration of All Souls Day, and days for the dead? And those who cannot share in the usual memorials for the dead, have nevertheless, their own days set apart for this. Why is this? Because in the depths of one's subconsciousness there lives what may be called a dim knowledge of what takes place in the world by keeping alive the memory of the dead. When the receptive soul of the seer celebrates All Souls Day, or a Sunday devoted to the dead, or some similar day when many people come together full of the memories of their dead, he sees the dead participate in the ceremony; it is to them, with certain natural differences, as it is here when on our globe people visit a cathedral and behold those forms which they could never see unless something had been created out of the artist's imagination, unless something had been added to physical existence; it is the same when they hear a symphony, or music of that sort. Something is reproduced in all these memories, which, in a sense, transcends the ordinary level of existence.

And as Art inserts herself into the physical course of human history, so do these memories insert themselves into the picture of their world which the souls between death and rebirth receive. In such customs, which are formed in human communities, that secret knowledge contained in the depths of the soul finds expression. And many a worthy custom is connected with this deeper sub-consciousness. We feel greater reverence for the connections of life when we can permeate them with what Spiritual Science offers to us, than if we are unable to do this.

Each time that a dead person contacts a remembrance of himself in the soul of a man who was in some way connected with him here, it is always as if something streamed over to him which beautified his life, and enhanced its value. And as to us here, beauty comes from Art, so to the dead, beauty streams to them from what rays forth out of the hearts and souls of those who keep them in memory.

That is one connection between the world here and the spiritual world there. And this thought is closely connected with that other thought, which should arise from much of what can be cultivated in Spiritual Science, the thought of the value and importance of earth life.

Spiritual Science does not lead us to despise the earth, with all that it can bring forth; it leads us rather to consider life as a part

"And as to us here, beauty comes from Art, so to the dead, beauty streams to them from what rays forth out of the hearts and souls of those who keep them in memory...That is one connection between the world here and the spiritual world there."

~Rudolf Steiner

of the whole life of the Cosmos, as a necessary part, which is arranged in conformity with what is active in the spiritual world, and without which the spiritual world would not appear in its perfection. And henceforth when we turn our attention to the fact that from out of our physical world must spring forth beauty for the dead, we are struck by the thought that the spiritual world would lack this beauty, if there were no physical world, with the human souls who, while still in the body, were able to evolve thoughts full of feeling and sentiment for those no longer in this world.

But there the soul unable to be as egoistic as it was here,

looks back on the thoughts which appear, as thoughts of itself. That is, as it were, the external world that confronts it, which is really incorporated into the compass of what we can designate as the 'Beautiful,' that which exalts one. There comes into this – which has become an outer world consisting of the memory of all we have undergone between birth and death – something which does not live in this, does not belong to this life of ours, but lives in other souls and relates itself to us. That really means the insertion of something transcending ourselves, transcending our outer world, just as here some work of art rises above the ordinary reality which exists in itself. And just as it is improper for a man here to be in love with himself, and also with his own portrait, so there it is quite natural for a man to stand in that sort of relation to what arises as an image in the souls left behind – the other presentation of himself – to stand before that picture, just as here we stand before a landscape and compare it with the scene itself. Thus when this question comes before the soul, one is shown the presentment of the soul and its picture, and from this one finds a way of answering the question.

*The materials here are condensed or quoted from this lecture

Social Understanding, Gender, And Sexuality, In The Light Of Waldorf Education

by Dr. Robert Kellum

On the weekend of October 11-13, I attended what was unquestionably one of the best workshops on gender and sexuality that I have ever attended in my limited 50 + years of exploring this subject, and yet, ironically, the terms “gender” and “sexuality” were barely mentioned!

There are three different trainings that Lisa and her colleagues offer on this topic. Because Portland has a somewhat deeper steeping in anthroposophy than the typical town she visits, Lisa chose the training for Portland that would typically come at the END of most trainings, and for this I am grateful, because it really got at the heart of the matter-embracing issues of gender and sexuality while also transcending them.

