

Portland Anthroposophic Times

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THE EIGHTY-THREE KARMA LECTURES OF 1924: HOW RUDOLF STEINER DEVELOPED THIS CONTENT¹

by Emil Bock



Emil Bock was born in Wuppertal, Germany in 1895. He was one of the founding priests of The Christian Community, a movement for Christian renewal, and he led the movement from 1938 until his death in 1959. He is the author of a series of biblical studies based on the Christology of Rudolf Steiner.

PART ONE

It is no small task to survey the karma lectures, one of the last great bequests by Rudolf Steiner. It would probably take the rest of our life to comprehend in full measure the kind of human-superhuman intentions that held sway in the nine months after the Christmas Conference of 1923, during which time Rudolf Steiner still spoke as teacher to men. As unpretentiously as possible, let us feel our way toward this powerful complex of lectures.

Though it was evident that he had to struggle for physical strength throughout this whole time, in the nine months after the Christmas Conference up until the 28th of September – when, exerting his last remnant of energy, Rudolf Steiner gave his farewell address, which simultaneously was the last karma lecture – he had given more than 350 lectures. Among these, the 83 karma lectures have special significance. Almost all the lectures given in those days for the members of the Anthroposophical Society were dedicated to this theme. We are aware that it does not only deal with interesting revelations concerning historical relationships. Nowhere as much as in the karma lectures, Rudolf Steiner was at pains to mold and shape the people who listened to him, as well as those who would come to this later – in other words, us. Never more than here, he did everything to train us to penetrate so deeply into the roots of our own being with the spade of cognition that finally we would be able to grasp our own eternal destiny, our most sublime destination; this specifically as anthroposophists, as human beings who are united through a reality-saturated spiritual life as if it were in a common blood stream.

In order to focus on the fateful starting points that led to this unheard-of undertaking, let us look at the two events of historical importance: Like pillars at the gateway of a newly ascending development of mankind, they are the Goetheanum fire at the close of the year 1922, and the Christmas Conference at the end of the year 1923. The flames that consumed the first Goetheanum, this temple-building of new spiritual-artistic creation, burned away the curtain through

which the vision must penetrate that Rudolf Steiner opened up to us with the karma lectures. It was this tragic destiny of the irreplaceable loss that made it possible for him to conclude his lifework with such a sublime formative bequest. We cannot but relate the karma lectures of the year 1924 to the developments of 1923.

When the first anniversary of the Goetheanum fire occurred, Rudolf Steiner himself said during the Christmas Conference how the significant streams of mankind's past had become visible in the flames soaring into the sky. The perspective opened up into those ancient Mystery streams, which are to resurrect through Anthroposophy. What first became visible through the transparency of these flames was also a temple of conflagration, namely the fire, set by Herostratus, of the Temple of Diana at Ephesus during the night when Alexander the Great was born. Earlier, Rudolf Steiner had spoken many times of these themes. Prior to the Goetheanum fire, he had struggled unceasingly for continuation and renewal of what had once lived in the ancient Mysteries, specifically those of Ephesus. But as the transparency of the two temple fires arose, a breakthrough occurred. Something of the substance of the old Mystery streams flowed directly into the present time.

Characteristic already of the Mysteries of Ephesus, there are chiefly two streams that dominate the lectures of the year 1923. Just as it was the main purpose of the Mysteries of Ephesus to nurture the Logos-Secrets of the world, distinguished in the Mysteries of the *Micrologos* and the *Macrologos*, we now note two themes that, like a silver and a golden thread, unite in *one* braid. Where the great rhythms and sound figures of the Cosmic Word appear behind nature's veil, the Mysteries of the Macrologos become visible. Here, the spiritual beings that creatively pulse in all the kingdoms of nature show themselves ever more clearly. Tracing this macrologic direction led Rudolf Steiner to present the Mysteries of the year – those of the great festivals that contrast with each other, Easter and Michaelmas, Christmas and St. John's Day – quite differently from the way he had earlier. The mysteries of the Micrologos concern the spiritual force that shapes the microcosm – that is man – but shape him in turn as the replica of the macrocosm. And it is here that the second thread weaves through the proclamations of the year 1923. It always emerges when knowledge of life between death and a new birth is described in ever new forms, when vistas open in the destiny-forming spheres from which man himself originates.

