

MICHAELIC GLIMPSSES INTO THE TELLING OF *PARZIVAL*

By Philip Thatcher, Vancouver, BC



The article that follows is intended to open a door to the workshop on **Enlarging the Heart through Moral Imagination: A Retelling of *Parzival*** that Philip will be offering in Portland on February 2nd and 3rd, 2007. Philip Thatcher taught English, history and drama at the Vancouver Waldorf School for seventeen years, and has many years of experience as an adult educator. He is the author of *The*

Raven Trilogy and is currently serving as General Secretary for the Anthroposophical Society in Canada.

The soul drama of *Parzival* as told by Wolfram von Eschenbach takes a significant turn in Book Five when Parzival is unable to penetrate the situation in the Grail Castle to the extent needed for him to ask the question that would heal the wounded Grail King. A comparable turning point occurs in Chapter Five of *The Philosophy of Spiritual Activity* when Rudolf Steiner discloses the capacity of thinking imbued with feeling and will to penetrate any situation that confronts us. As the thinking that lives beyond our subjectivity brings a concept into a true relationship with a percept, the world lights up and an act of knowing comes about. *Parzival* and *The Philosophy of Spiritual Activity* are, in effect, companion stages in an even greater soul drama: With the descent of the Cosmic Intelligence into the stream of human evolution on earth, will that Intelligence die into Ahrimanic intellectuality? Or will free human beings through love come to Michaelic imaginations that will enable the Cosmic Intelligence to journey through humanity to become a renewed Grail?

When Herzloyde, Parzival's mother, dies in Book III, Wolfram states that in the eleven generations since her death, no one has equaled her in goodness and humility. Given that Wolfram told his rendering of the story at the end of the twelfth into the thirteenth centuries, eleven generations would place the historical core of *Parzival* at some point in the ninth century. In his volumes on *Karmic Relationships* and in *Anthroposophical Leading Thoughts*, Rudolf Steiner indicates that by the ninth century, human beings were in transition from the experience of thoughts as given by spiritual beings to the forming of thoughts out of themselves.ⁱ

We can detect this experience of thinking as early as St. Augustine (354 – 430 AD). In the last chapters of his *Confessions*, he makes one further confession—that, in effect, he finds his thoughts in his own consciousness, including the thought of God.ⁱⁱ Augustine does not doubt that it is possible

for his thinking to reach up to God. He is also clear that thoughts are more than the possession of the one who holds them, including a thought masked as an opinion. Yet how have these thoughts come to reside in his consciousness?—because Augustine knew that Plato, eight hundred years before him, beheld thoughts in an objective relationship to the objects he observed, not within his consciousness.

By the ninth century the lighting up of thoughts as personal intelligence was becoming more prevalent. Thus the personalities at the historical core of *Parzival* are at the leading edge of a consciousness that can no longer rely on inspired thoughts to penetrate the riddles of their lives. Now something on the way to the willed thinking of *The Philosophy of Spiritual Activity* is needed. It is a significant moment in the story, therefore, when Parzival at the close of Book VI comes to a thought-resolve to find the Grail once more. His doubting of God at that moment is fully congruent with that thinking out of himself that he must develop.

If we then go forward to the time of Wolfram's telling of *Parzival*—the end of the twelfth/early thirteenth centuries—we arrive as well at a significant interchange in the spiritual world. Rudolf Steiner speaks of an agreement—a “heavenly contract”—between the Platonists of the School of Chartres, now in excarnation, and those Aristotelians who were about to incarnate with the task of leading the Cosmic Intelligence into the intellectuality needed for independent thinking.ⁱⁱⁱ The teachers of the School of Chartres had worked through imaginative pictures; the Aristotelians who found their way into the Dominican Order had to leave the pictures behind and work through the intellect. There was the risk that the intellect would fall away from the Cosmic Intelligence into the domain of Ahriman; yet imaginative cosmic thinking as it had once lived had to die into intellectuality, to be resurrected through the path indicated in the *Philosophy of Spiritual Activity* as individual heart thinking.

At this critical moment in the descent of the Cosmic Intelligence into humanity, Wolfram was retelling a story, clothed in imaginative pictures, of the emergence of heart thinking through the individuality of Parzival. In effect, the story reflected on earth what needed to come about through the spiritual understanding between the Platonists of Chartres and those who would cultivate Aristotelian intellectuality in the time leading toward the School of Michael beginning in the fifteenth century.

