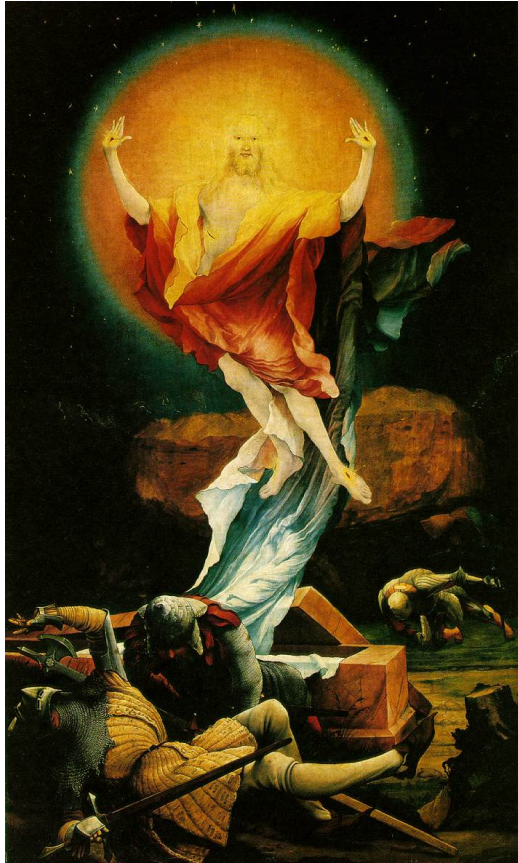


# Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society

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

Volume 112, November 2013



*The Resurrection* by Matthias Grünewald,  
Isenheim Altar

The I in relationship to the moment of death is the greatest event in the human life. Exploration of the theme, *Death and the Human I* leads to a search for the relationship between the human I and the I of Christ. In his book, *The Christmas Foundation; Beginning of a New Cosmic Age*, Rudolf Grosse connects with Rudolf Steiner's deep insight concerning how the eternal I of Christ had to experience, during three years of life, suffering and death as a human I in a mortal body. Experiencing the death process as the I of Christ and imbuing life into it, so that death could become real life, that signifies the Mystery of Golgatha, the Mystery of the new dieing, the Mystery of the Resurrection. When we perceive the I as the immortal part of the human being, then it becomes inevitable that this immortal part will experience a resurrection in the moment of death. The individuality, the entelechy, does not disappear in the moment of death but will proceed into further development after death, under the care of the Christ-Being and under the guidance of spiritual helpers, the heavenly hierarchies. Great artists have sensed these conditions or in some cases also observed them. One of the most comprehensive presentations is from Matthias Grünewald (the actual identity of this artist is controversial) in his painting of the resurrection in the Isenheim Alter in Colmar, France. (*From a flier for the conference, "Death and the Human I", November 15-17, Goetheanum; 4th in the series, "A Culture Supportive of Death and Dying."*) [tickets@goetheanum.ch](mailto:tickets@goetheanum.ch)

## Contemplations As We Approach All Souls Day

Oh Christ I remember, with love and thankfulness,  
Those I have known  
Who have passed through the gate of death.  
I know that some of these have looked on my soul  
From the realm in which their souls dwell.  
I thank Thee for all I have received from them:  
For Thou art Lord of human destiny.  
May my meeting again with them  
Be blessed by Thy Light.  
May my thought and feelings reach unto them  
through Thee.  
Through Thee may they add warmth and purpose  
To my earthly life.

~ Adam Bittleston

### The Portland Branch of the Anthroposophical Society

#### Invites you to Save The Dates!

See the Calendar for more info.

Saturday, November 2	All Souls Observance
Tuesday, November 5	The Meeting of the Great Polarities, Then & Now
Sundays Dec. 1, 8, 15, 22	Advent Evenings
December 26-January 6 (except December 30)	Holy Nights Readings
December 30	The Incarnation of the Logos, A Performance
January 24 & 25	Rudolf Steiner's Mystery Dramas – The Wildest Dramas Ever Written
February 14-15	Workshop on the Foundation Stone Meditation

## Advent Thoughts: The Christmas Festival in the Changing Course of Time

A Lecture given By Rudolf Steiner  
Berlin December 22nd 1910 GA 125.

<http://wn.rsarchive.org/Lectures/ChrisFest/19101222p01.html>

My Dear Friends:

When we wander at this time of year through the streets of large cities, we find them full of all sorts of things which our contemporaries want to have for their celebration of the approaching Christmas festival. Indeed, it is one of the greatest festivals of the year which humanity can celebrate: the festival which commemorates the most powerful impulse in the evolution of mankind. And yet, if we contemplate what will take place in the coming days in large cities such as ours, we may well ask: Does all of this correspond rightly to what is meant to flow through the souls and hearts of man?

If we don't give ourselves up to illusions but simply face the truth, then perhaps we cannot help but admit to ourselves: All these preparations and celebrations of the Christmas festival which we see in our time fit in very poorly on the one hand with all other happenings of modern civilization around us; and on the other hand they fit in equally poorly with what should live in the depth of the human heart as a commemorative thought of the greatest impulse which humanity received in the course of its evolution.

So it is perhaps no overstatement if we express the following view: There is a lack of harmony in what our eyes perceive, when we wish to permeate ourselves with the Christmas mood, and wish to receive this Christmas mood from what we can see in today's environment. There is a discord in seeing the streets bedecked with Christmas trees and other decorations in preparation for the festival, and then seeing modern traffic rushing through the midst of it all. And if modern man does not feel the full extent of this discord, the reason may well be that he has disaccustomed himself to be sensitive to all the depth and intimacy which can be connected with this approaching festival.

Of all that the Christmas festival can do to deepen man's inner nature, basically no more is left today, especially for the city dweller, than a last faint echo. He is hardly in a position to feel even vaguely its former greatness. His habits prevent him from perceiving this greatness any longer, a greatness to which humanity had become accustomed in the course of centuries.

It would be totally wrong if we would look with pessimism at the fact that times have changed, and

that in our modern cities it has become impossible to develop that mood of profound intimacy which prevailed in earlier times with regard to this festival. It would not be right to allow such a pessimistic mood to arise, for at the same time we can feel an intimation — in our circles this feeling should certainly be present — that humanity can once again come to experience the full depth and greatness of the impulse which belongs to this festival. Seeking souls have every reason to ask themselves: "What can this 'Christ festival' mean to us?". And in their hearts they can admit: Precisely through Spiritual Science something will be given to humanity, which will bring again, in the fullest sense of the word, that depth and greatness which cannot be any more today. If we don't succumb to illusion and phantasy we must admit that these can no longer exist at present. What has become often a mere festival of gifts cannot be said to have the same meaning as what the Christmas festival meant to people for many centuries in the past. Through the celebration of this festival the souls used to blossom forth with hope-filled joy, with hope-borne certainty, and with the awareness of belonging to a spiritual Being, Who descended from Spiritual heights, and united Himself with the earth, so that every human soul of good will may share in His powers. Indeed, for many centuries the celebration of this festival awakened in the souls of men the consciousness that the individual human soul can feel firmly supported by the spiritual power just described, and that all men of good will can find themselves gathered together in the service of this spiritual power. Thereby they can also find together the right ways of life on earth, so that they can mean humanly as much as possible to one another, so that they can love each other as human beings on earth as much as possible.