To view correctly the theme of the Micrologos as it unfolded through 1923 into the year 1924, we must for a moment look back to the time preceding the burning of the Goetheanum. In conformity with what we learn from the course of Rudolf Steiner's life, we find that with everything new that is brought

down from the spiritual world, various high points of the previously covered path, once again are given new elucidation. In the year 1923, looking through the pain-wrought transparency of the soaring flames, the shockingly brief period during which the first Goetheanum served Rudolf Steiner's work is once more given a closer look. Indeed, after its construction had lasted seven years, the first Goetheanum was in use only for two-and-a-quarter years, from the opening day in the fall of 1920 until New Year's Eve of 1922/23. Among the moments during which the substance of these twenty-seven months was concentrated as in a focal point belong the days when the so-called "French Course" took place.

This was in September 1922, three months before the fire, when Rudolf Steiner gave the lecture series *Cosmology, Religion and Philosophy*. Many guests from France were present. The fact that among them, grey with age, sat Edouard Schure, once again undid much bitterness and ill will of the

past; it signified Schure's reconciliation with Rudolf Steiner, whom Schure had done great injustice during the years of the First World War. It was always a specially festive atmosphere when, in the evening, Rudolf Steiner gave his lectures in the packed great hall of the Goetheanum, always in three parts, each of which was translated into French by the French journalist Jules Sauerwein.

Perhaps I may be permitted to inject a personal recollection, which not only concerns me but the whole circle of persons together with whom I experienced such profound events in the Goetheanum. During the same days when, in the evenings, the lectures of the French Course were given downstairs in the great hall, in a small room located high up in the building and called the "white hall," Rudolf Steiner brought into being what has led to the birth of the ritual and the whole religious work of the Christian Community. He was really in our midst the whole day; we were, so to speak, in another world with him. We could hardly grasp how it was possible that, aside from everything that he bestowed as unheard-of spiritual creativeness upon our future work, Rudolf Steiner was able to accomplish so much in addition. Already before noon, he would bring along the lecture that he intended to give in the evening, in essay form, neatly handwritten, so the translator would be able to study it during the day.

In the lectures of the French Course, the cosmic spheres, through which the human soul passes between death and a new birth, were presented in a special way. It became clear how all striving after cosmological knowledge, as well as striving after religion on one hand and the philosophical insight on the other, is caused by the effects of our passages through the spheres of the heavens radiating into our earthly life. In all insight and knowledge transcending the merely earthly, we constantly draw from out of the realm in which we have lived between death and a new birth. Perhaps one can say that Rudolf Steiner's words during the days of the French Course were in most intimate accord with the architectural forms of the first Goetheanum. In these days, earthly temple architecture truly became the sheath for descriptions of supersensible temple forms. For those who were present at the birth of the ritual, it was understandably a special event to be permitted to pass back and forth, as it were, between two dimensions. The uniqueness – unrepeatable – of the first Goetheanum may well have been clearly experienced during other occasions also. But during these days, this wonder revealed itself in all its cosmic dimensions.

Therefore, I feel that in the year 1923, the description of the micrological development of man between death and a new birth always had some connection with this cycle of lectures. Rudolf Steiner himself often pointed out that this connection existed. In 1923, the description of the Micrologos Mysteries was continued primarily in lecture cycles given elsewhere: in Oslo in May 1923, *Man's Being, His Destiny and World Evolution; Evolution of Consciousness* in Penmaenmawr in August; finally in November in the Hague, *Supersensible Man*.

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

THE PORTLAND BRANCH THANKS THE FOLLOWING MEMBERS FOR THEIR GENEROUS DONATIONS IN 2005!

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

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The deadline for submissions to the *Portland Anthroposophic Times* is the first day of each month for the following month's edition. Articles or calendar submissions for the January 2006 newsletter must be received by Dec. 1st.

During the weeks before Christmas, the two threads – the Macrologos: the lectures concerning the life after death – are most intensely woven together in the sequence of the two lecture series, *Man as Symphony of the Creative Word* and *Mystery Knowledge and Mystery Centers*. The Mysteries of Ephesus, Eleusis, Samothrace and Hibernia are presented in surprising vividness. It is clear evidence of what has become newly visible through the flames of the Goetheanum fire.