During that century the pupils of Michael witnessed a further cosmic event—an event, in the words of Rudolf Steiner, that “broke forth in spiritual lightning and thunder.” This event was the deed of the Seraphim, Cherubim and Thrones leading thinking from the heart into the head. When that deed of the First Hierarchy was accomplished, the Cosmic Intelligence was membered into the head-organization, to the effect that

“man is utterly transformed. Formerly he was heart-man; then he became head-man. The Intelligence becomes his own.”^{iv}

The foundation for independent thinking has now been laid. Human beings experience themselves as being able to form thoughts freely, to come to thought-resolves out of themselves. I am free to penetrate an observation with thinking, to bring an opaque situation toward clarity. Or I can forsake the observed world; I can cast it aside and let it harden into the partial-

reality that imprisons our humanity, that refuses as meaningless any experience other than what it can mirror.

With the advent of our freedom, a capacity has been born—a capacity that bears the Cosmic Intelligence in our time. Parzival was a forerunner in discovering and exercising that capacity. It is for this reason that his story is contemporary with our own and speaks to us as it does.

And so to a Parzival-question of our time, to which *The Philosophy of Spiritual Activity* speaks: Can thinking observation free concepts from abstract intellectuality to become bearers of light and warmth into difficult situations? To this end, ideas need to become imaginations once more. At the close of the eighteenth century/ beginning of the nineteenth, the Michael School culminated in an Imaginative cultus in the spiritual world. How, through the exercise of thinking observation, can those imaginations find a way into our experience?—“A very great deal depends upon this fact, that the ideas of man do not merely remain ‘thinking,’ but in thought develop *sight*.”^v

In Book XIV, Parzival rides into a difficult situation. His friend and alter-ego Gawan has undertaken to free the Land of Wonders from the spell that drives its inhabitants apart from one another, imprisons them in their isolation and robs them of joy. Gawan knows what must be done to redeem the situation but cannot yet see how what is needed can come about. By virtue of the conventional code of knighthood, he is committed to a trial by arms against Gramoflanz yet knows that the outcome, whatever it might be, will resolve nothing and only add to the grief those involved already bear. He has summoned Arthur for support and Arthur has come. The coming of Arthur, however, has as yet not brought new light into the situation. That task falls to Parzival, to enable those caught in the situation to see the possibilities present in it, through what he does and, even more, through the individual he has become.

A great deal, his own destiny included, depends on Parzival’s ability to disclose to others that part of their reality that their perceiving alone cannot see.^{vi} The path to the Grail leads directly through the heart thinking needed in the Land of Wonders—the path we will travel during the workshop of February 2nd and 3rd, 2007 at Bothmer Hall.

IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY, PLEASE CALL DIANE RUMAGE AT (360) 241-7854.

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ⁱ See especially *Karmic Relationships, Vol. III*, and the Michael Letters introducing Leading Thoughts 79 to 123; also Walter Johannes Stein, *The Ninth Century* (Temple Lodge Press, 1991).

ⁱⁱ See Chapters Ten through Thirteen; also Rudolf Steiner, *The Redemption of Thinking*, Lecture One (Anthroposophic Press, 1983).

ⁱⁱⁱ See *Karmic Relationships, Vol. III*, Lecture Six (July 13, 1924), and *Vol. VI*, Lecture Seven (July 18, 1924).

^{iv} *Karmic Relationships, Vol. III*, Lecture Seven (July 28, 1924).

^v Rudolf Steiner, *Anthroposophical Leading Thoughts: The Michael Letter* preceding Leading Thoughts 85 to 87; see also *Karmic Relationships, Vol. III*, Lecture Seven.

^{vi} *The Philosophy of Spiritual Activity*, “The Consequences of Monism.” Various translations: *The Philosophy of Freedom*, tr. Michael Wilson (Rudolf Steiner Press, 1970); *The Philosophy of Spiritual Activity*, tr. William Lindeman (Anthroposophic Press, 1986); *Intuitive Thinking as a Spiritual Path*, tr. Michael Lipson (Anthroposophic Press, 1995).

Philip uses the translation of *Parzival* by Helen M. Mustard and Charles E. Passage, Vintage Books, 1961.

BIOGRAPHY OF MICHAEL MARKS

By Diane Ramage, Vancouver, WA

I was struck by Michael's aura of joy and compassion when I met him at the annual Branch election this past September. I was astounded at his knowledge of Anthroposophical trivia (our fun game we play each election), and how all that knowledge was dammed up by his needing to type his responses due to his ALS (Amyotrophic Lateral Sclerosis), which affects his speech, swallowing and breathing. I pictured him convalescing at home, but consequently discovered he was taking spacial dynamics, attending study groups, and plunging into active Anthroposophical life after his return to Portland this August. I had to get to know him.