... we must progress, from a material attitude which has entered and taken hold of all minds and hearts, towards a spiritual attitude. For, that renewal, which is necessary to counterbalance today's prosaic ways of life, can only be born out of the spirit. Outside, the traffic of cars may move by, electric trains may speed on, perhaps even balloons may fly across the sky. Nevertheless, in halls such as these, it will be possible that something of a holy mood lives and grows. This can however only happen as a result of what has flowed to us from spirit knowledge throughout the entire year. When this fruit of the entire year brings Christ closer to us, as could happen in former times in a much more childlike mood, then we may rightly hope that in a certain sense these halls will be "*cribs*". We may

then look upon these halls in a similar way as the children and the grown-ups used to look on Christmas eve upon the cradle that was set up for them at home, or in still earlier times, in the church. They used to look at the little Child, at the shepherds before Him, and at “the ox and also the ass which stand near the crib with straw and grass”. They felt that from this symbol strength would stream into their hearts, for all hope, for all love of man, for all that is great in mankind, and for all goals of the earth. If on this day, which shall be consecrated and dedicated to remembering the Christ Impulse, we can feel that our earnest spiritual scientific striving throughout the entire year has kindled something in our hearts, then on this day our hearts will feel: “These our meeting halls are truly cradles! And these candles are symbols! And just as Christmas is a preparation for Easter, so these cradles, by virtue of the holy mood that fills them, and these candles, through the symbolism of their light, are meant to be a preparation for a great era for humanity, *the era of the resurrection of the most Holy Spirit, of truly spiritual life!*”

So let us try to feel that in this Christmas season our meeting halls are cradles, places in which, secluded from the outer world, something *great* is being prepared. Let us learn to feel that if we study diligently throughout the year, our insights, our wisdom, can be condensed on Christmas eve into very warm feelings, which glow like a fire, fueled by what we have gained throughout the whole year by immersing ourselves into great teachings. And let us feel that thereby we nurture our remembrance of the greatest impulse in human evolution. Let us also feel, therefore, that in these halls we may have faith that what now begins to burn within such a confined cradle as a holy fire, and as a light, filled with certainty of hope, will find its way to all mankind at some future time. Then this fire and this light will be strong enough to extend its power even to the hardest, most down to earth prose of life, to permeate it, to enkindle it, to warm it, to enlighten it! Thus can we feel here the Christmas mood as a mood of hope in anticipation of that World-Easter-mood which is to express the living spirit, needed for a renewal of humanity.

We best celebrate Christmas when we fill our souls in the coming days with this mood: In our Christmas we spiritually prepare the “Easter festival of all mankind”, the resurrection of spiritual life. Yes indeed, cradles shall our places of work become at Christmas time! The child of light is to be born, whom we have nurtured throughout the entire year

by immersing ourselves into the wisdom-treasures of Spiritual Science. In our places of work *Christ is to be born within the human soul*, in order that spiritual life may be resurrected at the great Eastertide of humanity. In its very essence humanity must come to feel spirituality as a resurrection, by virtue of what streams forth as Christmas mood from our halls into all humanity, in the present time as well as in the future.

## Here Come the Holy Nights Readings

by Tom Klein



The time for The Holy Nights Readings is fast approaching, and it is time to put in your request to host an evening. For those who have never attended, the readings are every evening during the twelve nights of Christmas.

They begin on December 26th and continue until January 6th. Each evening we read from a lecture series from 7:30 to about 9:00 and then have some time to socialize and partake of the refreshments provided by our hosts and others.

This type of event happens in many Anthroposophic communities, and has been celebrated here for more than twenty five years. Last year there were about 14 people each evening, and 31 people attended at least one reading. It is a unique experience to attend an event like this over twelve nights at this time of the year. There are often special events on some of the evenings, including dropping lead on New Years Eve. This is an old ritual where people drop molten lead into water and try to see the coming year in the resulting structures.

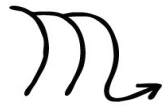
***This year we will be reading the The St Luke Gospel lecture series which we last read in 2006.***

Please call (503-777-3176) and reserve an evening to host. I will give priority to those who hosted last year if they reserve by November 27th. After the 27th I will give out dates on a first come first serve basis. I look forward to seeing you all during the holy night's readings.





**THE GLYPH OF SCORPIO**  
**BY DONNA KELLUM**



The Scorpio-Sun shines above dreary gray skies from mid November to mid December, as the descending growth forces work still deeper into the world of matter. Scorpio followed by Sagittarius, Capricorn, Aquarius and Pisces, leads the succession of five "winter constellations" which radiate through our astral body and ego organization at night when we sleep. Now as the last of the seven "summer constellations", including Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra, which radiate through us during the day, surrender to the "world of darkness", we experience the first of the winter storms. Spirit's gestation period in Virgo reached a balance in Libra between the spiritual forces of light and darkness and now the Scorpio glyph points toward the spiritual Sun currently rising on "the dark side of the zodiac". Dennis Klocek describes the Scorpio glyph as a reappearance of the ripening processes of Virgo, only now arising from within an earthen grave, with the "sting of death" on its tail.



Virgo



Libra



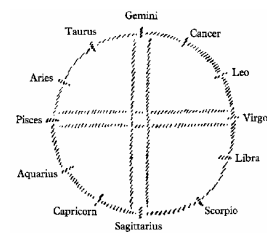
Scorpio

Death can have a terrifying aspect from our materialistic perspective here on earth, as winter's processes of decay set in. But from the other side, when we look upon the moment of death's descent as spirit rising up, then it becomes the greatest, most beautiful and significant event--a victory of spirit freeing itself from the compass of our human life. In life we "die" into every moment our spirit finds to extricate itself from our physicality. When our ego strength can sufficiently dissolve our lower self enough for us to see things from the other side, we can overcome death itself by attaining conscious connection with our higher life. If we cannot contemplate the final moment of death as the culmination of our struggle in a physical "corpse", through countless recurring "death moments" of incarnate life's effort to evolve spiritually, if we cannot grasp that by killing parts of our baser nature, we are redeemed, then we merely exist knowing nothing of ourselves. Everything earthly and everything spiritual is

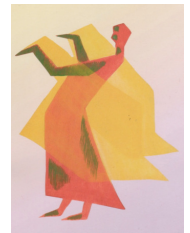
forever engaged in this dynamic of interdependency between life and death, between spirit and matter. Just as the moonlight is a reflection of the sunlight, our "I"-body, when freed from matter by death, is an ego light-of-consciousness "across the threshold", a spirit that far exceeds the dark soil that we house it in and nourish it in here, in our bodily nature as a mere reflection of spirit, during our physical life.

