

Puppet Theater: Breathing Between Heaven And Earth

By Cheri Munske, Portland, Oregon

Rudolf Steiner once said that fairy tales are a “golden riddle, but puppet theater is a golden riddle come to life”. In ancient times puppetry was used by the priest or holy men to bring forth the secrets of life through stories of the Divine. The marionette first appeared later during the Middle Ages in Nativity stories performed for the royalty (marionette=“Little Mary”) and were intended for adults. The glove puppet was introduced around 1600, and was used in tales presented to the common man, often containing thinly veiled political commentary in the form of slap stick as seen in the “Punch and Judy” shows. It was not until the 20th century that puppetry became known in this country primarily as children’s theater. Today, for the most part, the origins of puppetry have been lost. It is a renewal of this life-filled golden wisdom in tales from around the world that I strive to bring forth through my work with puppets.

True fairy tales contain pictures of the soul and spirit of the human being through archetypal images. These stories allow us, though usually unconsciously, to experience the shining prince, the wise – or greedy – king, the jealous stepmother, the beautiful princess in ourselves. It is the gift - and tremendous responsibility - of the puppeteer to bring these living, breathing archetypes, the truly human (and also, therefore, spiritual) qualities to the audience through pictures, gestures, and movement. A primary goal and task of the puppeteer is to create a space with the audience that allows the soul to breathe between the two polarities of light and darkness, to find the middle ground where the soul can live in a breathing, living, colorful space. This meeting of light and darkness is both an inner and an outer experience, and how the puppeteer presents this through his art is an existential question.

The puppet theater has different levels or realms representing the various levels of the soul and spirit journey. The main character is always in search of the “middle” realm, that which lies between - and therefore unites - heaven and earth. There comes a point in the story where one goes through the eye of the needle – the

turning point. Here is a key place in the story, a place where there is an opening to the spiritual world within and without the human being. What we see in the puppet theater is that which lives and breathes between the earthly (through the images and characters) and the spiritual or heavenly (through the archetypes). Because of the objectivity of the puppet, the Ego, or I, streams through the heart of the puppeteer into the puppet and out to the audience, and has the possibility to bring the spiritual closer to the onlooker.

The imagery or imaginations of the story and puppet theater are there to serve the human being. Through the archetypes we are able to breathe in and out of that which is spiritual within us. The responsibility of the puppeteer is to bring forth truth, beauty, and goodness through beautiful pictures, and gestures and movements that speak a deep truth. It is important to bring a moral imagination to the children/audience so that they can move into the future with courage, love and veneration for all that is earthly and spiritual. Through the archetypal imagery the soul is able to breathe, to move, and it is through this movement that one develops the forces for a truly moral life.



GLOBAL WARMING AND EXTREME WEATHER

By Michael Roboz, North Vancouver, BC, Canada

Today, almost every day, many of the main stories on the news are weather related. Extreme typhoons in Asia, floods in the American Midwest, extreme heat in the American north-east, extreme drought in the American south-east where three million people could lose their

fresh drinking source (Atlanta) and even lakes in Florida have dry patches. Fires ravaged Greece in the summer, and more recently it was hit by floods and a rare hurricane. Tremendous fires fueled by fierce Santa Ana winds in Southern California after 1.5 years of drought wrought havoc.

Here in Vancouver, Canada, we had severe wind and rainstorms in the winter and far more rain and cold all year than “normal”. The home furnace was hardly turned off in the summer and major weather records were broken this year in coldness, wetness and lack of the ripening effects of the sun.

What is happening to the warmth and light ethers? Devastation, in many parts of the world, simultaneously. Too much water in one area, too little in others. All this has tremendous economic and social consequences. Water the new ‘Blue Gold’ in the 21st century; the abundance or lack thereof, depends on balancing of the ethers.

People joked in the not too distant past that if you talked about the weather, you had nothing important to talk about. Today, we talk about the weather because the weather is important in our lives. Rudolf Steiner comments about this in “The Driving Force of Spiritual Powers in World History” (Lec. 7, Dornach, Mar.22nd 1923, GA 232). In the days of Persia, talk about the weather would have been understood as Deeds of the Gods and somebody who had nothing interesting to say about the weather would have been deemed boring. The Persians took note of weather when people were born as an expression of “Divine Thought” allocated to that child. RS says that it would be a definite advance if humanity talked about the weather, not whether it is good or bad, but again to reach the stage where weather is related spiritually to events; where it is determined what natural phenomena were connected to which outer events.

