

THE GREEK MYSTERIES PRIOR TO PLATO AND ARISTOTLE

A Lecture by Ita Wegman given at the opening of the second Goetheanum, in Dornach, Switzerland on October 2, 1928

Part 2 (Part 1 was printed in the June 2007 edition of the Portland Branch Newsletter).

It should be no surprise that a Mystery center with such spirituality is related to personalities like Heraclitus and Kratylos. Another visitor to Ephesus was Pythagoras, as were many others who came from afar and were drawn to it, and wished to warm and enthuse themselves with the intimacy and freshness that was present in these Mysteries. Much of what arose as science and philosophy in that time received its impulse from Ephesus.

Heraclitus also let Mystery wisdom such as this flow into his ideas, and we can find it in various places in his Philosophy. It clearly manifests in one of the fragments where Heraclitus speaks of the cycles in the world having an upward path and a downward path. It is undeniable that this is Mystery wisdom. What he says often remains dark in its meaning and not always understandable because his being was not able to develop harmoniously. Darkness in his soul and a choleric temperament made him lonely; he had problems with everybody and because of conflicts he had to move out of the city where he was born. He lived withdrawn in the neighborhood of the temple of Diana, of Artemisia. The relationship with his students was also not good. Kratylos was very much connected with him in his youth, but then increasingly separated from him. Rudolf Steiner told me it was mainly Kratylos' deep devotion to Homer that resulted in the separation.

Kratylos, a sunny being, was intensely connected with the Mysteries of Artemisia and lived completely in it. Out of this mood of the Mysteries he found his way to Homer and every further stage of development brought him closer to understanding Homer, in whom he found again the Mystery knowledge and the Mystery wisdom practiced in Ephesus.

Heraclitus could not follow Homer in the same way because he could not quite get into the depth of the Mystery experiences, probably because of his one-sided temperament. His expression "everything is in flux" was explained to state that one can't enter twice into the same stream, a Mystery-Truth, that was only partially correctly understood and was related excessively to the physical sense world. This way of thinking caused Kratylos to say: "One cannot even get once into the same stream." With that saying Kratylos wanted to

bring the line "everything is in flux" back to its origin in the supersensible world.

While Heraclitus and his followers were more inclined to characterize the mortal, terrestrial things, Kratylos was speaking about the even greater mobility of the spiritual world. We have been given by Rudolf Steiner in his book "Theosophy" a vivid description of this mobility in the spiritual world when he speaks about the world of archetypes. In this book we find the sentence: The spiritual worlds are all in continuous moving activity, in endless creation; there is no rest or residing in one place as we know it in the physical world. The archetypal images are creative beings.

Rudolf Steiner speaks here also about archetypal images speaking the eternal names of things and beings. This is the world which Kratylos experiences and from which he speaks. We have to understand that Kratylos did not write anything because it was not possible for him to give something that lived so deeply in him to a profane world. He worked mostly in a small circle through the word. That is why his name was less well known in the outer world, but in the history of the Mysteries one finds his traces everywhere.

Plato met him as a very young man and a wealth of knowledge was transmitted to him so that through Plato Ephesian knowledge continued to live on in Greece. This transference of knowledge was even more valuable when, through the tragic destiny of the temple of Artemisia, the Mysteries in Ephesus would soon no longer have a place to be.

When we now turn to Eleusis we can see the connection between Ephesus and the Eleusinian Mysteries because Plato was an initiate of the Mysteries of Eleusis. As with the mystery of pre-birth that lived in Ephesus, so in Eleusis the mystery of birth itself lived, and thus one can gain an understanding for the Eleusinian Mysteries as a continuation of the Mysteries of Ephesus.