**GESTURE:** Here on earth death is not Maya, but the only reality any of us can really count on. The dynamic Scorpio "S"-gesture refers to the workings of Spirit as the death experience in the material world--death as a generative force. Death functions within structure as a kind of sign language that suggests the process of metamorphosis--what the firmly formed can become. The Eurythmy gesture for S is strong and serpentine, with tensions winding throughout the length of the arms and fingers, sinuously upwards and downwards like whips, either symmetrically or asymmetrically. The extended arms, carve curved forms through space, its contours lifting out in the same way conscious thought can lift itself out on angel wings and rise above our existing physical form. Thought forms, within Scorpio's astrality, concentrate vortical movement down into a dark generative "seed" whose dense interwoven, convoluted sprouting swirls shape Man into a head-form which makes self-reflective observation possible, and also engages/ensnares/entombs him in an all-consuming task to find himself in the endless becoming of his own being. But what Scorpio fetters in the head is also freed by its zodiacal opposite--the movement of Taurus.

Scorpio



Taurus



With its vigorous rolling R-tongue sound gesture, Taurus' germinating soul forces guide man from the head down through the throat, and to the depths of his being into the limbs to let his deeds speak. Taurus' gesture is a classically circular movement-form that varies according to the different language refinements. In its German pronunciation, for example, an entire circle would be described down through the front space, then back and upward over

the head, then descending again. The throatier R-sound of the Dutch gesture would accentuate more the back portion of the circle, while the abbreviated English R-pronunciation activates only the front upper curve. In each though, Scorpio is guided to "breathe" its way once more out of the earth and into expression. "Live creatively-breathing-existence" are Steiner's words to describe the nature of the S and of Scorpio. Picture man's taking in, digesting, and exhaling of carbon as Scorpio's poison-sting, as the world decomposing in thought, creating life anew in Man's body--in Man's breathing human existence. By living and breathing more consciously, we activate our creative capacity to overcome the limitations of our carbon-form corpses by processing them into spirit-thought. In earlier times, when people could actually see the S-gesture flowing out from the head in thoughts, in the same way as feathers stream out from the birds in varied shapes, patterns and colors, it was natural to regard all that lives on the physical plane as the materialization of whatever is happening on the astral (soul) plane. The same S-sound gesture that is contained within the plumage of birds also creates the convolutions of our brain tissue.



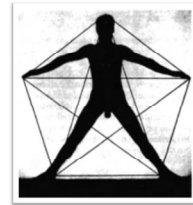
Our brain unfolds organically, by way of Scorpio's self-shaping dynamic, the result of the cognitive insight of the in-dwelling spirit within our sensorial experiences. When our thoughts can find their fullest expression in the concrete physical world, they emerge to clairvoyant sight like the spectacular multi-color plumage of the peacock, bursting out holographically in all directions like spring incarnate, and when they're colored with darker and more opaque soulful feelings, they emerge to resemble the hovering predatory flight of eagles or the upward questing of sparrows.



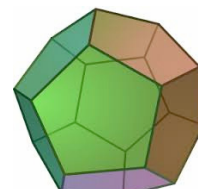
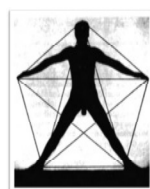
In its deathly descent into the earth from above, Scorpio was originally called "the Eagle" by those who knew long ago that the eagle's own astral nature is the "will of the gods" streaming into it even before it emerges from the egg. They could see that the gleam of sunlight and the shades of darkness are actual spiritual forces working

outward in the material world in the S-gesture to become contained within the feathers, colors, and flight patterns of the birds. They knew those forces to be the bird's own feeling of itself which determines its physical shape and draws its fleshy form out of its shell. In stark contrast, ornithologists today attribute the peacock's vibrant iridescent colors to different quanta of light variations and color angles determined by infinitesimal structural changes within the fibers of their radiating feathers, in genetic-mechanical "natural selective" response to the survival demands of its environment, to the complete exclusion of the spiritual.

**BODY PARTS:** Scorpio's capacity and energy to act like a light-vortex draws Man into his whole visible five-fold carbon-form, through brain and reproductive organs, bursting from root to flower, exactly as the Sun summons the action of a plant into visibility.



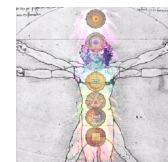
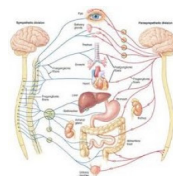
There was a time when human beings had no sense at all of their physical body as a thing separate from their surroundings. Through the fact that we have been given the Life-sense as well as the sense of touch, we can now experience our body boundaries in relation to spirit outside us, as well as a living sense of spirit within us, and recognize that we are very much tied to and reactive to the physical, earthly world. As above, so below, and as the star radiates in heaven, so too it incarnates in man. These senses, as part of the Scorpio-spiritual dynamic working in man both inwardly and outwardly, and also in conjunction with the gifts of the whole zodiac, gave rise to the original five-fold form, crowned at the head by the fifth element, the "quintessence" of incarnating spirit seeking self-consciousness, as well as defined by a fiery sun-center with breathing lungs and radiating leg-appendages. This 5-sided pentagon of the human being, which we historically have encuffed ourselves in at death, and which manifests also in the tetravalent carbon atom--the building block of organic chemistry (as in "Bucky-balls"), has its reflection also in the 12 pentagonally-shaped sides of the zodiacal dodecahedron.



This 5-fold human form, with head and outwardly working members of the body, had appeared within all amphibians and animals by the time the Moon had separated from the Earth. This 5-fold achievement, as a necessary condition of consciousness, which esoteric science calls the "Old Moon Stage", allowed these "Moon-beings" to inwardly reflect their material form, just as the moon continues to glow with the reflected light of the sun. And when the sun stood in the sign of the Scorpio dynamic, it was still possible for those moon spirits to work a reflected "light-form" as brain tissue through the breathing rhythms and sense perceptions of upward striving sentient beings. But at this 5-fold amphibian stage of swimming about in the etheric primal ocean, much of the animal kingdom was still adhered in its baser nature within the now physically evolving human form, so that man's lower body clung to a denser animal-like form as a sexual being, with budding organs for reproduction. Reference in the Bible to the serpent, or to the dragon elsewhere in ancient texts, as well as the Rod of Asclepius or Caduceus with serpents rising, all illustrate this S-dynamic within the human form, the etheric erecting itself on its ego-organization, striving to rise above the animal status we have found ourselves in since "swallowing the apple" at the snake's (Scorpio's) enticement (internalizing the torus).