Humanity felt themselves intimately connected with weather and elemental beings associated with weather as described in “The Winter of the Earth and Spiritual Victory of the Sun” (Bochum, Dec. 21, 1913, GA 150 taken from the Anthroposophic News Sheet on Dec. 27, 1936). Men originally felt themselves much more connected with Natura and lived more intensively in the changing of the seasons and the changing nature of the elemental beings that lived in weather systems. The elemental beings in the spring/summer, as they were breathed out of the Earth, became emancipated from the Earth and increasingly “servants of the cosmic spirits”

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(Ibid. GA 150). The elemental beings in the fall/winter felt more and more the “egoism” of the Earth. RS says it is good that we are talking more about the weather, even if it is extreme weather that is forcing us to do so.

The forces, which usually appear in ordinary life in our thinking, feeling and willing, resemble the changeable atmospheric weather influences. (Ibid. GA 150) The human soul life is compared with the changeable character of the wind and weather. How is our soul life influenced by extreme weather? One could also turn it around. Is extreme weather being driven by our soul-life?

It could be the materialistic thoughts and feelings that have driven our weather into the present mode. Unless we turn to spiritual science, and a new understanding arise from the depths of the soul, just as the new spiritual Sun opposed the earth egoism at the Time of Golgotha, our weather will be more and more destroyed.

Unless human beings change their soul nature, each of the ethers will be destroyed, one by one, starting in the 5th Post-Atlantean Epoch. First the warmth ether in this epoch, then the air ether, then the water (“The Driving Force of Spiritual Powers in World History” (Lec. 7, Dornach, March 22nd 1923, GA 232) In the Indian Epoch, humanity had “Divine Imagination”. This was followed by “Divine Thoughts and Heavenly Phenomena” in the Egypto-Chaldean Epoch, and then “Calculated Cosmic Being” in the Greco-Roman Epoch.

Since the 5th P.A. Epoch began, we have “crept into the Earth” We have been deprived of the cosmic forces and no longer live with the purely earthly forces that are “astir in our blood”. We have become dependant on the three sub-earthly forces. RS does not say which those subterranean forces are, but, he described them as electricity, magnetism, and the “Third Force” as they are related to the “fallen light, chemical and life ethers, respectively. (“Etherization of the Blood, Basel, Oct. 1, 1911, GA 130)

When we are born today, since 1413 AD. , Gods give over our thoughts to the Earth. It is more like our thoughts are buried in the Earth. To be possessed of intellect today is different than during the Greco-Roman Epoch. Today, we have thoughts that are purely Earth-Intellectualistic, devoid of heavenly impulses. Combined with this is the fact that only since 1413 it is possible to be co-creative with the hierarchies; by sending back into the cosmos we imbue our earthly

deeds with life. (Lecture 4 of “The Driving Force...”, GA 232).

The Earth acts as a mirror for man. He was not intended to live on the sub-earthly level. (Ibid. Lec.5, GA 232). When Man’s thoughts are alive, he is called upon to be co-creator in the universe. When dead thoughts are sent out, it is also mirrored back, as destructive elements. The destruction starts with the most rarefied element, the Warmth Element. If, by the 6th P.A. Epoch, humanity has not changed, the Air Elements will also be destroyed, and then in the 7th P. A. Epoch, finally the Water Element.

Once the “warmth and air-atmospheres”, as RS calls them, are destroyed, so also is all plant life. (Ibid. lec. 5, GA 232). This has already begun. David Suzuki, an esteemed Canadian scientist who now heads the Suzuki Foundation, wrote an article “Global warming may change what we eat” (Tue. , Aug. 21, 2007). Many people thought that increased CO2 levels would be good for some countries like Canada by increasing the area of cultivated land and diversity of crops. However, it turns out that increased concentration of this greenhouse gas causes the plants to grow differently.

They do not grow faster but will fix more carbon and less nitrogen from the soil and air. This means that food crops will be less nitrogenously nutritious. Grasses that feed cattle will also be affected and consequently the quality of meat as well. More woody plants grow in rangelands, which can’t be digested by domestic cattle, but, can by wildlife. (Vancouver Sun, Aug. 26, 2007, CanWest News Service, by Tom Spears).

What does this mean? The plants are manufacturing more carbohydrates (carbon in the physical connection with the spiritual), (*Agriculture Course*, Kobervitz, lec. 3, 1924)) and making less protein. (Nitrogen is the astral connection with the spiritual). Are the plants becoming more earthly? Does our physical food, which feeds our souls, contribute to humanity’s increasing materialism? Does this mean more form-forming, less fluidity?