Education, as based upon truly Steiner-inspired Waldorf principles, must spring from a complete dedication to promoting human freedom. To do this, the teacher must know how to elicit individuality in the developing child—but this is decidedly different than the child’s identity. The child’s identity—including gender—is conditioned by the collective consciousness of their community by the age of six. It may be seen as the “glove” perhaps, but it is not the hand. Even as we may adorn and celebrate the glove, it is in the ever-developing dynamic between identity and individuality that the growing “I” discovers itself in one’s biography. As this happens, as the spiritual incarnates and becomes more individual, the glove can become much more aware of what/who it is in the larger sphere of things, and a healthy balance can be found. Without this, we are at sea.

Many of us simply are not aware of the cultural and socio-historical idiosyncracies of our identity conditioning, because we ARE our conditioning. Our identities as such are social constructs. There ARE characteristics of course that are sex-unique—on average males have 10% greater body strength, for example. But our conditioned identities take us far beyond these relatively small actual differences. Native American women who worked the land (while their men hunted and fished), were seen by European settlers arriving in the 17th century as doing men’s work. In many parts of the world today, underarm hair is not considered unfeminine, whereas in the West it often is. The color pink, strongly associated with femininity in the west, in the early 1900s was associated with boys (and blue with girls). A man considered effeminate in Johannesburg today might well be seen as macho in London; the public display of affection between men in Islamic cultures, while appearing homosexual, has nothing to do with it (it largely being suppressed), 37% of Australian males 18-34 recently professed belief that sexual assault on women arises out of a natural instinct and is normal to sexual relationships!

We create such identities, with all their negative repercussions and restrictions, every day, and see them as “normal”. Even the white male heteronormative identity of the west can be seen as the socio-normative expression of what is a very problematic structure of power and privilege. Exposure to diversified

cultural experiences can help put some of this conditioning in perspective. But all of us are always in some level of struggle with our identities. Even as we can take on new ones that are more fulfilling, we still have upon us the continued task of struggling against our identities if we are to carve out the interior space we need for more of our developing “I” to enter.

In organizing Lisa’s conference, I wrestled with its being held on the same date as my 50th high school reunion. But then again, in looking at some of the post-reunion pictures and reading some of the comments on Facebook—the aging high school football hero standing in front of his trophies with his cheerleader wife, the high school golf pro peddling his new golf book with a picture of him cavalierly swinging a club in a tux, the discussions about who went to the prom and who didn’t, etc., I truly wondered how much of a healing event attending such a reunion could be in the midst of people nostalgically reuniting to resurrect/reproduce old identities. I truly hope a good and healing time was had by all, and I also was glad I was where I was that weekend. Our identities must constantly be open to shifting if we are to evolve, but that is not to say that one can’t derive great comfort and strength in one’s identity at any point along the way, and find in that comfort a “home” of greater respite than that involved in the inner work of further exploring and transcending one’s inner contradictions. We all must have freedom in this. This indeed is why initiates in the past could even be killed if they opened the eyes of people who were not prepared for the changes that came with it. Today, however, in the era of the consciousness soul, we are in a very different time, with a path of initiation increasingly becoming a life necessity.

True education must facilitate the child’s moving beyond identity, through relationships that support three fundamental processes:

1. Providing the child sustained attention and interest that helps them feel moved, that deepens their interior world,
2. Facilitating in this process the opportunity for the child to “attach”, and
3. Providing a role-model of self-regulation through which, in freedom, each child can find its way.

Through these processes, in freedom, we can help the child shift from an identity-centered picture to one involving the elicitation of their individuality. This does not involve denying

“That the ideas of human beings should not just remain ‘thinking’, but that they should become ‘seeing in thinking’, an infinitely great deal depends upon that fact.”

~Rudolf Steiner

identity or painting it as wrong, but rather providing a greater foundation for the child's development. Community based upon identity can provide a sense of belonging to a group, but also unfortunately it can perpetuate a fracturing separation. Today there are currently 168 different defined gender groups, with that number only likely to grow. Much like nation-states, based upon ethnicity, blood ties, etc., identity and belonging are achieved at the cost of increased division!