We can also find a further continuous line from Ephesus through Kratylos to Plato to Eleusis in what Aristotle, Plato's student, in his time had to give to the world. Rudolf Steiner spoke in a variety of ways in his lectures about the meaning of these connections. We find the special way of knowing represented by the two soul conditions of the teacher and student that lived in Ephesus coming to life again in Eleusis as Myth in the two figures of Persephone and Dionysus. The spirit-soul that takes its path from above downwards is represented in the destiny of Dionysus; the soul-spiritual that must continuously be set free from below and rescued towards the above is represented in Persephone. We meet in Eleusis in

a metamorphosed form the great ideal knowledge of Ephesus through the connection between the resurrected Dionysius and Persephone. This is the knowledge of the true higher self of the human being, given its eternal name by the gods.

Plato worked in close connection with the Eleusis Mysteries. Plato felt the tragedy prevailing in these Mysteries, since one could recognize how the human organization was growing more and more unable to experience what was undergone in the Mysteries of Eleusis. This is the reason why a new impulse arose in the method of teaching and experience when Aristotle became the successor to Plato.

In Eleusis, it was still possible to experience what happened in Saturn, Sun and Moon evolution and what was subsequently carried over to the earth evolution. At this time, people could only experience cosmic archetypal beings through their effects in earth development. Beginning with Aristotle, humanity faced the task of grasping the cosmic in the earth itself as a seed, to regain the cosmos with consciousness from below upwards in its original grandeur. While one now searched for the divine in the earth, one experienced in anticipation the descent of the spirit of the sun into the earth.

What in older times and in the Mysteries of Eleusis was felt as *coming from the Father*, all that which is connected with events on Saturn, Sun and Moon – meaning connected with the descent of the stream of development – is now hidden since it was handed over to the Earth, *the Mother*. And when we ask ourselves where in the earth these impulses of old can be found again, it is in the being of metals. In the earth they carry a once living cosmic influence.

One experienced the Mother as that which became of the earth since the beginning of earth evolution, and as that which was carried forward as a repetition of Saturn, Sun, and Moon in the earth development. As the Child one experienced what lived within the earth as the path back to the origin of the world, transforming in its own being the gifts of the Father and the Mother.

The threefoldness of Father, Mother and Child was not only content of knowledge in Eleusis but also something that came before one's inner eye in the rituals. The initiate was able to see statues of the beings of the Father and the Mother in temple spaces beneath the earth. The initiate became conscious of how the Father represented the above and the Mother the below when looking up to the statues and experiencing the rituals connected with them in what for that time was the appropriate manner. In one statue, the Child Jakchos was carried at the Mother's breast and was only seen by the student after long preparation. He gradually learned to understand how this picture represents something for the future, namely the birth of his higher self, and therewith a premonition of the future Christ child.

We have metals in the earth which through their origin carry in themselves the secrets of the cosmos. These secrets were used in the old Mysteries and through the metals the student was led to an experience of the cosmic past. In primeval times the metals were in a condition that is no longer possible in the outer world today. The Mystery student was shown how, when appropriately prepared, these metallic substances could be taken in and used to awaken knowledge. In the human organism the substances came into the state in which they were found in the first beginnings of cosmic development in the earth sphere.

In those oldest times, the human being who was much less earthly, filled the whole earth sphere similar to the way the

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Editor:.....James Lee
 Calendar:Jannebeth Röell and Diane Rumage
 Editorial Support:.....Jannebeth Röell and Diane Rumage
 Proofreading:..... Diane Rumage
 Communications:Diane Rumage and Jannebeth Röell
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human being fills the space within the skin today. Therefore, it would be the same metal processes, once present in the spheres around the earth, that later properly prepared could become effective within the space enclosed by the skin. This method of feeding metals to the human organism to bring him or her back to the experiences of primeval times became less applicable as the time of the Mystery of Golgotha approached. The human organism had changed which made it necessary to find another path for initiation.

Thus was the world situation at the time of Aristotle. He still had the old cosmological knowledge in his natural science in spite of the fact that the described path of knowledge was no longer possible. Dr. Steiner has said that Aristotle's natural scientific work contains the nature knowledge of Eleusis in thought form. What was called in Eleusis Father becomes in Aristotle's work Form. What was called Mother in Eleusis Aristotle designates as Matter, and these are not just concepts for Aristotle, they are for him still the two sides from which world reality can be understood. Aristotle does not intend by Form the final form or end product of creative formative force, but the creative forming activity itself as a "force body" living invisibly behind the form.