Increasing nitrogen in the fertilizer would help somewhat, but it is also the type of proteins that are created that is influenced by increasing CO2 concentrations. Perhaps more spraying with 501 and Valerian BD preparation would help to incorporate more of the light and warmth ethers in the vegetation. Even the quality of bread would be affected as the gluten contents in the grains would change. Dr. Andreas Fangmeier, a German professor, predicts that

by 2050, our French fries would be poisonous, our beer foamless and wheat flour unbakeable. (ibid. David Suzuki).

The bottom line is that we have to change our way of thinking as well as our deed to save ourselves from destruction on many fronts. Humanity as a whole has to generate "food" for the angels as Rudolf Steiner calls it (*Work of the Angels in the Astral Body*, Zurich, Oct. 9, 1918, GA 182) by developing spiritual thinking, or the Gemuet Soul. In this way, humanity becomes co-creators not co-destructors.

Kathy Kremer's Biography

By Diane Rumage, Vancouver, Washington

Kathy Kremer crossed the Columbia River threshold between her parents' residence in the tiny town of Umapine near Milton-Freewater in Eastern Oregon long enough to touch down in Walla Walla, WA, where there was a hospital, on June 2, 1955. Then as first born child travelled back home to Umapine/Milton-Freewater, where her dad taught school. He later told her that one year, 50% of the graduating class went to college - 1 did and 1 didn't. At age 1 1/2 she crossed the threshold of the Cascades as her family moved to Tualatin in western Oregon.

Her brother Rick was born when she was 3, and she may have been a bit jealous. She once tipped him out of his bassinet. She shared a room with him, and to stop his crying she covered him with all the stuffed toys she could find, but I'm sure she was just trying to comfort him. Fortunately, her parents heard the silence and went to investigate.

Her first memory is of standing in the living room in Tualatin, looking at her mother's guitar over the fireplace near Christmastime. It seems a dish of mints disappeared, and bewildered, they finally discovered a packrat had stuffed them inside the guitar. She remembers being afraid of a neighbor's very lively Dalmatian. She was recently told that she often used to visit a young male teacher across the street, but she has absolutely no memory of that, and wonders what that portends.

They moved to Lake Oswego when she was 4. Her brother Rob was born when she was 4 1/2. She was often put in charge of her brothers, and her Dad asked her not to torment the boys, and warned she'd get

payback when she was a teenager dating. She is closest now to Rob, and he also lives closer to her.



Her mother was very musical, a fine pianist and taught herself the guitar. She was fluent in French, Spanish and German. She worked for American Heritage Association that enabled college age youth to study abroad. She also traveled some herself. Her dad was involved with education all his life, enjoying the interaction with the children as high school teacher, then became a counselor, then administrator and finally principal. Unfortunately the more remote he got from the children, the better paid he was. It was a passionate household, filled with humor. Kathy loved, but had a difficult time with her controlling mother, for whom she was never quite up to the mark. Regarding conflicts, her Dad tried to diminish them, and would let the issues slide as not important enough to contend with in the long run. She felt comfortable in her family, and realized later in life how lucky she had been. Humor and intelligence were prized in her family.

There were always lots of neighborhood children to play imaginatively with: combat, baseball, building tree forts in the woods, spying on them from her fort in the crawl space under her house, riding bikes with cards in the spokes. One girlfriend imagined herself as a horse, and Kathy agreed to play with her if she in turn would play spy with her. She only played with dolls in order to make clothes for them, but would put trolls in toy cars and make pretend cities for them. A heavenly time was had playing in the dirt when a ditch was dug in her

street for sewer pipes. She remembers vividly the Columbus Day Storm and all the debris all over the ground, with the men standing around wondering how to clean up the mess, and her brother Rick running out of the house wearing his Mighty Mouse costume singing "here I am to save the day!"

She enjoyed school, loved most of her teachers, but her 1st Grade teacher, with a temper similar to her mother's, was hard on the chatty Gemini child. She loved anything artistic, of which there was too little. Around the age of 9 she was puzzled with a feeling that she didn't understand for years to come. She told her mom that "I feel like I'm not here" which frightened her mother. She hated long division and thus thought she wasn't good at math, and avoided it until she scored very high in math on her SAT test. In 9th grade she transferred from a Lake Oswego Jr. High to the West Linn High School when they moved, and felt she was stepping back 15 years in time. Their biggest club was the Future Farmers of America, whereas her dad was into all the student changes of the 1960's. She was raised as a liberal Catholic, and during the time of Vatican 2 attended many masses followed by pot lucks around town where afterwards there would be inner work in a social setting. Franciscan priests would come to their house for dinner and engage in stimulating conversations about social justice. This nourished her and made her open to questioning what was real and true. She related mainly to males, but had a close girlfriend for 2 years in high school before her friend moved to Bend. Boyfriends, politics and drama were her passions. She auditioned for an original student musical called "Corndoggy", somewhat along the lines of "Grease". She had a 6 note range, so she sang "Puff the Magic Dragon" with its limited range, and to her amazement she was chosen as lead. They had to write her part so she could sing it. Someone from the American Theater Association saw it, and the cast was