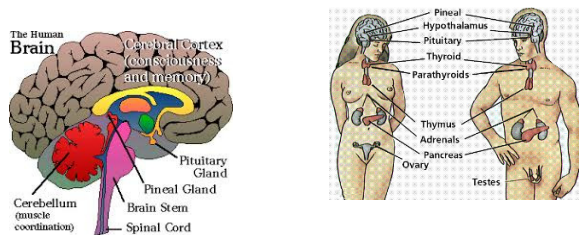
Like the human-headed serpent or Mercury's helmet in the pictures above, the brain may be considered a kind of concave mirror, an instrument of cosmic perception and reflection for the ego. The sense-organs at the body surface were built by forces far more spiritual than those that formed any of our internal organs. The outer skin is really more our interior, in the way our soul and spirit express themselves through it, when we blush or turn pale, for example, or when we break out in sweat or rashes. Our stomach and in fact all the digestive organs are actually our exterior, in that they send the food through and out, not into the body. Together then with our Ego-sense, Thought-sense and Speech-sense, we have established physical grounds to recognize our potential for connections and activities at levels higher than the soul activities of our internal and enshrouded organs.



Today we continue to struggle with our astral-body nature within an etheric five-fold form. But through the activity of the undulating kundalini "S" that brings cosmic light within-- as the 'I' body, or actual inner self-- we can rise to higher stages of existence. Through self-development, we learn first to recognize our etheric-physical body nature as it unites with the passions and desires of our lower ego or astral body nature, and then to progressively know within ourself the three purely Spiritual soul forces: --Spirit-Self or Manas, Life Spirit or Buddhi, and Spirit Man or Atma-- as represented in a previous article (Cancer) as the Three Magi. As perceived in ordinary day consciousness via the life sense, our inner "spirit man" determines the well being or disharmony of a particular functioning of the body's internal organs (hunger, thirst, tired, energized, pain, sickness). And more than just food, we digest the "invisible" thought forms behind all physical substances. Because digestion is a wholly spiritual process, what is earthly remains earthly in our excretions. Atma, as a higher spiritual being, suffuses the etheric body and brings a kind of cramping to it, causing the astral body to be peristaltically "squeezed out", in a snake-like process that is then lived as our experience of the life sense and our generative power of creativity. In our reproductive organs, this expresses itself in the "excretion" of our form into the realm of nature. ("Love", as Yeats bemoans, "has pitched his mansion in the place of excrement"). And in our thinking processes, this expresses itself in the realm of spirit--which in turn literally excretes brain tissue into the head as a physical residue of a spiritual process. Five of our twelve senses-- the life sense, sense of movement, touch, taste and smell-- open themselves inwardly to form the sphere of our inner being, our center. They all work together to let us know what is inside our soul, how our perceptions of things outside us affect us deep within our internal being, deep in our "guts". Our life sense, for example, becomes active as an awareness of discomfort when our physiological processes are not in order. But out of the whole twelve senses, only five are actually physically-based, as senses directly in touch with the physical world. These are: --touch, taste, smell, sight and hearing. And these are all on a descending evolutionary curve, progressively losing their physical connection, as they engage in the struggle



our physical body experiences on its ascending spiritual curve. Ever since the macrocosmic God appeared in the microcosmic form of the Christ Being incarnate in Jesus, He has no longer needed to announce Himself, as He once did in the thunder and fiery lightning on Sinai, in order for our creation as self-conscious beings to progress. Instead, we have been called upon to develop into greater perception two other more "soul-based" inner sense organs, organs which are currently manifest only as glands, perceiving an inner spiritual world. Our pituitary and pineal glands constantly monitor all our bodily functions while seeking a microcosmic relational balance in their respective motions, reflecting the two ascending-descending poles of our human evolution, which can meet there in consciousness between them at the very center of our brain.

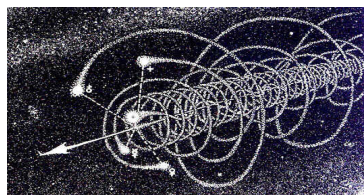
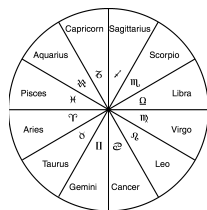


The pineal is the last remnant of a light-form, a sort of lantern, that once protruded out of the head at a time when the earth-mass was still a primal ocean and it was still possible for spirit "light-beings" to work into mankind. Over time it transformed itself into a powerful and comprehensive sense-organ for man to perceive warmth and cold, as well as if some dangerous being approached him. This organ later shriveled up, so that today it is the pineal gland. Still turned outside, toward cosmic influences and light, the pineal captures and analyzes the light during the day to help us maintain an upright posture in reference to the earth while keeping our connection with the heavens. Disruption of this proprioceptive function can lead the spine to sway or collapse to one side, eventually resulting in spinal curvature as vertebral bodies deform into wedge shapes to compensate for the imbalance. A dysfunctional pineal gland, restricted in motility and mobility, is always present in scoliosis. The pituitary is turned in the opposite direction, toward the earthly aspects of our existence. Called the "master gland", the pituitary holds subconscious information as it works on the inside, monitoring the body's fluid conditions and functioning in the production of hormones (chemical messengers that transport signals from one cell to another in all metabolic processes), regulating our orientation with the earth (as in the HPA axis, or as

in sex hormone balances needed for fertility). As we think and live largely on the metabolic-physical plane, we survey the world through our senses, which are united at various levels of spiritual awareness as they work outwardly. All that takes place within us, in the organ life of our inner cosmos, is really the effects the external world has upon us through Scorpio's death-rebirth processes, in which Spirit is continually dying into matter and matter is continually dying into spirit. With each "kill" of our inner Scorpion forces, scar-like formations of nerve tissue coalesce into ascending-descending radiations that run from every stimulus through our sense sphere towards our center. The greater pervasiveness of the serpent brings with it greater consciousness as we strive to reproduce the entire universe in our body-microcosm, not physically but spiritually. This is reflected in a continual "pruning" and neurogenesis in the brain, in our search of ever greater reflection. At the same time, the reproductive organs also harbor creative, flexible life processes in the perpetual genesis of genetic material. Sperm formation is observed in men throughout their lives, while the ova that mature until menopause were all present in primordial form in women before their birth, and so provides them with a certain degree of protection from external influences. Although all life processes are ultimately subject to the environment and changeable, the female as the conservative pole, preserves what derives from earlier times and always behind the pace of genetic change, while the hereditary material in the male constitution connects more strongly with the "here and now." As we strive to free ourselves from illusions of the physical world, we work with four other senses which are directed more toward the outside -- thought sense, word/speech sense, warmth sense, and ego sense -- and when we're successful in this, our etheric body frees itself from the constraints of our physical body. The freer the etheric forces become, the more they can serve our evolving consciousness soul. Whenever we turn toward the soul to raise its thinking forces higher, our physical body becomes ever more receptive to development.