The loneliness, fear of rejection, and isolation, that we all experience at the point of our "Rubicons", can raise in all of us a longing to belong, to fit in, be part of the "right group" and not "miss out". And yet such "belonging" comes at a price of dissociation, via identity, from other groups, exacerbated at its worst by the promotion of "cults of personality" in such groups, where, by logical extension, singular individuals, singular identities, can become glorified at the expense of deeper possibilities. To transcend these real problems, young people need us to understand their individuality. As teachers and therapists, we need to help find a place for every child's strengths and capacities, in their journey of discovery of whom it is they are meant to be. (This makes something like the Waldorf 8th grade project more akin to an appropriate initiation ritual today—see <https://www.awaldorfjourney.com/2017/03/waldorf-8th-grade-project/>) This process on our part cultivates then a very different kind of community, one coming to us from out of the future, and one in which children can in fact find a deeper commonality in their freedom to explore their shared uniqueness. We need to move further away from conceiving whom we are from the periphery and move more toward who we are at our core. In the final analysis, we are the hand that will ultimately lay the glove of our identity aside because it is not part of the spiritual world. What will we take with us across the threshold when we do?

We enter into our bodily vehicle, in the physical realm, as a one-sided phenomenon. This is the great task given to us in order to develop our eternal being. Our bodies are not whole—we need to NOT be whole if we are to evolve!!—it is our individuality that is connected to the whole, and which can take hold of the body as it evolves and help it discover its fullest self. Every night, and at death, we enter into a genderless world. We once were whole and will be whole again—every man having as his destiny to be a woman, every woman having as her destiny to be a man. Through our inner work, we free the sentient, intellectual and consciousness souls from being bound to the body, from being bound by the conditioning of the etheric body, and in transforming our astral bodies we can gradually become more connected to those parts of us NOT yet identified, those parts reflecting the unique way the cosmos shines through each of us.

But these capacities can only really truly develop in us when we are wounded. It is through our suffering—in all of life really, but certainly in our formative years--that individuality develops a strength and resilience to manage our life errors. It is through our suffering that we reconfigure brain pathways, that the resolution to perform deeds of love streams out of our individuality, that we rise above our identities in connection with a higher guidance.

We have biological drives that we need to learn how to work with, in conjunction with our bodily vehicle. Sexual impulses, especially in adolescence, can take over our internal space as we then identify with them, creating patterns that can become addictions. And yet in working with and promoting individuality, over time we also can learn how to restructure our will forces,

such that our biologically driven impulses can find new pathways that serve the individual in less addictive ways. The height of meditation and spiritual connection brings with it a great sense of peace and rest. To be able to achieve this state of peace without the addictions of sex or substances, etc., is a major life achievement/goal we as teachers and therapists can continually nurture.

While it is more than can be gone through here, focus was placed upon understanding the evolving dynamic between identity and individuality in each of the child's individual years in Waldorf, as the student goes through changes and the "I" evolves and unfolds. Exercises were done with clay and dramatic performance to bring some of these concepts across more experientially and thus more deeply.

There is the possibility in the future for more workshops with Lisa here in Portland, on the topic of Gender and Sexuality, as well as on Meditation, Substance Abuse, and Remediating the Impact of Technology. If you haven't worked with Lisa and her staff yet, I think you would greatly enjoy the future opportunity, and the breath of fresh air they bring.

Waldorf 100 - The Art Hall as a Cultural Center

by Robin Lieberman

After a brilliant wash of color adorned The Art Hall to welcome students back to school, the dragons have been moved and will carry on their Michaelic mission on other walls here at Cedarwood Waldorf School.

Next up: Phase II of the Waldorf 100 exhibit. Curated and installed by director, Robin Lieberman, assisted by fellow artist and installation expert, Patricia Lynch, 27 works by 16 artists on the theme of COURAGE now inspire visitors with their unique strengths and accompanying verses.

Visitors to the opening reception were excited to see the variety on display on this very important subject.

It took courage to start the first Waldorf school 100 years ago and takes courage to continue to build on this legacy around the world. Cedarwood is pleased to participate in this worldwide celebration and to open its doors to the larger Portland community.