invited to San Francisco to perform at their conference, and recorded an album when they returned. Samuel French later published the play. She also ran for student body president as a senior, against her boyfriend. She offered a kiss (Hershey's) and a photo of her naked (baby near bathtub) and promised to tell the naked truth as an antidote to what Nixon was up to with Watergate. Her boyfriend (soon ex) was elected, but she became vice-president, which delighted her, since she was the first girl officer at their school, whose task was to run the student council. It was a lively process, and they rewrote the constitution. She was always determined and admits to controlling her boyfriends, or leading them by the nose. Her college boyfriend of a few years came to talk with her parents when she broke up with him, and they commiserated with him and told him he deserved someone who would treat him better. She had no clue what she would be when she grew up. She just would take an interest in something and plow full steam ahead with it.

When deciding on college, she wanted it to be nothing like her high school. She attended Southern Oregon College, which was a 'living learning' alternative education. All 120 students lived together and would decide what they wanted to be taught, and then bring in the teachers. In college, she first thought she might become an elementary teacher like her dear grandmother. Then she studied engineering and physics which she loved, wanting to build ecological bridges. Around her first moon node return, she met so many important things which she came to realize more fully in her 40's. Her dad asked her what she wanted to do. Math, sciences, art. Her dad said "What about architecture?" So she decided to concentrate on passive solar residential design. She met Tom Bender, architect, and her mentor, around this time. She never felt comfortable in Eugene, so she studied drafting at Portland Community College. After 1 year she got a job drafting for a contractor. She would do custom designs in her spare time. In 1978 age 22 she was given a house similar to one of today's Street of Dreams houses to design on her own and to build it with the contractors. She admits to not being a good employee, getting bored too quickly. She invited a college friend to move to Portland to share her drafting job. Kathy soon quit and moved to Ashland.



Shortly before that, a brief term musician boyfriend introduced her to Brian with whom she "fell in love", though he was really more like a brother to her. He was a ceramic artist and musician. Within 2 weeks he left for Peru for 7 months on a Fulbright fellowship to study

ancient Peruvian instruments and record them. She went to visit him and hiked to Machu Picchu. Being in the Andes affected her deeply spiritually. She loves high altitudes. Once in New Mexico a marathoner suggested she hike with him, since others were winded, but she was exhilarated.

She returned to Ashland and met her first husband, Jay, in her circle of friends. He was married and told her that he and his wife had an open marriage. It felt like 'home' when she met him. She got pregnant, and had an abortion. She felt unable to have a child at age 23, there was no way to reach Brian in the Peruvian jungle (she finally told him when he got home), and she thought there was no way to tell her family about it. Around this time she lost an uncle, and Jay lost his grandfather, so they both felt how important family was. She knew she wanted to have a child with Jay, and it was strange to go through the abortion experience while having those thoughts. She has struggled with the abortion experience all her life. She asked Jay how he could be with her and his wife. Jay left his wife and asked if he could move in with her. Kathy said no. They went to Portland to visit her mother, who plied her with questions: "how old is he, is he married, have kids...?" He and Kathy had not even discussed getting married. But her mother said they couldn't marry because he would need an annulment to get married in the Catholic Church. Kathy said she didn't think that was true. She and Jay went to talk to a priest. He thought they wanted to get married. Kathy just wanted information. They discovered it was a 2 year process. Take charge Kathy, who had not been asked to be married, told Jay that if they ever did decide to get married, she didn't want to have to wait 2 more years, so they might as well start the process now, just in case. So they did. After the annulment came through, they decided to get married soon after that, when she was 26. He was a passive-aggressive child of a violent alcoholic, and he avoided conflict at all costs. They had a lot of fun together for the first 7 years, travelling, skiing, with their house as a hub for socializing with friends visiting at least 3 times a week to play volleyball. They lived in Lake Oswego, and after 2 years renting they moved across the street after purchasing the house she now lives in. She has lived in the area since 1981, and her parents' friends who live there (and worked with her parents on social justice issues) have known her since she was born.