The lectures during the *Christmas Conference* itself, *World History in the Light of Anthroposophy*, summarize the presentations given throughout that year: the Mysteries of the Macrologos and of the Micrologos. Man enters history, and in this cycle we thus have the nucleus for all the karma lecture revelation that is to run through the whole of 1924. Themes which a decade earlier Rudolf Steiner had introduced in his "karma lectures" in Stuttgart 1910/1911, *Occult History*, emerge anew. The karmic relationships between Gilgamesh and Eabani in the Babylonian era, and those between Alexander and Aristotle in the Greek age are unveiled. The paradigm, the representative example, of the stream of destiny that we are to relate to ourselves as anthroposophists is described. These are not destiny relationships between just any persons of the past; we are dealing with our own destiny.

Now, however, we must speak of a *third thread*, which runs through the year 1923, because otherwise we cannot fully comprehend why, for the crowning of his lifework, Rudolf Steiner now decided on the karma lectures. We have often tried to make clear to ourselves how he untiringly appealed to the members of the Anthroposophical Society between the Goetheanum fire and the Christmas Conference, to do their part in actually reorganizing the Anthroposophical Society. It was to demonstrate whether the people who had come together as anthroposophists now truly possessed the *social force* to turn their spiritual community into a social factor, meaning the founding of a Society, the finding of forms, in which it would be possible to give evidence of a cultural unity and strength, that would command the respect of the public, especially in view of the antagonism at that time. We know that finally Rudolf Steiner took the responsibility upon himself and did what he had hoped the members of the Society would do. We were then unable to summon the strength to form a real Society out of our own initiative. It therefore belongs to the spiritual-social culmination of his lifework that in the end he placed himself completely within the earthly karma of the Anthroposophical Society. He assumed the office of president and inaugurated a Society structure that was to be capable on one hand of being permeated through and through by the new, current spirituality, and on the other, of standing before the world in powerful and solid unity. The karma lectures must be understood as emerging in no small part out of Rudolf Steiner's struggles, referred to here, of the year 1923. Why, in these lectures, didn't Rudolf Steiner lay bare the roots of just any other courses of destiny, but instead our very own destiny? As we have mentioned, it had to be his goal to awaken a deeper consciousness in those who gathered around him, an awareness that penetrates to the realm of the spiritual sources that have

led us together. If his students follow into the deeper layer, where they find their own as well as the destiny of others, then this will give birth to Society-building forces.

Thus, I believe, the bequest of the karma lectures emerges directly from the substance of the three themes of the year 1923: the teachings concerning the Macrologos and the Micrologos, and also the impulses for the future of the Society.

The following was on the blackboard during the lecture (Vol. 1-8 refers to the English editions of *Karmic Relationships*):

January 25 Bern: The Gate of the Moon and the Gate of the Sun (in Vol. 6) – Variations: Dornach: January 27, Zurich: January 28, Stuttgart: Feb 6 (in Vol. 6)
 Feb 16-Mar 23 Dornach: 12 Lectures (Vol. 1)
 Mar 29-Apr 5 Prague: 4 Lectures (in Vol. 5)
 April 6 Dornach: One Lecture (in Vol. 2)
 April 9 Stuttgart: One Lecture (in Vol. 6)
 April 12 Dornach: One Lecture (in Vol. 2)
 April 16 Bern: One Lecture (in Vol. 4)
 Apr 23-May 18 Dornach: 9 Lectures (in Vol. 2)
 May 23-May 25 Paris: 3 Lectures (in Vol. 5)
 May 29-May 30 Dornach: 2 Lectures (in Vol. 2)
 June 1 Stuttgart: One Lecture (in Vol. 6)
 June 4 Dornach: Whitsun Lecture
 June 7-June 15 Breslau: 9 Lectures (Vol. 7)
 June 22-June 29 Dornach: 3 Lectures (in Vol. 2)
 July 1-July 13 Dornach: 6 Lectures (in Vol. 3)
 July 18-July 20 Arnheim: 3 Lectures (in Vol. 6)
 July 28-Aug 8 Dornach: 5 Lectures (in Vol. 3)
 Aug 12-Aug 21 Torquay: 3 Lectures (in Vol. 8)
 Aug 24-Aug 27 London: 3 Lectures (in Vol. 8)
 Sept 5-Sept 23 Dornach: 10 Lectures (Vol. 4)
 September 28 Dornach: Last Address