Michael Marks was born in Portland, OR in 1954, grew up here as the sixth of eight children in his family and was lost in the whirlwind of family dynamics. His mother was understandably stressed out and her condition led to poor parenting decisions that left the youngest ones a bit neglected. Luckily for him, his oldest sister put him under her wing and provided much one-on-one attention – she says he lived on her hip! She was nine years older than him and at some point in her life, things shifted for her and she had to 'put him down.' That, he believes, was an important time for him because it started his lifelong desire for close connection with others. After being 'put down' by his sister, he was lost again and went inward for safety.

The next chapter in his life began when his older brothers and sisters brought his baby nieces and nephews into his life. It was natural for him to deeply connect with them when he held them in his arms. These were the most joyful moments of his childhood! His longing for connection was fulfilled by the

natural requirement in babies to be lovingly beheld. While holding them he was, for the first time, in complete control of his connection with another human being and he dived as deeply as he could into their eyes with reverence and grace. He credits his oldest sister for fulfilling his requirement for connection, then cutting it off, which prepared him to awaken into one of nature's deepest form of human connection – bonding with a baby. These experiences with babies launched his lifelong love for children and his passion to make a difference in the realm of parenting.

He seemed to have come to this life with the strong ability to figure things out and his experiences as a young child convinced him that the basic way children are treated is not right. Starting at an early age, his compassion for children ran extremely deep and he held it in his heart that his life mission was to alter how children are perceived and therefore how they are treated.

His ability to figure things out also led him into the realm of science and mechanical principles. As a child, he took apart toys, clocks, and small appliances to discover how they worked and was able to fix them too. This love of how things worked found full expression in his other lifelong passion for inventing, where he could use his knowledge to create his own mechanical gadgets. In the basement he had his own bench within his dad's woodworking workshop where he spent most of his free time building his inventions.

His interest in the world of mechanics led him to begin college working toward a degree in Mechanical Engineering at OSU (Oregon State University). After two terms he changed his mind because engineering is a group effort and he naturally wanted to work on his own. He decided to pursue his desire to express himself and transferred to the school of Fine Arts. After two terms of that, he began to believe that a degree in Fine Arts was not very practical so he decided to follow his heart and received a degree in Child Development and Family Life. He worked at the campus childcare center during his last two years of college. As an undergrad, he was given opportunities to work with the faculty on their research projects because he expressed his desire to do research to support his personal philosophies about child development. However, he became very discouraged by the limited value he saw in research as a tool to educate and gave up on this direction too. Michael's eye twinkles as he types that a clear pattern can be seen that reveals his lack of persistence.

While working on a Masters Degree in Counseling, which he also gave up on, he met and married Lori who had a three year old daughter, Bree, whom he adopted and which opened the door for him to Anthroposophy. After moving to Eugene so that Lori could attend the U of O (University of Oregon), they went to register Bree for first grade at the local public school. He was so turned off by what he saw there that he persuaded Lori to enroll Bree into some private school instead. Somehow they heard about the Waldorf school which had three grades at that time. Within five minutes during the

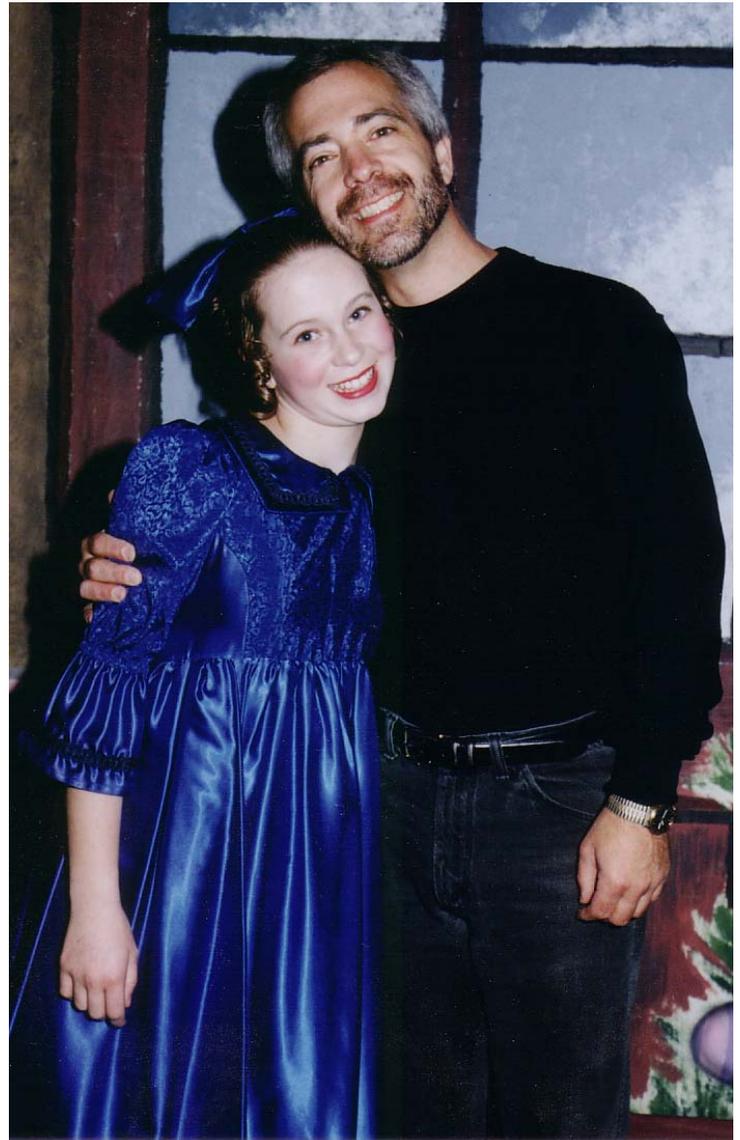
interview with the teacher, he knew they had found the right school. He joined the study group and read about Waldorf Education which relieved him of his life mission because he came to see that Rudolf Steiner had the grandest wisdom about parenting and education so he did not need to reinvent the wheel. He became an active parent at the school and ran a summer program and started the after school program. During their four years in Eugene he also worked at the campus childcare centers at the U of O.