When Duncan was born in May, 1988 (she was almost 33), Jay told her that it was like Christmas every day, and was over the moon with happiness. They had both

always wanted children, though she wanted to control when. She, however, experienced post-partum depression without knowing it. For 10 years nothing snapped her out of it. She was working part time, all the time (while Duncan slept), at architecture.

Her college girlfriend who had shared the drafting job with her had found Waldorf education in San Francisco, and told Kathy that it was similar to what they were trying to do with 'living learning'. Kathy took her dad with her to visit the Portland Waldorf School. They attended a presentation by Duncan's future Waldorf Teacher. Her dad had just visited several schools with her sister-in-law, and told her that there was no better place for any child. He doesn't grasp the philosophy. He said "it is probably good for Duncan, but very good for you." It helped her a lot with her depression. It was the first time she felt supported with how she felt about raising him. Her husband went along with it, but it wasn't his passion. After the first day of kindergarten in Susan Gardner and Hedwig Schlossen's class, she asked him all excitedly what he did that day at school. "Nothing." And when she shared that with Susan, she replied that "when you plant a bulb, it's very tempting to want to uncover it, to see if it's growing." Some months later they were driving past a bed of calendula glowing in the sunshine, and Duncan exclaimed "Oh, mom, isn't that beautiful!" She has seen how Waldorf education has helped to impart meaning and direction to his life.



She attended a lecture that fall by Robert Schiapacasse on Rudolf Steiner and the various impulses. He

mentioned architecture and David Adams was there and gave her 2 articles he'd written on it, but it seemed too academic to her. David also later gave a slide show on Waldorf School architecture, and she couldn't stomach the German architecture, including the Goetheanum, but when he showed the Denver architecture it began to speak to her. She spent the next 3 years looking for someone to speak with about anthroposophical architecture.

In Seattle at a conference she ran into Tom Bender (who works with more Eastern stream architecture) who told her about Christopher Day, and that he works with Rudolf Steiner's indications and the western stream, and lives in Wales. She tried for a year to get a book by Christopher that Tom had told her about. She called Cobb Cottage Company to take a workshop, but they were done for the season, so they told her about the Alternative Building Colloquium that was going to meet at a bio-dynamic farm in Cottage Grove. She asked if they had invited Tom; they hadn't since they'd lost his address. "But, do you know Christopher Day? He's coming." So she quickly got his book and read it. She attended the gathering in October 1994, and introduced herself in a typical American enthusiasm meets British reserve moment. She felt perhaps he wasn't who she hoped he was. However, after a lecture, she knew he was and that he would not escape her clutches. He stayed 1 night at her house, and then she took him to the airport. She was able to work with him on a 10 acre multi-use development down in Fresno.

Jay and she agreed on a mutual separation. She went to Fresno for a week in May 1995 and ended up in a short lived relationship with Christopher. Her mom was dying of breast cancer. She and Jay were in a counseling session, and they were asked what they wanted to do. She said she didn't know what she wanted to do, but she knew what she wanted to know. She asked Jay if he could ever be happy with her. He said he didn't think she could be happy with him. She asked him 3 times, and he finally said "no." They decided to divorce in June, right after her 40th birthday. Her mom died in July. Suddenly, she was left with no family. Like an initiation experience, all the ground had vanished under her feet. She was so numb she didn't cry for 9 months, and she weighed only 95 pounds. When she finally shed tears, she cried for 3 months.

She had arranged to go to Wales in October. She went to Camp Westwind, her favorite place in the entire world, with the same group she has gathered with for years each Labor Day there. Following a pattern, she

met a man and 'fell in love with him'; four times she has had an infatuation and within a few weeks one or the other has left the country. She is sure she met him just so she could be introduced to his roommate (who has since become a very close friend). She went to Wales, which was a painful and rich time. Christopher had been in Russia, so she couldn't tell him ahead of time of what had happened. They were meeting at Heathrow. He was like a priest. Christopher has written several books. He helped with the Rhode Island school and others, and gave lectures in Portland.

She had been using relationships as a distraction from her pain. Three years after her divorce, a counselor suggested Al-Anon. She read a bit from the literature, and it described her so well: joylessly going through the motions, without a clue how she got there or what to do about it. She has now attended meetings for 9 years, and it has helped cure her depression. She has brief bouts now, but nothing like before. It helps her to look at survival modes she has developed, growing up or around those with addictions, not just alcoholism. It has helped her take responsibility for her feelings and actions. She acknowledges Steiner's admonition to work at moral development even more than spiritual development. She accepts her own feelings, and doesn't push others away. Once doing eurythmy with James Knight, he reminded her to pause for a while afterwards and just listen. She heard "ask for help." She knows she doesn't have to do it alone, but can ask others and the spiritual world for help.