**CULTURAL EPOCHS:** Here we move out of the sphere of our Finite capacity to understand things from the point of view of our earth existence, to the sphere of Eternity/Infinitude, where mankind collectively changes over long and greatly differing cultural periods of earth evolution. For man "death is the great equalizer", and Scorpio's dynamic makes it possible for a new culture to arise out of

the death throes of the one preceding. What is wisdom, feeling and will in one stage actually becomes present as form and being in the next evolution. The progression of cultural epochs is a recapitulation of the evolutionary process not only of the Earth and its beings in our zodiacal existence but of our entire solar system through the Ages.



Esoteric science describes the four conditions of rarefied matter, out of which our whole solar system developed, each of which builds upon and subsumes the previous one it arises from. The first is the Warmth Ether on the Buddhi plane of existence, an etheric substance finer than the air which causes it to expand, to increase its spatial content and provide for the archetypal sense of touch to arise in living beings. The second is the Light Ether on the mental plane, which sends out a form of matter that shines, allowing for the archetypal sense of sight. The third is the Chemical Ether, which brings about the union of oxygen and hydrogen, giving form to the finest matter out of which the sense of taste could arise. And fourthly the finest of all, the Life Ether or Prana, which constitutes life on the physical plane and the archetypal sense of smell through which the first human life-germ could only manifest itself at the beginning of its evolving consciousness states and corresponding etheric conditions of matter. At the beginning stage on Old Saturn, the sense of smell was the only physical sense present in living beings. The senses that developed later had to descend further into matter, from higher to ever lower regions. The Beings of Old Saturn "lived inwardly" with a warmth consciousness that is represented by Leo in the Zodiac, where every moment is one of sensation, of actually feeling the relationship between spirit and matter, spirit infused matter (warmth) and struggling to express it through the growth of one's own being. But Progressing through countless ages of zodiacal existences, the Old Saturn stage gave way to the Old Sun stage, and its condition of Light Ether, and then to the Old Moon Stage. The Old Moon was a form, which had condensed to water, and to beings with the power of the Waterman in Aquarius.

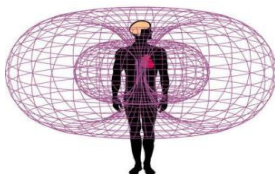
Beings living at that Old Moon stage under the Scorpio Sun had become sufficiently interpenetrated by all the etheric body substances to be inwardly alive, yet no longer feeling their own growth and change to be the result of something rising up strictly within themselves, rather now experiencing the spirit body as a separate entity outside of them, to be taken in, and so more inter-related now with the ebb and flow of forces outside themselves. They observed life to be less like the eagle rising up without effort, as one with the wind currents around it, and more like the scorpion's willful "sting of death", creating clear boundaries for the physical self as a separate being, and coming at them from universal spaces, from the constellation they would come to call "the Scorpion." Inflicting soul-pain that "rouses dead matter to life", Scorpio revealed its formative secret, which they experienced in themselves as a death-resurrection process. Scorpio's sting creates little consciousness shifts sufficient to collectively transform cultures in soul and spirit, for new cultural forms to acquire their very existence in the physical world by paying the price of killing off, of precipitating, of abstracting. We see how the human form itself becomes an abstraction in brain-structure, which is also the basis of our intellect, our thinking activity. Arising in this same way, out of the corpse of each cultural epoch, is a new becoming in human thinking, and yet again with its successor close behind. For following Scorpio in our zodiacal existence through the epochs is Libra (remember that the epochs move in reverse order in the zodiac), which is engaged in the ascending line of cultural evolution and corresponds to the higher attributes of man to discriminate and find a greater balance between the forces of light and darkness.

**WORLD VIEW:** The Dynamism of Scorpio sees all of nature as a living organism composed of both external and internal forces, with an overarching will that effects its purpose. Problems arise when the dynamist considers the physical world to be the sole reality. Confusion may result when an inanimate substance, a lifeless thing of nature, a magnet, for instance, is seen to hold attributes of life because it can influence or draw other things to itself, not through any mechanical bond or connection, but by its own apparent capacity. While magnetic healing devices can and do strengthen a patient's own etheric forces so that their condition may improve, an actual "healing" only happens when their own ego consciousness is sufficiently engaged in the healing process and



their will forces are strong enough to sustain the changes they experience. Through the ages and through stages of increasing densification of matter, gravity, electromagnetic fields, photonic and nuclear energies have all emerged out of the "dark side of matter"; -- "sub-earthly forces" that have "fallen" as spiritual precipitates from physical matter. Electricity, seen as light that is being destroyed in matter, is "fallen light ether".

Magnetism, seen as the chemical forces of weight that undergo a transformation and produce solid matter in the process of Earth evolution, is "fallen chemical ether". When the earth and all of nature is seen as an organism, with a soul and spirit that experience organic and psychic/functional consequences in its associations with us, then we might also consider how its forces can become potentially destructive abstractions of our physical existence. As we just sit back with our accustomed conveniences, if we continue to take them for granted and let things happen, then it won't be our work in free self-responsibility that will be our central directive in issues of morality, but rather technological giants via the Internet will engage more and more in that capacity (as in the message, "that action is forbidden" when you try to skip the commercials and previews on a DVD). The application of what conventional science is calling the "fundamental forces of nature" can work for the Good or have devastating consequences, not due to their own inherent dynamics but rather how they are wielded by the I-body. Rather than consulting our I-phones and I-pads, we might consider consulting our I-body, as through a meditative practice to strengthen our soul's dynamic relationship to all cosmic being, a relationship which is revealed day and night through the seasonal cycles and passing years, and through the great epochs, by the rotation of the planets and the fixed stars. When the soul can breathe through inner-ocean winds and storms, its fears and despair consumed and transformed by a being composed and capable of actions arising from the heart's pure feeling, then we may begin to build our confidence in the spiritual effectiveness of what we do. Not through passive praying but through the free act of a meditation which places our actual being, our "I" body, in the center of our existence.



Copyright © Institute of Goethean Research, Luzern

## Twelve Moods: Scorpio

Existence consumes the being,  
 Though in being existence lives on.  
 Becoming disappears in action,  
 But action persists in new becoming.  
 In punitive cosmic ruling,  
 In chastening self-shaping  
 The being sustains the beings  
 ~Rudolf Steiner

The **Portland Anthroposophic Times** 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 to [both Valerie Hope, \[valerieannhpdx@aol.com\]\(mailto:valerieannhpdx@aol.com\)](mailto:both.Valerie.Hope@valerieannhpdx@aol.com) and Wes Burch, [truelion@comcast.net](mailto:truelion@comcast.net). The deadline for submissions is the 15<sup>th</sup> of the month. Items selected for publication may be edited for style, content and length.