At the opening reception, Sue Levine, Cedarwood's Head of School, shared her experience of accepting the position one year ago. Among other things, she was delighted to find that Cedarwood is also a cultural center, embodied in The Art Hall.

Thank you, Sue, for your acknowledgement, support and graceful participation in our opening!

The works cover a wide array of media, including pastels, mixed media pieces, oil paintings, watercolors, and block prints of varying sizes and styles. All the artists work out of the spiritual impulse of Anthroposophy.

This is a collection of work appealing to a wide variety of patrons. We thank all the artists for their willingness to share in this celebration from near and far:

• **From Portland, Oregon:** Lisa Bono, MJ Connors Davison, Pablo Feliz, Robin Lieberman, Patricia Homan Lynch, Cheri Munske,

Jannebeth Röell, Jenny Siegel, and Taggart Siegel

- From Eugene, Oregon: Phyllis Helland and Kathy Reardon
- From New York: Laura Summer
- From Colorado: Kaia Dercum, Lois Hartman
- From New Hampshire: Bill Whyte
- From Toronto: Larry Young

The exhibit is open to the public until November 30th. You may enter the school through the main doors during school hours and wander downstairs to The Art Hall. Please also feel free to contact Robin at 503-222-1192 or at robin@robinlieberman.net for other options.

As usual, all artists will donate 50% of their sales to The Art Hall to support the future of the arts through exhibits and teaching opportunities at the gallery.

The Portland Branch
of the Anthroposophical Society
Invites You to

Save The Dates!

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

November 2

All Souls Observance

November 15

Scenes from *The Guardian of the Threshold* with
Portland Speech Formation and Mystery Drama
Group

December 9

Enlivening our Three and Four Foldness
for Christmas with Dr. John Takaks at Bothmer Hall

December 14

Celebration of Life for Beth Wieting
4:00PM at Bothmer Hall



News from the Portland Curative Collective

2019-2020 Community Initiative

Wellspring Educational Program

Dear Anthroposophical Community,

Portland Curative Collective Inc., or PCCI, is a Camphill Initiative established as a local nonprofit in 2015. Our mission statement is:

"Creating and sustaining communities where those with developmental differences are supported and valued as integral to the healthy functioning of society."

For more information please visit our website: portlandcurative.org. You can also contact us with any questions at 503-939-9024.

This is an update about our current focus of activity. We are planning for the opening of an Educational Program for children experiencing developmental delays, learning challenges and sensory imbalances. Our intention is that the Wellspring Education Program will begin during the current school year, 2019-2020, or in the full school term of 2020-2021. Wellspring's mission is to make possible a self-sufficient and positive future for children who often do not thrive in a typical classroom setting. We are in negotiation with Jean's Farm in order to share their location in SE Portland along the Springwater Corridor. In this environment the children's senses would be protected and strengthened through direct experience with nature, meaningful interactions with small farm animals and gardening work. Farm activities and developmental movement exercises will be designed to enhance sensory integration so that the child can more readily learn academic and social skills. An individualized age-appropriate Waldolf curriculum will be taught in a small, classroom setting of 3-6 children. We will begin with one class of first grade aged children. We are in close collaboration with the Otto Specht school in Chestnut Ridge, New York. Their program, which began in 2003, offers a variety of educational programs designed to meet the needs of students with developmental delays, social and sensory sensitivities, and learning challenges. It also began small and has grown and added programs over the years. Their advice to us is to begin; there are children who need this service.

We need help in outreach about our new educational program. If you know of any families that could benefit from our services, please pass this information on and/or contact us. Thank you for any help that you can offer PCCI in stepping more fully into the world to fulfill its mission.

Betty Baldwin
For PCCI

Calendar of the Soul

Week 23

Autumnal haze now dampens down
The senses' animating zest.
In radiant glory of the light
Dull veils of mist are woven.
My Self in width of space beholds
The autumn's winter sleep.
The summer has on me,
Its very self bestowed.

Week 24

Ever anew itself creating,
Soul life of itself becomes aware.
The spirit of the world strives on,
New-quickened in self knowledge;
And from soul darkness it creates
The selfhood's will-born fruit.