She first studied *Theosophy* when she placed Duncan in Waldorf. Then she studied *At the Gates of Spiritual Science* in John Miles' education course. She has read many of Steiner's works, and feels that *The Philosophy of Freedom* is important for her, though she struggles with understanding it. Currently she is gaining greater clarity in re-studying *Knowledge of the Higher Worlds*. It takes a strong act of will for her to attend a study group. She'd rather do something with her hands. She enjoys the Holy Nights readings, where it is a concentrated reading, with food and socializing afterwards. Steiner's comments about community building being this age's cathedral building really speak to her. She has been a member of the Anthroposophical Society for about 10 years. In 2000 she visited Dornach for a conference and upon getting her first glimpse of the Goetheanum felt tears in her eyes and the word "home" came into her heart.

In January 2004 she was diagnosed with breast cancer, and December 2004 was her last chemo/radiation

treatment. It exhausted her. John Takacs helped her with intravenous Iscador and humor at a time he was struggling as well. She learned how to accept help in the form of meals cooked, cleaning, Reiki, bio-dynamic vegetables from and therapeutic painting with Jannebeth Röell. She met Stephen in the summer of 2003 at a contra dance. When diagnosed, eight months later, she said to Stephen "I don't know if you signed up for this." After a week he said he'd never been happier in his life, and he was in it with her. He was by her side for the entire treatment. She was happy that Duncan, age 16, didn't feel the burden fall on him. She reached a point at which she didn't feel she could accept any more – she hadn't been looking at it as gifts, but as needing to pay it forward somehow and didn't feel she ever could. She finally realized she had to just let go and accept it.

Kathy's first comments as she entered my home were about the building. When she went to the architectural conference at the Goetheanum in 2000, she had been praying for humility before she left. Be careful what you wish for! She had horrendous travel problems, got lost for 5 hours walking in the dark, no luggage, no headphone to listen to the English translation of the first lecture. The examples she saw of Anthroposophical architecture from South Africa, Australia, New Zealand and the Philippines, English speaking countries that were near water, is what interested her most. She would love to work with someone on metamorphoses in architecture, especially for residences. Her Jupiter/Uranus conjunction in Cancer shows her ability to bring that imaginative thinking into houses. The connection and collaboration with clients and contractors keeps her going. She has been pondering re-doing her own home since 1984, how to adjust it to coincide with right action.

Duncan attends Linfield College and is interested in environmental policy. Next year he wants to work and travel in South America. She says his heart is on fire with his own life and purpose.

In 2004 they discovered the results of Stephen long ago donating sperm in San Francisco so that Lesbian couples could have children. They have now met 2 of 6 of his offspring, who can contact him when they reach 18. They have since met some of the mothers, they feel connected, and one of them knew one of her best girlfriends. It's a small world.

In 2005, Stephen and she decided to live together. They pondered the financial savings of a civil union. On January 31, 2005 he called her from work and said if

they got married that same day she could be on his insurance. Her friend, a judge, signed the marriage license and got balloons and flowers. A few relatives gathered, and they went out to dinner. At the one year



anniversary, they were in an art gallery and Stephen knelt and proposed to her with a proper ring. She's the only one she knows of who was married and then got engaged afterwards.

Talk with her! You'll need to set aside some hours and it still won't be enough. But what a delight! She definitely lives and breathes outside the box.

Portland Branch Newsletter

The Portland Branch Newsletter invites its readers to send in announcements of events, reviews of events and articles describing your anthroposophical strivings. If you have any questions about potential article topics, please feel free to ask. You can contact us by e-mail at anthroposophy@earthlink.net.

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Diane Rumage, Jannebeth Röell, James Lee

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(Postage, copies & fees)

Corporation Fees -----\$ 240.00

Website Expenses -----\$ 138.77

Misc.(Founders Meeting) -----\$ 10.00

Total Expenditures -----\$ 4,007.87

Current Fund Balance (carry over from 2007)-----\$ 3,331.13

Carry-over Balance (carry over amount from previous years) -----\$ 2,445.43

Branch Balance -----\$ 5,776.56

Summary of Branch Balance:

Checking Account Cash = \$3,776.56;

Certificate of Deposit = \$1,000.00;

Building Fund (CD) = \$1,000.00

Respectively Submitted by Ruth Klein, Portland Branch Treasurer

Portland Anthroposophical Society Calendar - January 2008

Ongoing Events and Study Groups

African Drumming Circle

Each first Monday of the month that school is in session, at Cedarwood School, 3030 SW 2nd Avenue, downstairs in the kindergarten room (you'll hear us). No experience necessary. Bring your own percussion instrument and inspire and be inspired by your fellow drummers. Jan 7, 2008, Feb 4, Mar 3, Apr 7, May 5, Jun 2. \$5 donation suggested - more info: Marion Van Namen 503-956-4046.