Another major door to his life opened while at the school when he worked with a woman to make high quality maple baskets. His job was to cut the staves and hoops and he did this at Leeann Ernandes' house with a band saw. Their venture did so well, they moved the saw to his house where he also used it for making toys and furniture for the school. While working at a May Day celebration, a woman came to him and said she'd heard that he made furniture and she needed cabinets for a toy store she wanted to start. He made twelve seven foot high Victorian style cabinets for her store which was called Small Treasures and located in a beautiful old house. Then, as a promotional event, he offered toy making workshops at the store for children which turned out to be the beginning of his next career.

Lori and he had moved back to Corvallis because she was hired to work at OSU in grass genetics research while he pursued his new passion of teaching children how to make toys at every school and agency possible. He became known throughout Corvallis as Mr. Marks the Toyman. In 1997 he invented the Whisper Phone, which was sold in the Hearth Song Catalog. He found a huge market for toy kits within the Scout Councils throughout the Northwest for their Summer Day Camps who bought them by the thousands.

Six months before moving back to Corvallis, Lori and he gave birth to Tessa who is his pride and joy and whose name is the climax of the following interesting story. He had lovingly looked forward to having a child since high school days to the point of having her name picked out – Angela. Everyone knew of his wish for Angela and the question was, where is Angela's mother? His sister-in-law, Arlene, who was an astrological reader, had a young woman come to apply for a job where she worked and she had a feeling that this might be Angela's mother. Arlene introduced her to him and sure enough, they fell in love. What's more, she became pregnant! But her older sister figured that they were too young to follow through with it and persuaded her to have an abortion. His thoughts about Angela ceased after that.

Then, after marrying Lori and adopting Bree, Lori became pregnant but she decided that the timing was not right and they aborted. Less than a year later she became pregnant again and decided to keep this one. They bought two books of baby names but for some reason they could not determine a name for their coming child. The birth was wonderful! Although he wanted a home birth and Lori agreed, she developed



complications and they had to have it in a hospital but according to his dictates. He held their naked newborn baby girl against his bare chest and they bonded very deeply. She slept on his chest during her first two nights in this world. On the second day, Lori announced that their baby had inwardly told her what her name should be – Tessa. It felt right, so that was it! When they got home from the hospital, he went to one of their baby-name books and looked up the meaning of the name Tessa. It means fourth child! Lori's abortion was number three, Bree was number two, therefore this confirmed that Angela was number one! "Sob."

He got to be a stay-at-home dad and always inwardly knew what Tessa needed whenever she cried. About nine months later, he took a part time job teaching parent education at a community college and left Tessa at a home childcare. Two terms later, he found that the childcare home had what was called the crying room where children go when they don't stop crying. His biggest regret in life was that he did not interview that childcare provider well enough. He quit his job and started his own home childcare so that Tessa would be with him.

At this time, there was no Waldorf School in Corvallis and he surely wanted one for her. Through a series of miracles, he met various people who were also interested in starting one. They got together and made it happen just in time for Tessa to enter kindergarten. He donated the cubbies he made for his childcare and continued to provide needed items for the Corvallis Waldorf School. He also worked in the after school program, taught woodworking for a year and was a member of the study group.