Week 25

I to myself may now belong,
And radiantly shed inner light
Into the dark of time and space.
All natural being inclines to sleep
The depths of soul shall be awake
And, waking, bear the Sun's warm glow
Into the winter's surging cold.

Week 26

Nature! Your soul of motherhood
I bear within the being of my will;
And this will's fiery might
Steels my Spirit's impulses,
That self-awareness they beget,
To bear my Self in me.

Calendar translation
by Liselotte and William Mann

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

To submit an article or a calendar item email it to Christopher Guilfoil: c.guilfoil@gmail.com. The deadline for submissions is the 15th of the month preceding publication. Items selected for publication may be edited for style, content and length.

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

<http://www.portlandbranch.org> and click on the button at the top of the right hand column on the home page.

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

Our current newsletter team: Editor, design, layout, and illustrations: Christopher Guilfoil; Editing and proofreading Wes Burch; Calendar: Jeremy Davis; Printing and distribution: Jerry Soloway; Webmaster Angelica Hesse; Treasurer: Ruth Klein

The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2019:

Cyndia Ashkar, Christine Badura, Betty Baldwin, Virginia Berg, Sandra Burch, Wes Burch, James Conlon, Jayne Cronlund, Jeremy Davis, Michael Givens, Ali Givens, Mark Hope, Valerie Hope, Anca Hariton, Lauren Johnson, Lisa Jones, Anne Kollender, Ruth Klein, Tom Klein, Robin Lieberman, Judith Levin, Martin Levin, Brian McClure, Cheri Munske, Virginie Novak-Hoover, Robin O'Brien, Padeen Quinn, Jeff Rice, Diane Ramage, Diane Schell-Rowley, Deborah Smith, Jerry Soloway, Rebecca Soloway, William C. Surface, Linda Sussman, Elizabeth Webber

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

Send to: The Portland Branch c/o Ruth Klein
12286 SE 41st Court, Milwaukie, OR 97222

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



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

Urban Biodynamic Gardening

by Sandra Burch

Verse for Farmers by Rudolf Steiner

Seek the truly practical material life
But seek so it does not numb you to the spirit.
Seek the spirit but seek it, not in passion for the super-sensible
But seek it because you wish to apply it selflessly in the practical
world in your practical life.

Turn to the ancient principle,
Matter is never without spirit and spirit is never without matter
In such a way that we may say
we will do all things in the light of the spirit,
And we will so seek that light that it evokes warmth for us
in all of our practical activities.



Why should these amazing biodynamic farmers have all the fun? Those of us with tiny farms, aka a yard in the city, may also contribute to the healing of the earth, while growing great veggies, fruits and flowers.

I began my biodynamic adventures almost two decades ago, with a simple plastic bucket, an old handle from a broken shovel and two whisk brooms. A good friend had just returned from a regional biodynamic conference and was all jazzed up on getting as many friends to stir and spray the preparation #500, as possible. She said, "the more people we can get to put #500 on

the earth, the more we can improve life on earth." Sounded good to me and that has been my guiding (and goading) principle ever since.

Preparations are like homeopathic remedies for the soil. To activate certain remedies, the prep is sprinkled into a bucket of water and then stirred for an hour, first in one direction and then in the other, over and over again. Preparation #500 is composed of aged manure and is used to nourish and invigorate soil. After stirring the prep, it is then sprinkled with whisk brooms, yes, in a blessing like gesture, on bare soil.

My commitment to biodynamics for our yard and garden grew after I read: "Curbing Climate Change through Biodynamic Agriculture" published in the Winter 2017 issue of Lilipoh by Elizabeth Candelario. We can change the trajectory of climate change by changing the way we farm (and garden). Carbon stored in the earth's soil has been released through farming. How do we pull carbon that has already been released into the atmosphere back into the soil where it belongs? By practicing any type of regenerative farming, yes, biodynamics counts!

As with most things, one does not need to know everything in order to begin. The best way to start is to find a friend/mentor and jump right in.