Anthroposophical Medicine Study Group

Once a month Monday (after the second Sunday) at the Takacs Clinic 7-8:30 PM. John Takacs at johntakacsdo@hotmail.com or Kevin Kane at drkev@involved.com.

Curative Education

Second and fourth Friday 7:30 PM – 9PM study of Rudolf Steiner's Education for Special Needs. Call Betty Baldwin for information 503-747-6367.

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.

Mystery Dramas, with Speech-Formation Exercises

Two Wednesdays a month, 7:30 - 9:00 PM in NE Portland. Currently working with Rudolf Steiner's *Portal of Initiation* and the *Genesis* lectures. No acting experience necessary, just a love of the Word. Call Diane Ramage at 360 241-7854 for information.

Embryogenesis in Myth and Science

We are beginning a study of the above book by Thomas Weihs, Anthroposophical physician and teacher. It compares the Genesis of the Bible and creation myths with the science of embryology enlightened by Anthroposophy. We meet weekly on Tuesdays from 7:30 - 9:00 pm at 3046 NE 33rd Avenue, Portland, OR 97212 Contact Diane Ramage 360 241-7854 for information.

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.

Portland Youth Discussion Group

The Portland Youth Discussion Group, a group of people youthful in mind, body and spirit, gathers to discuss questions of how Anthroposophy compares and relates to other ideas in the realms of philosophy, spirituality, religion, economics, social activism, individual and social development, and relationships. We welcome new people who are open to exploring Spiritual Science and conducting their own research to join us. For more information, please contact Leslie Loy at (503) 819-3399 or leslielal@yahoo.com.

Spinning and Spiritual Science

Gathering on the first Saturday of each month, 3 PM to 5PM, to study Art as Spiritual Activity, lectures by Rudolf Steiner 1888-1923. We work with the fiber arts and spinning wheels. Call Marsha Johnson 503- 309- 4223 to sign up.

Waldorf Education and Teacher Training

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

Upcoming Events

JANUARY 16-24

Micha-el Institute –Introductory Course “Community Building: The Social Impulse of the Waldorf School”

1/16 [Wednesday] The Social Evolution of the World; 1/17 [Thursday] The Threefold Social Order for today and its future development; 1/23 [Wednesday] The Waldorf School as an expression of the Threefold Social Order; 1/24 [Thursday] The Social Tasks for Humanity – now and in the coming age; held in the Music Room at Portland Waldorf School, 2300 SE Harrison, Milwaukie. Contact 503 774-4946 or email johncmiles@usa.net.

Wednesday, JANUARY 23

Portland Branch Council meeting

7:00 PM at the home of Ruth Klein and Tom Klein, 3609 SE Center, Portland OR 97202, phone: 503-777-3176. All Branch members are welcome to attend.

Saturday JANUARY 26

Mid-Winter Light and Laughter; Storytelling Benefit

Eric Foxman brings again to Portland an all new performance of short stories to lift the doldrums of the darkest time of the year. Eric Foxman weaves together classics from England, Russia and America to produce a program guaranteed to make the audience both laugh out loud and smile within with joy. Wodehouse, Chechov and O.Henry are united with two lesser known American writers to round out an evening of entertainment. Eric Foxman is the manager of New Seasons Market's new Happy Valley in-store pharmacy and a graduate of a Waldorf School back east, he enjoys sharing these theatrical evenings and donating them as benefits for Waldorf

schools. McMenamans Mission Theater at NW 16th Avenue and Glisan in the afternoon (exact curtain time to be announced). Tickets available at the door and PWS office are \$10 for adults and \$5 for students. Call Lauren at 654-2200 x210 for more information.

FEBRUARY 6-MARCH 12

Wednesday Morning Painting Classes

A series of six painting classes will be given by Jannebeth Röell on Wednesday morning from 9:15 AM – 10:15 AM at 3135 NE 17th Ave. Portland OR 97212. To reserve a place please call 503-249-3807.

FEBRUARY 7-29

Michael Institute –Introductory Course “Eurythmy”

2/7 Kindergarten to Grade 5; 2/14 Middle and High School Eurythmy; 2/21 Therapeutic Eurythmy and Movement; 2/29 Eurythmy as a Performing Art; held in the Music Room at Portland Waldorf School, 2300 SE Harrison, Milwaukie. Contact 503 774-4946 or email johncmiles@usa.net.