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

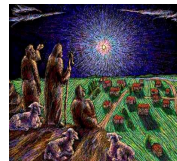
Newsletter co-editors are Wes Burch & Valerie Hope, Seth Miller is our webmaster, and Ruth Klein is our accountant.

The newsletter and calendar are posted on the Branch website, [www.portlandanthroposophy.org](http://www.portlandanthroposophy.org). Paper copies are available at the Takacs, Pohala and Healthbridge Clinics; and the Cedarwood & Portland Waldorf Schools, and Swallowtail School.

### The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2012-13!

Cyndia Ashkar, Chrystal Brim, Sandra Burch, Wes Burch, Lesley Cox Yvonne DeMaat, Mia Ellers, Ron Ennis, Sacha Etzel, Charles Forester, Valerie Hope, Lauren Johnson, Marsha Johnson, Tish Johnson, Bob Kellum, Ruth Klein, Tom Klein, Kathy Kremer, James Lee, Robin Lieberman, Regina Loos, Cheri Munske, Robin O'Brien, Donna Patterson, Timothy Popof, Padeen Quinn, Jeff Rice, Walter Rice, Jannebeth Roell, Twila Rothrock, Diane Rowley Diane Rumage, Rebecca & Jerome Soloway, Chiaki Uchiyama.

Please submit your Branch membership dues (\$50) each January, or your donations, to: The Portland Branch c/o Ruth Klein, 3609 SE Center, Portland, OR 97202



## Shepherd's Play Update

On Sunday, December 22 the group will begin rehearsing the play for next year, gathering to practice songs at the Burch home. They are looking for a piano accompanist. The performance has been postponed because the play's director will be away for the next two months. For information or to volunteer call 503-353-1818 (see calendar item)

# Portland Branch Calendar

# November 2013

## Portland Branch Council Meeting

Thursday, November 14, 7-9 pm • 2606 SE 58th Ave. Contact 503-775-0778 • email [valerieannhpdx@aol.com](mailto:valerieannhpdx@aol.com).

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe. Meetings are *usually* on the second Monday of each month.

## First Class of the School of Spiritual Science – Third Recapitulation Lesson

November 10, 9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Rumage at 971-271-7479 or Cheri Munske at 503 772-2632 Blue card required. Second Sunday of each month

## All Souls Observance

Saturday, November 2, 7:30 pm • Bothmer Hall, 5915 SE Division St. • For more information or to get involved contact Valerie Hope, [valerieannhpdx@aol.com](mailto:valerieannhpdx@aol.com)

If you would like you can bring pictures and/or mementos of loved ones who have crossed over to place on the table; and light a candle, which will burn brightly as we read to those loved ones what Rudolf Steiner has to say about staying connected. (see excerpts from one of his lectures in the October newsletter.) Together we will experience harp music played by a thanatologist, eurythmy performances of the Alleluia, singing, and reading to the dead.

## Beginning Anthroposophy with Tom Klein

Wednesdays October 2 through December 11 (except November 27), 7:30 pm -9pm • Cedarwood School • Cost \$60 including text • contact Tom at [tgklein@aol.com](mailto:tgklein@aol.com)

This class is for those who know little or nothing about Anthroposophy. They may not even be able to pronounce it. The class will provide an overview of the basics with suggestions for further study.

## Second Annual Veil Painting Workshop in Manzanita: In Honor of All Souls Day

November 1-3, 2013; Friday 7-8:30 pm, Saturday 9:30 am-5pm, Sunday 10 am-2pm • Manzanita, Oregon • \$150 for three sessions • contact Robin Lieberman 503-222-1192, [robin@robinlieberman.net](mailto:robin@robinlieberman.net)

“When the veil between the two worlds is thinnest”. Three sessions beginning with photos of the dead and candles to inspire, all day veil painting and final session to complete work; interspersed with walks on the beach, enlivening conversation or quiet contemplation. Some shared housing available, sliding scale \$25-\$50/night.

## The Meeting of the Great Polarities: Then and Now, with Lynn Jericho

Tuesday, November 5, 7:30 pm • Cedarwood Waldorf School, 3030 SW Second Ave. • Donation

Two thousand years ago there was a meeting of the Great Polarities, known as *The Turning Point of Time*. 100 years ago Rudolf Steiner courageously shared the startling spiritual and earthly realities of this great meeting in a series of lectures known as *The Fifth Gospel*. Today these archetypal polarities are appearing in the media, in scientific research, and in our consciousness every day: Good & Evil, Love & Freedom, Masculine & Feminine, Parent & Child, Karma & Destiny, Life & Death, Innocence and Wisdom. In this evening presentation and discussion, Lynn Jericho, who has spent over twenty years working with the Fifth Gospel, will offer provocative new insights into the intimate unfolding of the greatest of all mysteries within our own souls and in our current times.

## Weleda Remedies and How To Use Them, with Petra Augenstein

Friday November 8, 6 pm • National College of Naturopathic Medicine, 049 SW Porter St. • Sponsored by the Anthroposophical Medicine Club • Free • Contact Shawnte Yates, [shawnte.yates@student.ncnm.edu](mailto:shawnte.yates@student.ncnm.edu) or Sandy Musclow, 971-271-4241

Petra will touch on how Weleda’s homeopathic remedies are prepared and how they relate to the four bodies. She will also speak about remedies for the cold and flu season, children’s health, and some dermatological and topical preparations, time permitting. Questions are welcome! Petra is an engaging personality, so come on out and spread the word to patients, friends, schools, teachers, practitioners, etc.

## **Christian Community Events with the Reverend Sanford Miller from Sacramento, CA; at Bothmer Hall, 5919 SE Division St., Portland**

Contact Sandra Burch with questions or to sign up for childcare during the Sunday adult service. 503-353-1818

[galenalyn@gmail.com](mailto:galenalyn@gmail.com)

- ◆ Friday, November 15, 7:30 pm • The Mystery of the Grail – the evolution of the Christ Impulse and the task of the 21<sup>st</sup> Century Suggested Donation \$10
- ◆ Saturday, November 16, 11:00 am • New Testament Study – Apocalypse Chapter 12 – The Woman Clothed with the Sun
- ◆ Sunday November 17, 9:15 am • Religious Instruction Grades 1-8
  - 10:00 am • Children's Service Grades 1-8
  - 10:30 am • The Act of Consecration of Man – open communion for adults • contact Sandra Burch to arrange for childcare

### **Advent Evenings**

Four Sunday Evenings: December 1, 8, 15, 22, 7:00-8:30 pm • At the home of James Lee & Jannebeth Röell, 3135 NE 17<sup>th</sup> Ave. • Call 503-249-3804 or email [anthroposophynow@comcast.net](mailto:anthroposophynow@comcast.net) to reserve your space. The following selections from the Michael Letters will be considered. Copies will be available each Advent evening. Light refreshments will be provided afterward by Branch members.