In this timetable, some lectures given in January and the beginning of February, appear as a kind of "prelude." It was only on February 16, 1924 that the karma lectures actually began. But the lecture in Bern on January 25, printed under the title "The Gate of the Moon and the Gate of the Sun," belongs with them as a preparation. This lecture exists in four versions. The second version originated on January 27, in Dornach as the third lecture in the book *Anthroposophy, an Introduction*. A third version on January 28 in Zurich has been published (in English) in volume six of *Karmic Relationships*. And finally we heard Rudolf Steiner on this theme in the first karma lecture in Stuttgart on February 6: "The Significance of the Heavenly Bodies Surrounding the Earth."

This prelude gives an introductory picture. In the world of the senses there are no analogies to our supersensible nature. At most, among the sense perceptions, we have a sort of reminiscence of our etheric organism in the beholding of the stars. But aren't there after all perceptions within the radius of our sense experiences that give an indication at least of our soul-and-spirit nature? The Moon and the Sun in the heavens are the two great indicators of the higher levels of our being.

Behind the symbol of the Moon, a world can open up, out of which as though through the gate of the Moon – everything representing our own past destiny streams toward us; everything, from earlier lives on earth enters into our present earth life as "material of the past" to be worked out; as such it forms the content of our astral body. In the symbol of the Sun, on the other hand, that spiritual world is indicated into which we are only just beginning to grow, in which there rests our future destiny, the potentials, goals and ideals, the realization of which we are striving for step by step. From both the moon-like karma of the past and the sun-like karma of the future, our present earth life weaves itself together. Encounters occur with persons whom we somehow know from the past; but meetings also take place that represent a new beginning. It is indeed possible also to distinguish between past and future aspects. Through the balance between Moon and Sun, past and future karma, the problem of human freedom is resolved. Were we only the products of our earlier incarnations, we would be in the grip of predestination. Due to the fact that our future karma comes to meet us through the portal of the Sun, we have the opportunity to freely shape and form the material of the past. In this "prelude-like" lecture, everything concerning the stream of the micrological teaching as given in the "French Course" is once again summarized.

Concerning the inner composition in Rudolf Steiner's Karma lectures, a question arises in regard to this introductory lecture. A significantly greater emphasis is placed on the side of the moon aspect by virtue of the extremely vivid description of the great Moon Teachers – those giant spirit beings with whom man deals after death in the Moon sphere. It is said of them that they once dwelled on Earth, alongside men, not in physical incarnations, but in etheric bodies. They guided men in primordial times through direct inspiration of all the wisdom that they needed to know. Later, these superhuman Beings departed from the Earth along with the Moon. As in a fortress, they now reside on the Moon and in the Moon sphere. Hence, when man leaves the Earth as well as when he reapproaches it in order to enter a new incarnation, he must pass these threshold guardians.

In searching for the inner symmetry of this lecture, one cannot but ask: Are there perhaps Beings on the side of the Sun also, with whom man can unite? The question remains open. An explanation must eventually be found. Then, in the karma lectures that followed, Rudolf Steiner spoke of how man must learn to see and shape his karma in the light of the Sun sphere.

The sixteenth of February 1924, representing the day of the first actual karma lecture, is an important date. After the Christmas Conference, Rudolf Steiner was not only concerned with placing into life the new, firm and yet completely open form of the Anthroposophical Society. With all possible emphasis and earnestness, he strove to incorporate into the Society as its safeguarding spiritual core the *Free University of Spiritual Science*, which he intended to build up in three classes. Again and again, he undertook to clarify the

fundamental concepts of what he visualized: to guide everything in such a way that – to begin with in a First Class – a properly conscious membership would come into being. Therefore he postponed repeatedly the start of work in the *Free University of Spiritual Science* until, at last, the right moment had come: on February 15th, the first class lesson could be given. And promptly on the next day, as if only now the preconditions had been fulfilled and the foundation laid, the systematic development of the karma lectures began.