After studying Anthroposophy for years, a series of wonderful events occurred that transformed it from an intellectual endeavor to a living impulse in him. The roots of these events go back a few years to his acquiring ALS. One night in 2004, he was reading with his girlfriend a book by Steiner and they learned that night about how most major diseases are karmically determined for a person's spiritual development. The following day he had an appointment with a neurologist who ran tests on him that indicated he had ALS, aka Lou Gehrig's disease. Because of their reading the night before, he was totally able to embrace this disease as a karmic, spiritual necessity for his spiritual growth. He held in himself the concept that ALS was like a spiritual alarm to wake him up and if he actively worked on his spiritual development, he would wake up and could turn off the alarm – cure himself of ALS. From then onwards, he was aware of a steady stream of miraculous resources that popped up in front of him: people, workshops, books, and flashes of insights.

One such person was a life coach who came to speak at Unity Church where he went on Sundays. She opened the next door on his journey to embody Anthroposophy. He was so impressed with her that he arranged to receive life coaching from her. She lived in California so it was to happen by phone and to begin with an interview into his life. He decided to write her a letter explaining his background and main aspirations in life. This letter took off like wildfire and he sent her a copy but no longer needed the coaching.

This letter turned into a thirty page account of his life and his life's new mission. By revisiting the information about enlightenment that he had received from Baba Ram Dass when he was eighteen, and clearly spelling out his passion for idealized child rearing, plus recognizing his talents of inventing, he put two and two together and theorized that if a child's requirements are completely fulfilled, he or she would manifest as an Enlightened Being. He believed this to be the ultimate body of knowledge for our world to somehow digest.

The next event occurred when he went to Eugene to watch a Michaelmas Celebration. Willi Muller, the head of the Steiner College in Eugene, was there (whom he'd known from before). He has great respect for Willi's wisdom about Anthroposophy and he asked him to read his writings. Willi agreed so he sent him a copy. It was Willi's response to his writings that totally woke him up to Anthroposophy. Because of his respect for him and because of Willi's extensive grasp of Steiner's works, he fully embraced his two page

handwritten response. He clarified the concept of enlightenment to him which he had misinterpreted and awakened him to many other basic spiritual truths about the universe. He also sent many readings which his students in the college read as part of their studies.

While reading this material with a wide open mind and heart, a powerful shift occurred in him. For the first time, he recognized that the knowledge he had learned from his years of studying Steiner's works was not merely in his memory, it was in the universe. "It's not just in me, I am in it." He had finally found himself fully within the spiritual universe. This tremendous realization has allowed him to all the more appreciate his gift of ALS as he studies spiritual science with the full intent of his life.

His current mission is writing about his insights into the major topic of relating between a man and a woman. A little more than a year ago he was driving and listening to a tape of Deepak Chopra talking about intimacy when he was hit with a package of wisdom about intimacy that left Deepak in the dust! It occurred to him that intimacy, in its purest form, is a powerful spiritual journey for the souls involved. This purity is an ideal to be striven for by each individual and this striving is the purifying process that cleanses the soul of selfish intents and instinctual urges. Ideally, he would love to evolve this mission to the point of a published book before he skips merrily through the gate of death.

PORTLAND BRANCH SPONSORED EVENTS

Friday, FEBRUARY 2, 2007

Enlarging the Heart through Moral Imagination: A Retelling of Parzival. 7:15-9:15 PM at Bothmer Hall, 5915 SE Division Street Portland, OR 97206. Various themes from Parzival will be explored in this lecture, especially from Book XIV. Philip Thatcher is the General Secretary of the Anthroposophical Society in Canada. The suggested donation is \$10 for the Friday lecture, \$25 for the Friday lecture and Saturday workshop. Call James Lee at 503 249-3804 or e-mail him at anthroposophy@earthlink.net.

Saturday, FEBRUARY 3, 2007

Philip Thatcher Workshop on Exploring Moral Imagination. An interactive presentation following upon the Friday evening lecture. 9:30 AM - 12:30 PM at Bothmer Hall, 5915 SE Division Street Portland, OR 97206. Philip Thatcher will develop the workshop theme by speaking about the question "What do we mean by Moral Imagination." Then conversation groups will form to discuss the following topics:

- 1) Implications for the work of the grade school years.
- 2) Implications for working with our biographies.
- 3) Implications for renewing the festivals.

The suggested donation is \$20 for the Saturday workshop or \$25 for the Friday lecture and Saturday workshop when taken together. Call James Lee at 503 249-3804 or e-mail him at anthroposophy@earthlink.net.