Helpful Resources:

- **Oregon Biodynamics Group:** oregonbd.org
- **Biodynamic Farming and Gardening Association:** biodynamics.com
- **Porter Institute for Applied Bio-Dynamics:** jpibiodynamics.org

Nothing Gold Can Stay

Nature's first green is gold,
Her hardest hue to hold.
Her early leaf's a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay.

~ Robert Frost

Turning A Page –

The Portland Branch Newsletter

Dear Friends,

Since 2012 it has been my honor to be part of a team (whose membership has sometimes changed) that has published and distributed the Portland Branch Newsletter. I have also served in a somewhat expanded capacity, coordinating communications that have contributed to the strength, the initiatives, and the social life of our community.

I submitted my resignation as newsletter editor and communications coordinator to the council effective August 31. Christopher Guilfoil, who has served as my partner since 2016 with his design and layout skills, has thankfully agreed to take my place as the new newsletter editor. He largely carried the September issue, and assumed complete responsibility with the October issue.

I am writing you all about my decision in order to avoid any speculation about it. I had been having a strong impulse to resign, and worked with that impulse for several months to try to understand it. It became clear to me that my stepping back is important for the health of the Branch Community. I sense that a new impulse is trying to come through, and that a space for it must be created. Council members – all but one – are in our 70's. My sense is that the spiritual world is calling for renewal, and for avenues to be created for new and younger members to come together with us to connect with this new impulse. Your ideas are welcome.

I will continue to serve on the council, and to cultivate our festival life.

~ Valerie Hope

[The new avenues for interfacing with the newsletter and calendar are as follows:](#)

- **The Deadline for submitting articles, notices, fliers or calendar items is the 15th of the previous month, e.g. November 15 for the December newsletter.**

- **To submit an article, notice, or flier:**

Email it to Christopher Guilfoil at c.guilfoil@gmail.com
Items selected for publication may be edited for style, content and length.

- **To submit a calendar item:**

Email it to both Jeremy Davis at davis.jeremy@outlook.com
and Christopher Guilfoil at c.guilfoil@gmail.com

- **The format for a calendar item, which you can type over with your information is:**

- Title of the Event
- Date and Time • Venue • Contact Information
- Brief description of the event

[The new newsletter team is:](#)

- **Editor, design, layout, and illustrations:** Christopher Guilfoil
- **Calendar:** Jeremy Davis
- **Proofreading:** Wes Burch
- **Printing and distribution:** Jerry Soloway
- **Webmaster:** Angelica Hesse.

My Dead

by Tim Nolan

They grow in number all the time
The cat, the Mother, the Father
The grandparents, aunts, and uncles

Those I knew well and hardly at all
My best friend from when I was ten
The guy who sat with me in the back

Of the class where the tall kids lived
Bill the Shoemaker from Lyndale Avenue
The Irish poet with rounded handwriting

They live in The Land of Echo, The Land
Of Reverb, and I hear them between
The notes of the birds, the splash of the wave

On the smooth rocks. They show up
When I think of them, as if they always
Are waiting for me to remember

I drive by their empty houses
I put on their old sweaters and caps
I wear their wristwatches and spend

Their money. So now I'm in six places
At once—if not eighteen or twenty
So many places to be thinking of them

Strange how quiet they are with their presence
So humble in the low song they sing
Not expecting that anyone will listen

Physical Medicine & Injury Rehabilitation



Susan Schmitt, M.D.
Joan Takacs, D.O.
John Takacs, D.O.



The clinic offers alternatively extended medicine including Physical Medicine and Rehabilitation and Comprehensive Family Practice. The physicians utilize holistic principles that include the Anthroposophical world conception and its medical modalities, movement principles from Spacial Dynamics®, Feldenkrais®, Intermuscular Stimulation (IMS), Musculoskeletal Ultrasound and refined hands-on techniques to augment alternative and mainstream medical approaches in diagnosis, treatment and prevention of illness and injury including work related injuries, personal injuries, motor vehicle injuries and sports injuries.

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Benjamin Bell LMT OR Lic 3382

Eugene Scheduling
541-799-6097
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.)