In the same way, Aristotle does not value Matter as the finely divided material contained in the mineral plant, animal and human body which we perceive with our senses – eyes and nose – but he includes in the expression Matter the still finer matter which as something supersensible underlies all coarse material. He means by it that the astral light weaving as light form in finely divided matter, which is no longer perceptible to the physical senses, can be perceived by a supersensible organ in the astral body as an imaginative picture. This is an envisioning that is not just an image as we know it from our normal picturing of something, but a picture filled with substance. One can call this way of envisioning an experiential combination of smelling and seeing. And indeed, this organ of perception is formed when one moves the astral body out of the optical and olfactory nerve, thereby freeing the astrality to move outward. In anthroposophical terminology this organ is called the two-petaled lotus flower. What the organ of smell perceives in a sensory way and the two petaled lotus flower perceives in a spiritual way is what Aristotle called Matter. In this sense Aristotle distinguished between form and matter in all things of the world. He also taught that in the human being both interpenetrate, where form becomes matter and matter becomes form.

To understand this in reality one has to look at the human being as we do in anthroposophy as a being gifted with speech. The human being himself is a Word of the gods, therefore Matter in the Aristotelian sense. But he himself speaks, thus he is Form. Yet he not only forms the air while speaking, but also himself. Thus is the whole human being in its form organized for speech and speech is closely connected with the formative process.

Aristotle's deep connection with the Mystery knowledge is further revealed in his teachings on the perception of the various forms found in nature; these teachings were brought to us in a disjointed and abstract way. We owe thanks once again to Rudolf Steiner because he was able to bring his spirit light to these teachings of Aristotle and make them comprehensible to us. To enter into this further would lead us too far afield. This thought was meant to show the connection Aristotle had with the Mysteries and how his work was determined by it. He still embraced the supersensible Mystery knowledge in his natural scientific concepts and had the task to transform what came from Plato and the old mystery wisdom into concepts. Plato, when he was in the service of the declining Eleusinian Mysteries, acknowledged that humanity had come to a turning point and had to dive into a conceptual approach of things, into abstraction.

Today we face the necessity to free ourselves from this strict conceptual approach and reach for the living Mysteries of the world. For humanity the moment has arrived when it is important to approach knowledge of the world in a new way. Even when outwardly these Mysteries of the world were silent, they were not lost; in the spirit continuity was maintained. In the supersensible world it was Michael, who in a supersensible school carried the combined mystery knowledge of all Mysteries in a Christian form. Souls, who earlier belonged to the Mystery Schools gathered together, were brought together, to form a big supersensible community at the beginning of the 15th century.

Rudolf Steiner told me it was his spiritual task on earth to discover a form for Christian mystery knowledge to enter the earth once again. This would be a form in which all spiritual streams that were once on earth could flow together so that the various peoples could find themselves again in it, each person in his individual way. On earth, Rudolf Steiner had to further guide the spiritual community founded by Michael in the supersensible world. He said that anthroposophy is the teaching content of that supersensible community. Consequently, anthroposophy had to become a spiritual center on earth. Anthroposophy is not dead content, but living wisdom, if you know what is meant and connect with it in the right way. Anthroposophy gives impulses for all fields in life so that the unity of wisdom, art and religion that was present in the past can once again come about.

Mystery knowledge that came into the Healing art through anthroposophy connects again with what was carried in the Eleusinian Mysteries as the mysteries of the metals, but in a completely transformed form. Back then a metal was given to the initiate to serve as a way to knowledge. Today it serves spiritual scientific medicine as a way to healing.