¹ The content of this article was originally given as a lecture to the members of the Anthroposophical Society in Stuttgart on September 14, 1950. It was published under the title "Vom Aufbau der Karmavortraege" in Emil Bock's *Rudolf Steiner: Studien zu seinem Lebensgang und Lebenswerk* (Freies Geistesleben, Stuttgart, second edition, 1967; DM 38.-; 407 pages; available in German). Maria St. Goar translated the article. Due to its length we will have to bring it in two parts; the second half will follow in the next issue. Thank you Diane Rumage for your much appreciated typing efforts!

STAR LIGHT



By Diane Rumage. Diane is a long-time anthroposophist with many years of training in speech and eurythmy. She currently works in the community through her business called Starstream Astrology-Astrosophy.

The Virtue of the Month from Nov 21 - Dec 21, given by Rudolf Steiner for when the Sun is in the sign of Sagittarius, the centaur archer, is: "Control of the tongue becomes the feeling for truth."

Sagittarius, ruled by Jupiter, planet of wisdom, is opposite Gemini, ruled by Mercury, planet of communication (among other things). Our Mercury years from 7 - 14 are a time of learning what it means to be a tattletale, how to keep a secret among friends, of speaking without thinking, learning lots of details and facts and repeating them. By the time we reach our Jupiter years from 49-56 we have hopefully learned to embrace and stand for those thoughts we believe in, and are able to pass our wisdom on to others.

The sound "G" as in gate, is the sound of Sagittarius. We push that away which inhibits us, we keep the riffraff out, so that we can express our true being. It is the gesture of "Resolve". We have weighed the thoughts from Libra to Scorpio and now are ready, resolved, to express those thoughts with our will to the outer world.

A Sagittarius usually sees the bigger picture, making use of the "O" gesture of Jupiter to reach out and embrace the world. It is the sign of higher knowledge, long journeys. They enjoy expressing what they know. They are great storytellers. They feel so sure of what they know that they express their opinions

as universal truths. Papal infallibility is a good example of an extreme. They are generous with money but also with their ideas. That innate sense of wisdom is accompanied by a propensity to judge others. They also are optimistic--they are sure everyone believes as they do and if they don't they will come around to the truth. They are so well meaning in their expressions of the "truth", being frank and "honest", that it can take many years before they realize they have offended others--made others feel that what they express is something less than the truth. Some talk so much others haven't a chance to get a word in edgewise. The stirring astrality of the lower nature needs taming by the ego of the human. They are hunters. Drawing back the bow before letting the arrow fly requires perceiving the target and knowing one's own strength and the power and arc of the arrow.

Some of the verses for Sagittarius from the "Twelve Moods" by Rudolf Steiner are:

"Growth attains power of existence
In existence growth's power dies. . .
Forms vanish in reforming.
May existence feel existence!"

When we embrace something in "O" -- it has already changed by the time we embrace it. Our "O" has to be recreated anew to embrace the changed existence. We make way for our truth with "G". Are we aware another meets us with his/her "G", and tempers and transforms our knowledge in a give and take of truths?

New moon occurs December 1, 2005 at 7:01 a.m. PST. Jupiter and Mercury will be rising in the east, but Mercury in the constellation of Scorpio will be easier to see as morning star around Dec 10 or 11 (being so close to the sun, even at its furthest distance it is difficult to see). The evening of the new moon, Venus as evening star will be visible in the west between the constellations of Sagittarius and Capricorn around 6-6:30 p.m. and Mars will be in the eastern portion of the sky.

Heliocentric new moon time similars are related to the starry world via Copernicus and Tycho Brahe, those who sought a new social realm in the English speaking world via Robert Owen, George Washington and Christopher Columbus, and authors William Blake, Goethe and Mark Twain.

This concludes the Virtues of the Month articles.

THE NEW RITES OF PASSAGE



By Carol Damm, Portland, Oregon with contributions from Kim Payne. Carol is a member of the Board of Trustees at the Portland Waldorf School. Her two sons are enrolled at the school. This is the second in a series of articles on the subject of inclusion.