First Class of the School of Spiritual Science

Sunday, November 10, 9:30am • Lesson XII • (no admittance after the class starts) • Bothmer Hall, 5915 SE Division St, Portland, 97206 • Blue card required. • Lessons are normally held on the second Sunday of each month • Contact Cheri Munske at 503-484-4133, or Rebecca Soloway at 516-850-1027.

Portland Branch Council Meeting

Monday, November 11, 7pm • 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 normally held on the second Monday of the month.

All Souls Observance: Works of Art, Acts of Grace

Saturday, November 2, 7pm • Bothmer Hall 5919 SE Division St, Portland, 97206 • Contact Valerie Hope, valerieannhpx@aol.com

Of what significance is it to one who has gone through the gates of death when he now sees embedded in the souls ebbing and flowing in our world, the memories which these souls streaming by have of the dead? When he perceives these memories what do they mean to him? ~Rudolf Steiner

Over the years we have considered together many aspects of how we can continue our relationships with those who have died. Our conversation this year will consider how it can be that our memories, spiritual thoughts, and reading of Anthroposophical content can be to those in the spiritual world what art is to us in the material world.

When we come together full of memories of our dead, as on All Souls Day, the dead participate.

Sponsored by the Portland Branch Flier in the November issue.

Health of Today's Children: An Inner Journey Through The Philosophy of Freedom – Fall Intensive

Friday, November 8 through Monday, November 11 • Micha-el School, 13515a Southeast Rusk Rd, Milwaukie, OR 97222 • Contact Laura Elmore, 541-647-8352, laura@micha-elinstitute.com

We invite you to join us November 8-11, 2019 as we study The Philosophy of Freedom and its relationship to curative education and the health of today's children. Movement, music, and artistic expression will deepen the experience of this important and relevant book. Presentations will be given by Micha-el Institute teachers in cooperation with Ali and Michael Givens, Cheri Munske, James Knight, and David Axelrod.

A special evening lecture series on Developing a Philosophy of Freedom with the Technology of Today is included in the conference cost, and will be open to the community on Friday, Saturday, and Sunday evenings for a donation of \$15 per evening.

For more information and to register online, please visit the www.micha-elinstitute.com.

Scenes from The Guardian of the Threshold with Portland Speech Formation and Mystery Drama Group

Friday, November 15, 7:30p • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Contact Diane Ramage, 971-271-7479, drumage@comcast.net

Portland Speech Formation and Mystery Drama Group will perform Scenes 7 and 8 from Rudolf Steiner's third Mystery Drama, The Guardian of the Threshold! These 2 scenes depict an encounter with the Guardian of the Threshold, and souls in different stages of awareness in Ahriman's dark realm.

Enlivening our Three and Four Foldness for Christmas

Monday, December 9, 7-9p • Bothmer Hall, 5919 SE Division St, Portland, 97206

During two of his lectures, Rudolf Steiner drew two pictures on blackboards. One illustrated the relative shapes and indicated the inter penetrating dynamics of the physical, etheric, astral and spirit "bodies." The other pictured the archetypes of the point/periphery head, crescent rhythmic system, and limbs radiating in from the cosmos, as formative gestures of the three fold human being.

We will explore the forces at work inherent in these diagrammatic gifts from Rudolf Steiner, experience, move and enliven them in, about and between ourselves.

Come in comfortable clothing and footwear.

Celebration of Life for Beth Wieting

Saturday, December 14, 4p • Bothmer Hall, 5919 SE Division St, Portland, 97206

Contact Sandra Burch with questions - galenalyn@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 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, valerieannhpx@aol.com

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

School of Spiritual Science 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, rsoloway1@gmail.com or 516-850-1027

Christianity as Mystical Fact 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 *Christianity as Mystical Fact*.

Community Painting Tuesday Mornings

8:45-10:00AM Tuesday morning painting group for adults, at the Portland Waldorf School. Watercolor painting and contemplative drawing exercises, focusing on color studies and seasonal moods. All levels welcome. Contact cherimunske@gmail.com to RSVP.

Adult Eurythmy Class with Jolanda Frischknecht

Tuesdays 6:30-8 pm • Bothmer Hall, 5919 SE Division St., Portland 97206 • Cost: \$20/session; paid monthly, sliding scale on request • Contact Jolanda, jolandamf44@gmail.com, or 503-896-3345 Feel free to drop in, invite friends.