What was experienced cosmically in the Ephesian Mysteries, the coming into being of human, animal and plant, we find once again in the knowledge of the processes in the microcosmic human. The coming into being of animals is related to the phase of earth evolution when calcium was

deposited around the earth's circumference. The coming into being of plants is related to radiation from the cosmos into the earth sphere, and where silica solidified it made the earth permeable to the cosmos. What was experienced then in the world itself as becoming, the anthroposophical physician observes in the human microcosm. One can find the cosmic permeability that was revealed to the student in Ephesus as silica in the human sense organs and their continuation in the nerves. And the healer uses silicate acid as a remedy for those diseases related to the nerve sense organs. What was experienced in Ephesus as calcium process in the world becoming in relation to the animal world, lives in medicine today as insight into calcium as a remedy for a human being that has an overactive astral body. This is how macrocosmic knowledge transforms into microcosmic knowledge.

And what works in the arts as supersensible lawfulness, for example in eurythmy as art of movement, was in the time of Ephesus the experience of the ether body through the Mars and Mercury spheres. What was in the past supersensible experience can now be carried in physical movement of the limbs and can be expressed artistically in physical forms. In addition, what is presented here to us in the Mystery Plays is all encompassing mystery wisdom, combining mystery knowledge of all times in a form needed for our time.

Yes, all has become different, yet we can still recognize the metamorphosis in it all. What in the past was fulfilled as knowledge now has to be united with life, with that force that came into the human being with the Christ. Thus the whole world and the human being were changed to the core.

We should feel deep gratitude when we look up to our great teacher Rudolf Steiner, who guides us through the world development. He has given back to humanity of our time what had become veiled over the past: Mystery wisdom. Life appears again rich and meaningful through his revelations which lead us to the archetypes of things and reveal their eternal names once again.

This article is based on a spoken lecture and was originally published in the book titled *Ita Wegman und Arlesheim* by Peter Selg and is reprinted here with his kind permission. 2006 Natura Verlag im Verlag am Goetheanum, CH-4143 Dornach. Jannebeth Röell freely translated this article in the spring of 2007 and collaborated with James Lee and Diane Rumage to edit the document and bring it to its present state.

PORTLAND VILLAGE SCHOOL

By Tom Klein, Principal of the Village School, Portland, OR

This fall there will be a new Waldorf initiative in Portland: The Portland Village School. This school aims to bring Waldorf education to children who would otherwise be kept from it due to financial or other circumstances. As a public charter school, the Portland Village School will be tuition-

free. The school is located in North Portland, in an area of socio-economic and ethnic diversity where many parents are hungry for an educational alternative for their children, and the response to the school has already been outstanding: over 130 children are enrolled in the opening K-4 classes. It's clear there is a large untapped population of potential Waldorf families in Portland and the Portland Village School organizers are excited about helping to expand Portland's Waldorf community.

Charter schools are a relatively recent phenomena in American education. Its goal is to bring new ideas and diversity to the public education arena. It allows private initiatives to gain access to public funding. Portland Village School is a private non profit 501C3 corporation Which is the same as all private Waldorf Schools. The difference is that we operate with public funds instead of tuition. With public funds come different strings then one would see when operating with private funds. There is a requirement that we be a secular school. This is so we can serve a diverse population some of whom do not want to have their children in a European, Christian centered school. We are aiming to bring Waldorf education to those children who would be kept from it by financial circumstance or the lack of diversity or by the wish to be in a more egalitarian environment.

For as long as I can remember Waldorf teachers have been saying that all children should be able to get a Waldorf education regardless of their ability to pay. Private schools have tried to address this wish by offering scholarships. Many private schools devote as much as 25% of their gross tuition to some type of tuition assistance. Even this generosity still presents a barrier to private schools. Finances are not the only barrier. Special needs children also are often forced into the larger public school system in order to gain access to the services they need. In the charter schools the connection to the public school services allow many special needs students to attend.

There are questions asked about Waldorf Charter schools regarding the compromises required by the public school connection. So far we have found most give us an opportunity to improve what we are doing. We are stripping away all the dogma from the traditional American Waldorf education practices and designing a school and curriculum from the indications of Rudolf Steiner and out of our own experience. After all worldwide, most Waldorf schools operate with some public funding and noone questions their orthodoxy.

In the end this is just the beginning of public funding of Waldorf schools. We will grow to a K-8 school with two classes per grade and over 400 children. There will be many changes to come. This is so far the path that offers the best hope to our shared goal of making Waldorf education universally available.