Kim John Payne, an Australian who has for 20 years worked as a counselor, adult educator, and consultant/researcher, was invited by the Portland Waldorf School (PWS) to integrate his holistic approach, called Social Inclusion, into its curriculum so that the school can more fully develop its process when working with social problems, such as teasing and bullying. He introduced his program with a lecture to the PWS community.

In Kim Payne's work he has found himself asking, "Where are the new Rites of Passage for our children today?" For thousands of years children have been prepared and accepted into a new phase of their lives via initiation. Has this practice disappeared or has it changed into something less defined, more subtle? Kim talked about a conversation he had with a tribal elder while working on the African continent. They were discussing initiation ceremonies and Kim was particularly interested in the importance they have played in bringing the youth into the community of adults. The initiation ceremony varies with different cultures, but they followed a common process that involved four phases:

- One: Isolation of the individual
- Two: A trial of endurance to push through emotion and physical barriers,
- Three: A new perception of self,
- Four: Acceptance into the community which will lead to new freedoms and new responsibilities.

Intense Human Encounter

Seemingly our modern community is far removed from these rituals or "rites of passage". But is this really true? Our children have opportunities to experience this on some level through graduation ceremonies in our schools and ceremonial rituals at religious institutions but fewer and fewer children take part in these rituals or the rituals themselves are diminished. As parents we search for or create communities that are more closely aligned to our own world view. Yet could the answer to this be taking place on a daily level?

Kim put forward a new paradigm that he calls "The New Sacrament of Human Encounter." Describing the four phases of initiation, he made a case that each is achieved through dynamic human encounter. He defined this as being achieved through the intense moments of our daily lives when we either have joyful or, more commonly, very difficult interactions with other people.

For example during and after conflict situations we very commonly feel alone and isolated. If we don't dismiss the situation with "Boy, she has got such a problem!", but rather push through and seek understanding, we are often left with a new perception of both the other person and particularly of one's self and one's place in the community. Each intense encounter offers us the possibility to know ourselves better. Knowing ourselves better is of course one of the most powerful aspects of initiation. Kim described this as the

"emerging 'I am'." So when we help children through conflict we are not only teaching them to be better on a social level, we are also "spirit midwives," assisting in a child's perception of his or her identity and their place in the world. "Only it's happening in lots of small daily ways now, not just in one or two large rituals." said Kim.

Harmony Addiction

Kim then went on to describe how in the west we are in trouble if we continue to shy away from conflict, seeking happiness and harmony in every day. If we can accept the notion that conflict and how it is handled is a Rite of Passage, then we need to confront our own pain-averse tendencies if we are to help our children know who they are. If we deny them conflict then we deny them a crucial part of the process needed for our children to mature in their self-knowledge.

The Elders

Finally, if intense social encounter is a new form of initiation, the question then arises "Who are the new Elders?" Every initiation practice in the past was guided by the tribes' elders. The answer to this question is that it is "us", the children's parents and teachers. However, in contemporary life we often feel ill prepared to take on such a role. As Kim put it "I missed Elder Preparation 101, so I guess I have to do this without a manual." He encouraged, "But we have each other and if we are slow to blame, open to forgiveness then maybe we are creating new villages around our children; we are creating communities that can look at conflict as an essential experience in the rites of passage of our children."

ANNOUNCEMENTS AND NOTICES

WELCOME TO NEW MEMBERS OF THE ANTHROPOSOPHICAL SOCIETY

Please extend a warm welcome to three new members of the Anthroposophical Society from Oregon:

Sara Genta – Portland

Wayne A. Gosset – Portland

Charles C. Nugent – Eugene.