Portland Anthroposophical Society Calendar - January 2007

Ongoing Events and Study Groups

African Drumming Classes for Adults and Teens (6th grade & up) Every Thursday evening (whenever school is in session) from 7:00 - 9:30 pm at Portland Waldorf School (2300 SE Harrison Milwaukie, OR 97222) in the music room located in the high school building. \$15 per class or \$72 for 6 classes. Students: \$5 per class. Drums provided. **Classes resume January 11, 2007.** More information: Marion Van Namen: (503)956-4046

Anthroposophical Medicine Study Group

Once a month Monday 7-8:30 PM at the clinic, please contact John Takacs at docstakacs@comcast.net or Kevin Kane at drkev@involved.com.

Anthroposophical Understanding of Memory Group

Preparation for medical/pedagogical conference July 11-14
Meets once a month on the evening of the 4th Tuesday, at Bothmer Hall.
For information contact Betty Baldwin: bettybaldwin1@yahoo.com

Biodynamic Agriculture Reading Group

The biodynamic reading group is reading Steiner's Agriculture Book. Our group meets the 1st and 3rd Sundays at the Parker's, 5720 SE Harney Dr in Portland. We begin with a potluck at 5:30 and start reading at 6. Please contact Sharon Parker at (503) 777-9086 or sharon.parker@providence.org.

Eurythmy

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

Karmic Relationships

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

Life Beyond Death

Reading the collection of Steiner's lectures. Call Angela at 503-772-5202.

Mystery Dramas, with Warm-Up Speech-Formation Exercises

Two Wednesdays a month, 7:30 - 9:00 PM in NE Portland. Currently working on scenes 6 & 8 of Rudolf Steiner's *Portal of Initiation*. No acting experience necessary, just a love of the Word. Call Diane Rumage at 360 241-7854 for information.

Portland Youth Discussion Group

A new group, spear-headed by a couple of Waldorf alum and some questing individuals, has been forming in Portland, Oregon around the questions of how Anthroposophy compares and relates to other ideas-philosophy, spirituality, religion, economics, social activism, individual and social development, and relationships. We are attempting to form our study group in a new way and are looking for people who are open to the experience. We invite people who are youthful in mind, body or spirit to join us in bi-weekly meetings where we share a meal, an artistic, musical or physical activity, followed by discussion. We rotate conversation facilitators at each meeting and our readings change, based on the interest of the facilitator. We meet on the first and third Mondays of the month. For more information, please contact Leslie Loy at (503) 819-3399 or leslielal@yahoo.com.

Portland Waldorf School Community Choir

Every Friday morning from 8:45 - 10:00 am (at the Portland Waldorf School, 2300 SE Harrison Street, Milwaukie) in the music room of the high school building, whenever school is in session. Anyone in- and outside the PWS community who enjoys singing songs through the seasons, across the centuries and around the world is very welcome, including drop ins. This event is free and a community builder. More information: Marion Van Namen (503)956-4046.

Occult Physiology

A weekly study group meets Tuesdays, 7:30-9:00 PM. A series of eight lectures given in Prague between 20 and 28 March, 1911. In *An Occult*

Physiology, Rudolf Steiner represents the human organism as much more than conventional medical science would even consider. He describes it in form and function, and in its very evolution, as the expression of activities of soul and spirit, both human and super-human. Contact Diane Rumage at 360 241-7854 for information.

Deepening Our Experience with the Six Basic Exercises

Saturday 9:00-10:00 AM
January 13 and February 10, 2007 at 3135 NE 17th Avenue; Contact Jannebeth Röell at 503-249-3807. Please call to confirm the activity close to the date.

Upcoming Events

JANUARY 17 – 25, 2007

Micha-el Institute

1/17 The Social Evolution of the World; 1/18 The Threefold Social Order for Today and its future development; 1/24 The Waldorf School as an expression of the Threefold Social Order; 1/25 The Tasks for humanity at the Present Time. Contact John Miles at 503 774-4946 or email johncmiles@usa.net.

Wednesdays, JANUARY 17-MARCH 21, 2007

Ten painting classes

Ten painting classes will be given on Wednesday mornings from 9 AM-10 AM at 3135 NE 17th Avenue. The theme will be "The Frog Prince" a fairy tale by Grimm. Please call Jannebeth Röell to reserve a place: 503-249-3807