PORTLAND BRANCH NEWS

JUNE 2007: Your council members are happy to report that several major events for the Branch are rapidly approaching and being held:

- ⇒ The Annual Meeting will take place in September for all members of the branch and include the Annual Report & Social Time.
- ⇒ Our Fall conference will focus on the Munich Congress with an October 26-27, Friday-Saturday lecture/workshop event. We have engaged Michael Howard for this conference, who will present along with John Miles and Beth Wieting. More information will be available later, but please do mark your calendars now.

Other topics we discussed at the recent Branch meeting include the newsletter, the idea for a brochure for membership, reviews of Whitsun, and plans for St. John's Tide.

Please feel welcome to contact the council or come to a meeting! Betty Baldwin, Marsha Johnson, Ruth Klein, Tom Klein, John Miles, Cherie Munske, Walter Rice.

The next Meeting of the Portland Branch will happen on July 11th.

The meeting will be held at the home of Tom and Ruth Klein, 3609 SE Center Street, Portland, OR 97202
Telephone: (503) 777-3176

You are invited to attend and contribute your voice to the Branch.

Meeting time is 7:30 PM

Memory, Attention and Imagination in the Child

July 18 to July 21, 2007

Warner Pacific College, 2219 SE 68th Street (at Division) in Portland

Wednesday JULY 18	7.00-8.30 PM	Christof Wiechert	"Cosmic and Mystery Background of Memory"
Thursday JULY 19	9.15-10.30 AM	Gerald Karnow	
	3.30-4.30 PM	Healing Arts Workshops	Eurythmy, music, massage and art
	4.30-5.30 PM	Christof Wiechert	Workshop second lecture "Study of Man"
	7.00-8.00 PM	Cello concert	
Friday JULY 20	9.15-10.30 AM	Susan Johnson	"Healing Our Children with Attentional Difficulties"
	2.00-3.00 PM	Susan Johnson	Movement exercises pertaining to morning lecture
	3.30-4.30 PM	Healing Arts Workshops	Eurythmy, music, massage and art
	4.30-5.30 PM	Christof Wiechert	Workshop on second lecture "Study of Man"
	7.00-8.30 PM	Christof Wiechert	"Polarity of Mind and Will, of Memory and Imagination"
Saturday JULY 21	9.15-10.30 AM	Susan Johnson	"Healing Our children with Attentional Difficulties"
	2.00-3.00 PM	Susan Johnson	Movement exercises pertaining to morning lecture
	3.30-4.30 PM	Healing Arts Workshop	Eurythmy, music, massage and art
	4.30-5.30 PM	Christof Wiechert	Workshop on second lecture "Study of Man"
	7.00-8.30 PM	Christof Wiechert	"Some Aspects of Development of Memory in Childhood"

All events are part of the summer conference of the Association of Anthroposophical Medicine and Therapies in America (formerly Artemisia). The above workshops and lectures are open to the public for \$20 each. Thursday's cello concert is free.

All events will be held at **Warner Pacific College, 2219 SE 68th Street (at Division) in Portland.** Lectures are held at Schlatter Chapel and the workshops in various buildings, which will be posted on campus.

Those attending the morning lecture are welcome to join us in music at 9.00 AM (Schlatter Chapel). More information. Call Marion Van Namen at 503-956-4046 or e-mail marion@octavemusictherapy.com.

Portland Anthroposophical Society Calendar - July 2007

Ongoing Events and Study Groups

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

First and third Monday of the month. Reading: *Staying Connected*, by R. Steiner. 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 with Rudolf Steiner's *Portal of Initiation*. No acting experience necessary, just a love of the Word. Call Diane Ramage at 360 241-7854 for information.

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. We are in the middle of our second pass through this book. Please join us. 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 Ramage at 360 241-7854 for information.

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. We meet on the first and third Mondays of the month to share a meal, an artistic, musical or physical activity, and a discussion. We rotate conversation facilitators at each meeting and our readings change, based on the interest of the facilitator. 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.