Dec. 1, *The Activity of Michael and the Future of Mankind*. [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c06.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c06.html)

December 8, *The Michael-Christ-Experience of Mankind* [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c07.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c07.html)

December 15, *A Christmas Study The Mystery of the Logos* [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c14.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c14.html)

December 22, *What is the Earth in Reality Within the Macrocosm?* [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c19.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c19.html)

### **Shepherds Play Rehearsal**

Sunday, December 22, 7 pm • The Burch House • Contact Sandra to RSVP and for details, 503-353-1818

Performance of the play has been postponed until next year because the director will be in Chicago for the next two months. The group will begin rehearsing for next year with a gathering to sing the songs. They are looking for a pianist to accompany them.

### **The Incarnation of the Logos: An Epic Tale of Christ's Coming to Earth, Performed by Glenn Williamson, Presented by the Portland Branch**

Monday, December 30, 7pm – 8:15 pm • Portland Waldorf School Music Room, 2300 Harrison St., Milwaukie, 97222 • Suggested Donation \$10-\$15 • Contact Sandra Burch with questions, [galenalyn@gmail.com](mailto:galenalyn@gmail.com) or 503 353-1818

New York actor and storyteller Glen Williamson will bring to life the story of Jesus' birth, childhood and youth. His production harmonizes the conflicting accounts of Matthew and Luke, and weaves the threads of many traditions into an intimate, but also cosmic, drama. This wondrous story begins with the messianic prophecies in the Temple in Jerusalem, weaves through many parts of the world and throughout history, and ends with the baptism of Jesus in the Jordan River. This saga is based on the Gospels and the work of spiritual researcher Rudolf Steiner and theologians Emil Bock and Edward R. Smith.

### **Rudolf Steiner's Mystery Dramas – the Wildest Dramas Ever Written, with Barbara Renolds**

Friday January 24, 7:30-9pm, Saturday January 25, 9am-3pm • Bothmer Hall, 5919 SE Division St, Portland, 97206 • fees & flier coming soon • contact Cheri Munske for information or to volunteer, 503-484-4133, [woolhorse@mindspring.com](mailto:woolhorse@mindspring.com).

In the Friday introductory talk Barbara will describe some of the extraordinary scenes contained in the four Mystery Dramas, which span 17 years in the lives of the characters. Given to humanity about 100 years ago, these plays show the intense and complicated soul and spiritual tapestry behind our everyday lives. In the Saturday workshop we will get a taste of the plays by reading and discussing a few scenes and excerpts from the dramas, particularly following the destiny threads of Maria and Johannes.

### **Toward a Better Understanding of the Foundation Stone, with Margaret Shipman**

Friday February 14, 7:30-9 pm lecture; Saturday February 15, 9am – 3pm workshop • Bothmer Hall, 5919 SE Division St, Portland, 97206 • For questions or offers of help contact Cheri Munske, [woolhorse@mindspring.com](mailto:woolhorse@mindspring.com)

Margaret Shipman, Director of the Traveling Speakers Program of the Anthroposophical Society in America, will share her knowledge of the Foundation Stone Meditation. More information soon.



## Ongoing Local Activities and Study Groups

### **Council Meetings of the Portland Branch • Second Monday of the month, Thursday in November**

7-9 pm • 2606 SE 58th Ave., Portland • Contact Valerie Hope, (503) 775-0778, [valerieannhpdx@aol.com](mailto: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 of the School of Spiritual Science • Second Sunday of the month**

9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Diane Rumage at 971-271-7479 or Cheri Munske at 503 772-2632

### **First Class Study • Second and Fourth Tuesday of the month**

7:30-9pm • Contact Tom Klein, 777-3176, [Tgklein@aol.com](mailto:Tgklein@aol.com).

This group works with the contents of the First Class.

### **Karmic Relationships Study • First and third Thursday of the month**

7-9:30 pm • Contact James Lee, 503-249-3804, [anthroposophy@earthlink.net](mailto:anthroposophy@earthlink.net)

The study group will continue working with lectures from the Karmic Relationships lecture cycle and applying Rudolf Steiner's karma exercises. The Spiritual Hierarchies and the Physical World • First and third Tuesdays

### **Leading Thoughts, by Rudolf Steiner—Study First Monday of the month**

7:45 pm • Bothmer Hall, 5915 SE Division St. • For more information contact Timothy P. 503-758-6481

### **Mystery Dramas with Speech-Formation Exercises – 2nd & 4th Wednesdays**

7:30-9:00 pm in NE Portland • Beginners Welcome • Those interested please contact Diane Rumage by e-mail at [drumage@comcast.net](mailto:drumage@comcast.net) or by phone at 971-271-7479.

### **Portland Waldorf School Community Choir • Friday Mornings**

8:45-10:15 am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room Free. Contact Marion Van Namen, 503-956-4046

### **The Spiritual Hierarchies and the Physical World • First and third Tuesdays**

7:30-9 pm • 3046 NE 33<sup>rd</sup> Ave. • contact Donna Patterson and Bob Kellum, 503-331-7393 • All are welcome

### **World Economy Study Group • Second and Fourth Wednesday of the month, 5:30-7pm**

5:30-7 pm • 827 NE Alberta St. • Contact Michael Glves, 503-609-0890

Please join us in a diverse study group around the principles and practices of Associative Economics. We will be reading and discussing Rudolf Steiner's 14 lectures on the "World Economy". The recommended text is "Economics: World as One Economy", translated by Dr. Christopher Houghton Budd. It can be found at <https://www.cfae.biz/publications/shop/>

### **Waldorf Education and Teacher Training Lectures and Courses**

Conducted throughout the year by the Michael Institute. Contact John Miles, 503-774-4946 [johncmiles@usa.net](mailto:johncmiles@usa.net)

### **Waldorf Teacher Education, Eugene**

September-June • Eugene Waldorf School • Contact Lee Ann Ernandes @ message phone, 541-686-9112

Preparing Waldorf teachers for their future vocation since 1990

# 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.

5909 SE Division Street, Portland, OR 97206

[www.anthroclinic.com](http://www.anthroclinic.com) 503-234-1531



Marta Hammel, Oregon Broker

Cell 503 536 5065

Office 503 670 9000

Fax 503 670 9004

[Marta@PremierePropertyGroup.com](mailto:Marta@PremierePropertyGroup.com)



*Pohala* provides family primary care using anthroposophic medicine.