SPECIAL "CLASSIC" EDITIONS OF THE *JOURNAL FOR ANTHROPOSOPHY*

Special "Classic" editions of the *Journal For Anthroposophy* will be published during each of the next two years. These "Classic" editions offer articles from authors who have actively worked with the insights brought by Rudolf Steiner which have been published in the Journal since the 1960s. Each issue will be focused around a specific theme and will seek to present the deepest truths of the spirit regarding significant issues of contemporary life. Price \$22.00 <http://www.anthroposophy.org/Orders/>

THE ANTHROPOSOPHICAL SOCIETY EXTENDS A WARM **THANK YOU
TO ALL MEMBERS, FRIENDS, ARTISTS AND ORGANIZATIONS
ASSOCIATED WITH THE PORTLAND BRANCH WHO HELPED TO MAKE
THE RECENT AGM CONFERENCE IN PORTLAND A BRILLIANT SUCCESS.**

Portland Anthroposophical Society Calendar - December 2005

STUDY GROUPS

Anthroposophia Studies for Branch Life

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

Biodynamic Agriculture

First and third Sundays: Reading "Introduction to Culture and Horticulture" with potluck. Meetings will be held at People's Food Coop, 3029 SE 21st Ave. Please contact Stephanie Buddenbaum 503-233-8849 (artwool@yahoo.com) or Sharon Parker 503-777-9086 (sharon.parker@providence.org) for more information and reading material.

Eurythmy

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

Karmic Relationships – currently full

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

Life Beyond Death – currently full

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

Mystery Dramas

Most Wednesdays at 7 PM. Please call Diane Ramage at (503) 240-0908.

Religious Instruction for Children

A new study group that is preparing to support religious instruction as indicated by Rudolf Steiner for children. Contact Lucia Mello with questions or for more information 503/892-5296.

Special Needs/Camphill

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

Waldorf Education and Teacher Training

Lectures and courses conducted throughout the year by the Michael Institute. Contact John Miles at 503/774-4946. johnmiles@usa.net.

UPCOMING EVENTS

NOVEMBER 13-18

Spacial Dynamics Fall Session

Camp Karotli in Boring. Contact John Takacs johntakacsdo@hotmail.com

NOVEMBER 18-22

Spacial Dynamics

Graduate course "The Back", in Bothmer Hall. Contact John Takacs johntakacsdo@hotmail.com

Friday NOVEMBER 18

Introduction to the Early Childhood Program

PWS Kindergarten at 7PM .Visit the pre-k and kindergarten classrooms, hear a presentation on the Waldorf approach by our teachers, with time for questions. To reserve a place, call Maya at 503.654.2200 x207.

Saturday NOVEMBER 19

Annual Winter Faire

Cedarwood School: 3030 SW 2nd Ave. Portland, Oregon 97201. Contact Donna Blaser: donnablaser@comcast.com or tel. 503-772-1274

Sunday NOVEMBER 20

Branch Members Meeting

ALTERNATE LOCATION THIS MONTH ONLY:

2606 SE 58th Street - at the home of Valerie Hope, from 3PM-5PM, phone 503-775-0778.

Sunday NOVEMBER 27

1st Advent Reading

3135 NE 17 Ave from 7 PM until 8:30 PM

First of a four-part reading from two works by Rudolf Steiner: *The Four Sacrifices of Christ* and *The Pre-Earthly Deeds of Christ*. Copies of these works will be available at the reading. Contact James Lee at (503) 249-3804.

Thursday DECEMBER 1

Celebrating Seasonal Festivals with your Child

7 - 8 pm, a Parenting Talk by Lucia Mello, free and open to the public. Alma Birth Center, 1608 SE Ankeny St. For more information call PWS at 654.2200 x 207.

Sunday DECEMBER 4

2nd Advent Reading

3135 NE 17 Ave from 7 PM until 8:30 PM

Second of a four-part reading from two works by Rudolf Steiner: *The Four Sacrifices of Christ* and *The Pre-Earthly Deeds of Christ*. . Copies of these works will be available at the reading. Contact James Lee at (503) 249-3804.

Fr - Su DECEMBER 2-4

Fall Conference & National Future of Prep Makers Group

Lost Valley Conference Center outside of Eugene Oregon will host the annual meeting of the National Prep Makers Group - so we decided to combine that meeting with our usual fall conference. This will be an opportunity to meet representatives of prep-making groups from across the country, to compare notes and exchange ideas. Agenda and

details are being developed - check again later. Location will be Lost Valley Conference Center outside of Eugene. Contact: Kathryn Casternovia at elementaldesigns@charter.net.