Resumes Friday September 7th

Subsidiary Exercises

The group that is working with the six basic subsidiary exercises will continue to meet at Twila Rothrock's home, 2525 NE 13th Ave, Portland, OR 97212, For information call Twila at (503) 281-9349 or write her by e-mail at Twila@spiritone.com. Meeting dates are on Saturdays 9-10 AM: July 14, exercise 2; August 11, exercise 3; September 8 exercise 4; October 13, exercise 5; November 10, exercise 6 (all together).

Upcoming Events

JULY 6 – AUGUST 28

Micha-el Institute –Summer Courses

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.

JULY 11

Council Meeting of the Portland Branch

7.30, PM at Ruth and Tom Klein's house, 3609 SE Center, Portland OR 97202 - tel. 503-777-3176.

Sunday, JULY 15

Christof Wiechert on the Challenges of Our Time

Christof Wiechert is the leader of the pedagogical section of the Anthroposophical Society in Dornach, Switzerland. He will give a talk to and have a conversation with the Portland Branch in Bothmer Hall, 5915 SE Division at 7:00 PM on this date. Suggested donation \$10.00.

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! At Warner Pacific College, see note at the end of July 21st.

Wednesday JULY 18

Memory, Attention and Imagination in the Child*

7.00-8.30 PM lecture by Christof Wiechert "Cosmic and Mystery Background of Memory". At Warner Pacific College, see note at the end of July 21st for details.

Thursday JULY 19**Memory, Attention and Imagination in the Child***

9.15-10.30 AM Gerald Karnow speaks to the theme of the conference

3.30-4.30 PM Healing Arts Workshops (eurythmy, music, massage and art on the theme of the conference)

4.30-5.30 PM Workshop (1 of 3) by Christof Wiechert on the second lecture of Rudolf Steiner's "Study of

Man" (aka "Foundations of the Human Experience")

7.00-8.00 PM Cello concert by Corey Averill, playing with the theme of the conference.

At Warner Pacific College, see note at the end of July 21st for details.

Friday JULY 20**Memory, Attention and Imagination in the Child***

9.15-10.30 AM lecture by Susan Johnson "Healing Our Children with Attention Difficulties - working with the lower four senses"

2.00-3.00 PM Susan Johnson leads us in movement exercises pertaining to her morning lecture

3.30-4.30 PM Healing Arts Workshops (eurythmy, music, massage and art on the theme of the conference)

4.30-5.30 PM Workshop (2 of 3) by Christof Wiechert on the second lecture of Rudolf Steiner's "Study of Man" (aka "Foundations of the Human Experience")

7.00-8.30 PM lecture by Christof Wiechert "Polarity of Mind and Will, of Memory and Imagination"

At Warner Pacific College, see note at the end of July 21st for details.

Saturday JULY 21**Memory, Attention and Imagination in the Child***

9.15 AM lecture by Susan Johnson "Healing Our children with Attention Difficulties - working with the lower four senses"

2.00-3.00 PM Susan Johnson leads us in movement exercises pertaining to her morning lecture

3.30-4.30 PM Healing Arts Workshops (eurythmy, music, massage and art on the theme of the conference)

4.30-5.30 PM Workshop (3 of 3) by Christof Wiechert on the second lecture of Rudolf Steiner's "Study of Man" (aka "Foundations of the Human Experience")

7.00-8.30 PM lecture by Christof Wiechert "Some Aspects of the Development of Memory in Childhood"

* **All - Thursday - Saturday - conference events** will be held at Warner Pacific College, 2219 SE 68th Street (at Division) in Portland. Lectures are held at Schlatter Chapel and the workshops in various buildings, which will be posted on campus. Those attending the morning lecture are welcome to join us in music at 9.00 AM (Schlatter Chapel). More information. Call Marion Van Namen at 503-956-4046 or e-mail marion@octavemusictherapy.com.