Julie E Foster, MSN, FNP

12050 SE Holgate Blvd.

Portland, OR 97266

503.572.4196

[pohalaclinic.com](http://pohalaclinic.com)

**Pohala**  
A Place for Healing



curative painting and collaborative psychotherapy for individuals and couples

*Robin Lieberman*  
MSW, LCSW

503.222.1192 [robinlieberman.net](http://robinlieberman.net)



Waldorf Travel Service

Walter Rice, CTC  
Travel Magician

5316 SE Sherman St.  
Portland, OR 97215  
800-328-7266  
503-233-4053  
fax: 503-232-7224

*Incredible Journeys Since 1975*

[walter@waldorftravel.com](mailto:walter@waldorftravel.com)

**You can help support the Portland Branch of the Anthroposophical Society**

*and*

**See your business card sized ad here**

by contacting

[valerieannhpx@aol.com](mailto:valerieannhpx@aol.com)

## Embryo In Motion: Understanding Ourselves as Embryo

4-DVD Set Now Available With Jaap van der Wal, PhD, MD

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

# National College of Natural Medicine Anthroposophical Medicine Club

## Presents Petra Augenstein – Weleda Chief Pharmacist

### Weleda Pharmacy

Ms. Augenstein will speak about the anthroposophically prepared homeopathic constituents of Weleda products. The Weleda First Aid Kits, children's health and wellness, and cold and flu season medicaments will be discussed. She will also venture into the topical and dermatological preparations that Weleda offers. This is a very excellent opportunity to learn more about Anthroposophic preparations, homeopathy and a natural pharmacy that uses biodynamically farmed botanicals under the mission of using meaningful products that work with the body's own vitality and ability to nurture and heal.



### Anthroposophical Medicine

Anthroposophical medicine uses the method of diagnosis and therapy Rudolf Steiner developed, which looks at the human being as a body, mind and spirit unity within the context of a person's social environment. The medicine tries to help patients find a personal understanding of the meaning of chronic illness as a vehicle for spiritual growth and personal transformation, empowering them where possible to overcome illness or otherwise integrate illness into their life in a meaningful way.

### National College of Natural Medicine

National College of Natural Medicine (NCNM) is the oldest accredited naturopathic medical college in North America. The school specializes in graduate programs in naturopathic medicine, classical Chinese medicine, integrative medicine research and nutrition to blend ancient healing wisdom with modern science.

**THIS IS A FREE PUBLIC EVENT AND ALL  
ARE ENCOURAGED TO ATTEND**



### About Petra Augenstein

"Growing up in Germany, my initial exposure to Weleda products occurred rather early in life, and I'm now the Chief Pharmacist for Weleda North America. It probably comes as no surprise, then, that a more complementary approach to treating illness appealed to me from an early age. Working for Weleda seemed like a natural fit, and I have been with the company for nine years now. I find it quite rewarding to support a patient's natural healing forces with our homeopathic remedies rather than simply suppress symptoms, which represents the more conventional approach.

The raw materials we use in our compounding pharmacy in Palisades, NY, are a source of great pride for me and for Weleda. These tinctures come from Weleda's very own gardens; incidentally, Weleda Germany has one of the largest biodynamic gardens in all of Europe. I believe that the better the raw material, the better the remedy. Plus, pesticides are not conducive to anyone's health, and in the long run, their use is not sustainable."

**FRIDAY NOVEMBER 8<sup>TH</sup>**

**6:00-8:00 PM RM 324**

**NATIONAL COLLEGE OF NATURAL MEDICINE  
049 SW PORTER STREET, PORTLAND OR**

**For more details contact:  
NCNM Anthroposophical Medicine Club  
Shawnte Yates  
shawnte.yates@student.ncnm.edu**





## **The Meeting of the Great Polarities: Then and Now**

**with Lynn Jericho**

**Tuesday, November 5, 7:30 pm**

**Cedarwood Waldorf School**

**3030 SW Second Ave**

**Donation**

Two thousand years ago there was a meeting of the Great Polarities, known as *The Turning Point of Time*. 100 years ago Rudolf Steiner courageously shared the startling spiritual and earthly realities of this great meeting in a series of lectures known as *The Fifth Gospel*. Today these archetypal polarities are appearing in the media, in scientific research, and in our consciousness every day: Good & Evil, Love & Freedom, Masculine & Feminine, Parent & Child, Karma & Destiny, Life & Death, Innocence and Wisdom. In this evening presentation and discussion, Lynn Jericho, who has spent over twenty years working with the Fifth Gospel, will offer provocative new insights into the intimate unfolding of the greatest of all mysteries within our own souls and in our current times.

The Portland Branch of the Anthroposophical Society presents

# The Incarnation of the Logos

An Epic Tale of Christ's Coming to Earth

Performed by storyteller Glen Williamson

**December 30, 2013 - 7:00pm**

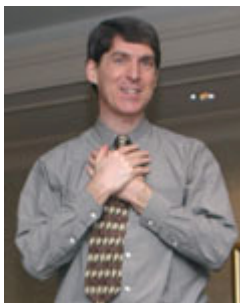
Music Room at The Portland Waldorf School  
2300 Harrison Street, Milwaukie, OR 97222

Contact Sandra Burch - [galenalyn@gmail.com](mailto:galenalyn@gmail.com) or 503 353-1818



**The story of Jesus' birth, childhood and youth, as you've never heard it before. Harmonizing the conflicting accounts of Matthew and Luke, this saga weaves the threads of many traditions into an intimate, but also cosmic drama.**

**Adam and Eve, Moses, Adonis, Osiris, Isis, Apollo, Krishna, Buddha and Zarathustra all appear in this sometimes astonishing retelling of the greatest story ever told.**



Based on the Gospels, the work of spiritual researcher Rudolf Steiner, and theologians Emil Bock and Edward R. Smith.

## PORTLAND EVENTS

**FRIDAY November 15 7:30pm**  
**The Mystery of the Grail –**  
The evolution of the Christ Impulse and  
the tasks of the 21<sup>st</sup> century  
Suggested Donation - \$10

**SATURDAY November 16 11:00am**  
**New Testament Study**  
Apocalypse Chapter 12  
The Woman Clothed with the Sun

**SUNDAY SERVICES November 17**  
9:15 am Religious Instruction  
For grades 1-8  
10:00 am Children's Service  
For grades 1-8  
10:30 am The Act of Consecration  
Open communion for adults  
Contact Sandra Burch to arrange for childcare

All events take place at Bothmer Hall  
5919 SE Division St. Portland, OR

Contact Sandra Burch with questions  
and for childcare –  
[galenalyn@gmail.com](mailto:galenalyn@gmail.com) or 503-353-1818

The Christian Community was founded in 1922 with the help of Rudolf Steiner. The church is centered around the seven sacraments in their renewed form. There is no formal written dogma. Participants are encouraged to form independent judgments in religious matters. The teachings are rich, varied and evolving and can incorporate such ideas as reincarnation and karma, a truly cosmic conception of Christ and the role of spiritual beings at all levels of existence.

Reverend Sanford Miller of The Christian Community in Sacramento, received his B.A. from the University of California in religious studies in 1972, with an emphasis on Eastern religion. He has been a student of the work of Rudolf Steiner since 1972. He has lived and worked in the Camphill Movement before training for the priesthood in The Christian Community. He was ordained in 1982.