JANUARY 26 -27, 2007

The Four Elements and Temperaments Through Music

This weekend is an opportunity to make lots of music. Through phenomenon studies we'll explore what music is and how it is different from noise and sound. Through musical play, we'll look at the four elements and how they manifest in music. In group improvisations we'll look at how the four temperaments make music. Finally we'll touch on the human fourfoldness (physical, etheric, astral, I am) and how that can be observed in music; we'll discover relationships between musical elements such as pitch, rhythm, intervals, melodic line, etc. By the end of the weekend you'll have a different framework for listening to music and hopefully some ideas on balancing your own fourfoldness through music, so that you have full access to your own orchestra (i.e. being) and can conduct the biographical symphony of your choice, which is your life. The class is intended for music therapists and music therapy students, but since it is very hands-on, and doesn't require any musical skill from the participants, it is an interesting class for those wanting to deepen their understanding of the four elements and temperaments through music. Friday 6:15 - 9:00 PM and Saturday 9:00 am - 5:00 PM, at Marylhurst University. Register at Marylhurst University for Anthroposophical Music Therapy MT420 (www.marylhurst.edu or 1-800-634-9982): \$179 to audit, \$323 for credit. Room 107, St. Catherine Hall, Marylhurst University - 17600 Pacific Highway (Hwy 43), Marylhurst, 10 minutes south of Portland. I'm still working on making it possible for you to pay at the door (Room 107 St Catherine Hall, Marylhurst University). More questions: call Marion Van Namen at 503-956-4046 or e-mail marion_van_namen@hotmail.com

Friday JANUARY 26, 2007

Ancient Egypt and the Northern and Southern Mysteries

7:30 PM in the Portland Waldorf School Music Room at 2300 SE Harrison Milwaukie, OR 97222. Free admission to the public. Presented by Beth Wieting as a preparation for understanding the exhibit at the Portland Art Museum. Two-part lecture in one evening with a break.

JANUARY 29 - FEBRUARY 2 2007

Rudolf Steiner's Economics Course

At Kellogg West Conference Center, Pomona CA. See the flier on the Branch website at www.portlandbranch.com.

Tuesdays JANUARY 30 - MARCH 6, 2007**Puppetry for Parents**

Share in the wonder and magic of puppetry in this 6 week class in puppetry for young children. We will make a variety of puppets and focus on movement, gesture and storytelling. Tuesdays, 10:00 - 11:30, beginning January 30 at 7652 SE Lincoln St., Portland. Contact Cheri Munske to sign up at 503 772-2632 or woolhorse@mindspring.com.

FEBRUARY 1 – 22, 2007**Micha-el Institute – Introduction to Eurythmy**

2/1 Eurythmy for Kindergarten to Grade 5; 2/8 Middle and High School Eurythmy; 2/15 Therapeutic Eurythmy and Movement; 2/22 Eurythmy as a Performing Art. Contact 503 774-4946 or email johncmiles@usa.net.

Friday, FEBRUARY 2, 2007

Enlarging the Heart through Moral Imagination: A Retelling of Parzival. 7:15-9:15 PM at Bothmer Hall, 5915 SE Division Street Portland, OR 97206. Various themes from Parzival will be explored in this lecture, especially from Book XIV. Philip Thatcher is the General Secretary of the Anthroposophical Society in Canada. The suggested donation is \$10 for the Friday lecture, \$25 for the Friday lecture and Saturday workshop. Call James Lee at 503 249-3804 or e-mail him at anthroposophy@earthlink.net.

Saturday, FEBRUARY 3, 2007

Philip Thatcher Workshop on Exploring Moral Imagination. An interactive presentation following upon the Friday evening lecture. 9:30 AM - 12:30 PM at Bothmer Hall, 5915 SE Division Street Portland, OR 97206. Philip Thatcher will develop the workshop theme by speaking about the question "What do we mean by Moral Imagination." Then conversation groups will form to discuss the following topics:

- 1) Implications for the work of the grade school years.
- 2) Implications for working with our biographies.
- 3) Implications for renewing the festivals.

The suggested donation is \$20 for the Saturday workshop or \$25 for the Friday lecture and Saturday workshop when taken together. Call James Lee at 503 249-3804 or e-mail him at anthroposophy@earthlink.net.

Sunday FEBRUARY 4, 2007**Philip Thatcher on Spiritual Research for School of Spiritual Science Members**

9:30 AM – Noon at Bothmer Hall, Blue card required
Philip Thatcher will host a conversation with members of the First Class of the School for Spiritual Science on the topic of spiritual research. Imagination, Spiritual Research and Working with the Class Lessons, including the questions: How do we understand the pictures in the mantras? And How do we become organs of perception? Contact Jannebeth Röell at 503 249-3807 or jannebeth@mindspring.com.

Wednesday, FEBRUARY 7, 2007**Council meeting of the Portland Branch**

Generally the meetings will be held on the first Wednesday of the month at the home of Tom and Ruth Klein. Call Tom or Ruth at (503) 777-3176 for date and time confirmations.

Sunday, FEBRUARY 11, 2007**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.