Sunday, FEBRUARY 10

First Class of the School of Spiritual Science

Bothmer Hall, Blue card required – Discussion on Lesson 4 at 8:30 AM, class at 9:30 AM sharp. Lesson 5. Please contact Jannebeth Röell 503/249-3807.

March 16-20, 2008 in Portland, Oregon.

Self World Disorders with Jaimen McMillan

ADHD, Autism, Bullying, Depression. These discomforts and dis-eases have many names and faces. Each has a myriad of causes, but one factor in common: the difficulty to relate. Many behavioral disorders exhibit dis-order in space. Balanced movement can create bridges over these gaps. We will experience that spatially-oriented exercises may enhance the individual's ability to connect, communicate, and cooperate. This course is open to everyone and begins at 7:30 pm on the first night and concludes at 12:00 noon on the last day. SDI graduate will receive Level II credit. Tuition is \$500. Please contact sdiadmissions@earthlink.net or 518-695-6377 for information.

March 5 – May 14

New Course - Music through the Arts

The question has come to me to have an artistic experience of musical elements such as major, minor, scales, etc. We may know the dry facts of how many whole and half steps are in a particular scale or chord, but how does that feel, what does it look like at a deeper level? In a series of 10 lessons we will explore through painting, drawing, poetry, eurythmy, but also through simple improvisation and composition, what's unique about melody, rhythm, major, minor, a scale, a particular note or instrument. Classes will be held from March 5th through May 14th, 2008 at Bothmer Hall (5909 SE Division Street, Portland) on Wednesday evenings from 7:00 - 8:30 pm. \$15 per class or \$100 for the series of 10 classes. Register by calling Marion Van Namen at 503-956-4046 or writing her at marion@octavemusictherapy.com. Must have 5 people signed up for the series for classes to take place.

May 24-25, 2008

Facing Karma in Life and Rudolf Steiner's Mystery Dramas

Those who are young at heart are warmly invited to attend an anthroposophical youth conference on the weekend of May 24-25, 2008 (Memorial weekend) at Heartbeat Lifesharing in Hardwick, Vermont. For further information and the suggested list for pre-reading, please contact Rachel Schwartz at raugustina@hotmail.com or 802-472-9573.

Friday, OCTOBER 24, 2008

An Anthroposophical Publisher's Private Conversations with Saul Bellow on Spirituality

A lecture given by Stephen Usher. This lecture tells the story of how Saul Bellow came to write the foreword to Rudolf Steiner's BOUNDARIES OF NATURAL SCIENCE. In the process of obtaining the foreword publisher Stephen Usher came to know Bellow and had a number of interesting talks with him about Steiner's spiritual scientific discoveries including those described in *Work of the Angel in Man's Astral Body*. The talk will explore the conversations and Bellow's attitude to Steiner and Anthroposophy. It will also discuss what Bellow had to say about Steiner in *HUMBOLDT'S GIFT*, a book for which Bellow received the Pulitzer prize. 8PM Location TBA, admission \$15.00

Saturday, OCTOBER 25

Anthroposophist Rudolf Steiner & the Three-Folding of Society

A lecture by Stephen Usher. The lecture will explore the history of the threefold idea, the idea, and its opponents. Going back to 1917 Stephen Usher will point to the moment when Steiner first postulated the idea in a conversation with Otto Lerchenfeld in response to Lerchenfeld's heartfelt question about how to bring some sanity into the madness of the First World War. The basic threefold idea will then be outlined along with Steiner's idea of the Fundamental Social Law and the Law of True Price. From there the lecture will look at the opponents of the Threefold idea both historical and current. 8PM Location TBA, admission \$15.00

Sunday, OCTOBER 26

The Christmas Foundation Conference and the Foundation Stone

In this presentation Stephen Usher explores the central event of the Christmas Foundation Conference of the Anthroposophical Society (Dec. 1923-Jan 1924) with particular emphasis on the events of December 25, 1923. In particular the talk will explore the distinction between the Christmas Foundation Verse and the Foundation Stone itself. Members with Pink cards only, 4 PM Location TBA, admission \$15.00

AUGUST 1-8, 2009

Encircling Light-Expectant Silence

Anthroposophical Society in Canada hosts this conference on the North in White Horse, Yukon. Full details about all aspects of the Conference will be available on our website, www.encirclinglight.ca, which will be in operation early in 2008. The flyer can be viewed online at www.portlandbranch.com.

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