Sunday DECEMBER 11

First Class of the School of Spiritual Science

Bothmer Hall, blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

Sunday DECEMBER 11

3rd Advent Reading

3135 NE 17 Ave from 7 PM until 8:30 PM.

Third of a four-part reading from two works by Rudolf Steiner: *The Four Sacrifices of Christ* and *The Pre-Earthly Deeds of Christ*. Copies of these works will be available at the reading. Contact James Lee at (503) 249-3804.

Sunday DECEMBER 18

4th Advent Reading

3135 NE 17 Ave from 7 PM until 8:30 PM.

Fourth of a four-part reading from two works by Rudolf Steiner: *The Four Sacrifices of Christ* and *The Pre-Earthly Deeds of Christ*. Copies of these works will be available at the reading. Contact James Lee at (503) 249-3804.

Saturday DECEMBER 24

Offering Service

Bothmer Hall 5909 SE Division - 11:30pm

For 11th and 12th graders and Adults. For more information, please contact Lucia Mello at (503) 892-5296.

These Offerings Services were given by Rudolf Steiner to the students of the Waldorf Schools. The evening service was given to the 11th and 12th grades parents and teachers.

Sunday DECEMBER 25th

Christmas Service

Bothmer Hall 5909 SE Division at 10:00am

For Children (from first grade and up) and Adults

For more information, please contact Lucia Mello at (503) 892-5296.

These Offerings Services were given by Rudolf Steiner to the students of the Waldorf Schools. The morning service was given to First Graders and up.

DECEMBER 26 until JANUARY 6

Holy Nights Readings

7:30 PM – 9:00 PM;

December 26th: John and Joan Takacs, 3628 SE Tenino, Portland OR 97202, Phone: (503) 775-5004

This year we will be reading *The Gospel of St John in Relationship to the other Gospels* lecture series. More information about the Holy Nights will come in the next newsletter. Please call Tom Klein (503-777-3176) and reserve an evening to host this event at your home.

Friday JANUARY 6th

Olaf Asteson

Performance by the students of the Micha-el Institute and others, 7 PM at the Portland Waldorf School, 2300 SE Harrison, Milwaukie OR 97222-7527. For more information contact John Miles at 503/774-4946.

JANUARY 18 - 26, Wednesdays and Thursdays

Community-building suggestions from Rudolf Steiner

1/18 “The Social Evolution of the World”; 1/19 “The Threefold Social Order for Today and its future development”; 1/25 “The Waldorf School as an expression of the Threefold Social Order”; 1/26 “The task for Humanity at the Present Time”. For reading list & to learn more: contact John Miles at 503/774-4946.

JANUARY 25 - March 29

Ten Painting classes

Wednesday Mornings 9AM-10AM, 3135 NE 17th Ave, Portland OR 97212. Contact: Jannebeth Röell at 503-249-3807 or jannebeth@mindspring.com

FEBRUARY 17 and 18, 2006

Lecture and Workshop with Georg Kuhlewind (Tentative)

Georg Kühlewind is a Hungarian philosopher, writer, lecturer, and meditation teacher who works out of the tradition of Rudolf Steiner. This tentative event is being developed at the present time with the Portland Waldorf School and the Portland Branch.

FEBRUARY 2006

Lecture and Workshop with Christopher Budd (Tentative)

Information about Dr. Christopher Budd’s work can be viewed at <http://www.ae-institute.com/>. We are looking for someone interested in carrying the organization of this event for Portland. If this is you, please send us an e-mail at anthroposophy@earthlink.net and let us know.

JUNE 27-JULY 19, 2006

Hellenic Odyssey

Visit the Mystery Places of Greece with Gillian Schoemaker and Fabian Lochner. Reservations should be made by December 1st. Contact: gillian_schoemaker@yahoo.com or phone 610-469-0864 for detailed information.

JULY 19 – 23, 2006

Artemisia Conference

Reed College Campus, Portland, Oregon

NOVEMBER 5-10, 2006

Spacial Dynamics Course

Camp Karotli in Boring, contact johntakacsdo@hotmail.com

MARCH 9-14, 2007

Spacial Dynamics Course

Camp Karotli in Boring, contact johntakacsdo@hotmail.com