FEBRUARY 19-22, 2007**Multi-Modality Anthroposophic Workshop for Adults**

9 AM to 3 PM at Shining Star School NE Emerson Street, Portland, Oregon, and 97218. The workshop includes Lecture, Discussion, Interactive Movement, Art Explorations, Games, and Social Gestures, including Speech, Music, and Practical Approaches. Required reading: *Difficult Children, There Is No Such Thing*, Henning Kohler, ISBN: 1888365447. Please call the conference leader Marsha Johnson at 503 753 4459 to save a place. Conference Fee: \$50 for the four days, including snack.

Saturday, MARCH 3 9:00-12:30**The Art of the Speaking Word** a workshop with Helen Lubin**Speech in Education, Speech in Our Lives**

Cedarwood Waldorf School, 3030 SW 2nd Ave., Portland OR
The vitality of the spoken word can form, confirm and free the growing human being. Exploring formative and individualizing forces in the spoken word, in support of the speech component of Waldorf education. \$42 **Pre-registration by January 31 is essential!** Contact Helen Lubin by e-mail at HelenLubin@aol.com or phone (916) 966 5749.

Speech artist Helen Lubin (Fair Oaks, CA) received her diploma from the *School for Pedagogic and Therapeutic Speech Arts* (Germany) in 1985. Her main focus is *Speech and Drama in Waldorf Schools in North America*, now in its 12th year. Helen also works in private practice and Waldorf teacher education programs; role of *Maria* in Rudolf Steiner's four Mystery Dramas, co-founder of *The Speech School of North America*.

Wednesday, MARCH 7**Council meeting of the Portland Branch**

Generally the meetings will be held on the first Wednesday of the month at the home of Tom and Ruth Klein. Call Tom or Ruth at (503) 777-3176 for date and time confirmations.

Sunday, MARCH 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.

JULY 8-15**Nineteen Lessons of the School for Spiritual Science**

In Ann Arbor, Michigan. Members of the North American Collegium of the School for Spiritual Science, including its representatives from the Class Holders Circle, in collaboration with the Executive Council and Collegium of the School for Spiritual Science at the Goetheanum, Dornach, Switzerland and the General Council of the Anthroposophical Society in North America is planning to hold all of the nineteen lessons of the School for Spiritual Science in Ann Arbor, Michigan during the week of July 8 to 15, 2007, as an activity of the North American Collegium of the School in conjunction with the Anthroposophical Society. More information will be posted when made available. This conference is open to members of the School for Spiritual Science.

JULY 18-22**Attention, Imagination and Memory in the Child**

For physicians, health professionals, teachers, and others sharing anthroposophic medical, therapeutic & pedagogic arts. Sponsored by AAMTA (Association for Anthroposophic Medicine and Therapies in America). At a location to be announced in Portland, OR. Keynote Speakers include Christof Wiechert, Leader of the Pedagogical Section at the Goetheanum and Susan Johnson MD Pediatrics & Neurodevelopment, Sacramento, CA. Workshops in Art, Music And Speech. For members of the School for Spiritual Science, join us for a pre-conference gathering and Medical Section Meeting. Save the dates! More information to come.

JUNE 18 – AUGUST 28**Micha-el Institute –Summer Courses**

6/18 – 29 Early Childhood Intensive Conference; 6/25 - 29 Art Therapy Workshop - Jill David; 6/29 – 7/1 Veil Painting Intensive - Jill David; 7/6-7/11 Class Teacher Deepening Conferences G 1 – 4; 7/13 – 18 Class Teacher Deepening Conferences G 5 - 8 with Christof Wiechert; 7/19 – 21 Working in Community – Christof Wiechert; 8/20 – 23 Home Schooling Workshop; 8/24 – 28 Foundation Conference. Contact John Miles at 503 774-4946 or email johncmiles@usa.net.

OCTOBER 5-7**Annual General Meeting of the Anthroposophical Society in America**

The 2007 AGM of the Anthroposophical Society in America will be hosted by the Novalis Branch in Austin, Texas on October 5 – 7, 2007. More information will follow.



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Debra Glasser Green, M.D. is delighted to announce her relocation to the 59th and Division Street Clinic with Drs. Takacs and Kane, and is *accepting new patients!*

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She can work with a wide variety of medical concerns including (but not limited to):

- ❖ Menopause and “Andropause”
- ❖ Thyroid and Adrenal Dysfunction
- ❖ Depression, Insomnia, Anxiety, Stress
- ❖ Infections
- ❖ Gynecology including PAP smears, birth control, and menstrual disorders
- ❖ Diabetes
- ❖ Hypertension
- ❖ Heart Disease
- ❖ Arthritis
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- ❖ Bowel disorders

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Please call the Metamorphosis Center for Holistic Medicine for an appointment and any further questions about her practice at 503-234-1531.