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

8:45-9:30 am, Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Free - All are welcome. Contact Sarah Rem, sannerem@gmail.com 503-729-1740

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

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

Festivals Study Group: First and Third Friday Mornings

10am - 12pm • 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.

Knowledge of Higher Worlds by Rudolf Steiner • Friday Mornings beginning October 4

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

Singing Circle at the Portland Waldorf School • Friday Mornings

8:45-10:15am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room • all voices are welcomed. Contact Julianne Renzema at momartist@yahoo.com. No practice during school breaks.

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

7:25-8:55 pm • 8654 NE Boehmer St, Portland, OR 97220 • Free. New participants accepted. No experience necessary, just enthusiasm and a love of the Word. Working on Scenes 7 and 8 of "The Guardian of the Threshold" by Rudolf Steiner. Performance this year, 11/15/2019, Friday evening at Bothmer Hall, 7:30 p.m. Diane Ramage 971 271-7479 drumage@comcast.net

Friday Book Study in Corvallis beginning October 4

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

Waldorf Education and Teacher Training Lectures and Courses

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

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All Souls Observance

Works of Art, Acts of Grace

November 2
7:00 pm

Bothmer Hall
5919 SE Division St.

Sponsored by the Portland Branch, 2019

Of what significance is it to one who has gone through the gates of death when he now sees embedded in the souls ebbing and flowing in our world, the memories which these souls streaming by have of the dead? When he perceives these memories what do they mean to him? ~Rudolf Steiner

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When we come together full of memories of our dead, as on All Souls Day, the dead participate.

Program

Enter quietly. If you wish to you can light candle(s) for your dead, and place pictures or memorabilia on the table.

- 7:00 pm** Welcome, introduction
Verse, Up-rising in Dying with Diane Ramage
Eurythmy: Calendar of the Soul Verse 31 with Meta Bruner, James Knight, Amanda Leonard and Don Marquis. Jolanda Frischknecht. speaker
- 7:15 pm** Speak aloud the names of the dead
- 7:25 pm** Reading, Conversation: Works of Art, Acts of Grace: How can we provide works of art for those in the Spiritual World?
- 8:25** Verse
Silent Group Halleluja in place
Eurythmy: Calendar of the Soul Verse 31
Leave quietly

Up-rising In Dying by Albert Steffen

I have made ready a room
Here in my heart
With walls of warmth
And windows of color
Towards every side of the cosmos.
Oceans, mountains and clouds
Are without
Within-loving and light;

And here I invite you to come,
Dear being I love.
Lead me in what you have learned
Now you have left your earthly
Body with so long suffering
And become a heavenly star;
The up-rising in dying.

Health of Today's Children: An Inner Journey Through The Philosophy of Freedom



We invite you to join us November 8-11, 2019 as we study *The Philosophy of Freedom* and its relationship to curative education and the health of today's children. Movement, music, and artistic expression will deepen the experience of this important and relevant book by Rudolf Steiner. Presentations will be given by Micha-el Institute teachers in cooperation with Ali and Michael Givens, Cheri Munske, James Knight, and David Axelrod.

A special evening lecture series on *Developing a Philosophy of Freedom with the Technology of Today* is included in the conference cost, and will be open to the community on Friday, Saturday, and Sunday evenings for a donation of \$15 per evening.

For more information and to register online, please visit the micha-elinstitute.com.



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First Thursday, Oct. 3, 5:00 pm - 8:00 pm

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THE GUARDIAN OF THE THRESHOLD



A Performance From Scenes 7 And 8 Of "The Guardian Of The Threshold"
From *The Mystery Dramas* By Rudolf Steiner

Come and witness the battle between Lucifer and Ahriman, in the evolving human soul's struggle to rise up from unconsciousness and, through error, find the true self.

Friday, November 15TH, 2019 7:30PM

Bothmer Hall
5909 Se Division St
Portland, Or

PERFORMED BY THE PORTLAND MYSTERY DRAMA GROUP

SUGGESTED DONATION \$5.00-\$20.00