AUGUST 24-26, 2007**Healing Our Earth and Healing Ourselves**

The Biodynamic Farming and Gardening Association National Conference at Rudolf Steiner College, 9200 Fair Oaks Blvd, Fair Oaks, CA. For information and registration, contact the Biodynamic Farming and Gardening Association at 1-888-516-7797, biodynamic@aol.com, or www.biodynamics.com.

OCTOBER 5 -7, 2007**U.S. Society 2007 AGM Explores Novalis, Reincarnation, Karma**

Spirit Vision for the 21st Century: Novalis and Karmic Biography will be the theme for this fall's AGM conference, scheduled for October 5—6, 2007. The conference will be hosted by the Novalis Branch in Austin, TX. The 2007 AGM conference will explore the twin ideas of reincarnation and karma through lectures and discussion groups. Speakers will be Joan Almon and MariJo Rogers, General Secretaries of the U.S. Society, Philip Martyn, General Secretary of Great Britain, and Don Melcer, Coordinator of the Foundation Studies Program in Austin. Scenes from Rudolf Steiner's second Mystery

Drama, *The Soul's Probation*, will be performed by members of the Novalis Branch to bring to life reincarnation and karma as factors in daily life, and Saturday evening will feature a performance by the Austin Eurythmy Ensemble. The Society's Annual General Meeting follows the conference on Sunday, October 7, from 9 a.m. to 12:30 p.m. in the Central Time Zone. Brochures will be sent to all members and initiatives in the spring. If you have questions concerning this conference, please contact Marian León in the Society offices at 734-662-9355, ext 22; email: marian@anthroposophy.org.

NOVEMBER 2-4**Entering the Stream: the Light of Anthroposophy in Adult Education**

The insights of Rudolf Steiner play a significant role in endeavors in many fields of cultural renewal throughout the world today. Biodynamic Agriculture, Anthroposophical Medicine, Spacial Dynamics, Waldorf Education, Camphill Communities and others all share a profound new view of the human being and are making contributions to their disciplines. Educators working in the training of adults in all these fields will be joining to share the unique aspects of their work and to explore some basic questions. What are we learning about human development through our training courses? What is unique about and what are we learning from an anthroposophical approach to adult education and training? What could be gained by sharing our research on best practices in adult education? This weekend conference/colloquium held in Spring Valley, NY November 2, 3 and 4, 2007 will provide an opportunity for adult educators to deepen their understanding of their own and others approach to working with adults. Sponsored by the Anthroposophical Society, the Council for Anthroposophical Organizations and the Assn. of Waldorf Schools of N. America

NOVEMBER 15-18, 2007**Metamorphosis in Embryology** *Chestnut Ridge, New York*

The Natural Science/Mathematics & Astronomy Section is pleased to announce two conferences at *Sunbridge College*. The dialogue between Form and Motion has been a deep study of the Section in an effort to "read" and understand the processes of, and conditions for, metamorphosis in the physical manifestation of the living world. The task has been to develop within ourselves, "fluidic and metamorphic thinking" that can follow these processes. Inner capacity building is the overall theme of our work.

Metamorphosis in Embryology *November 15 - 18, 2007*: Johannes Kühl will be taking part in our work and will be reporting on Section work in Europe and on the newly renovated Glashaus - with slides! The main presenters will also include Dr. Bertram von Zabern, Michael Howard, and Rudiger Janisch. There will also be reports from members on their research work and a business meeting. The conference will begin with registration before supper on Thursday, November 15 and end after lunch on Sunday, November 18.

The Embryo in Motion will take place *November 20 - 23, 2008* at a location to be determined. And please note that a Section Newsletter will be coming before the end of the month, to be followed by full 2007 conference details in early June.

NOVEMBER 20-23, 2008**The Embryo in Motion**

This conference will take place *November 20 - 23, 2008* at a location to be determined. The principal presenter will be Dr. Jaap van der Wal, M.D., Ph.D., Professor of Anatomy and Embryology at the medical schools at the Universities of Utrecht and Maastricht (The Netherlands). The conference will begin on Thursday evening, the 20th of November, and go through Sunday the 23rd, wrapping up in the evening, giving us three full days of work. The location is not yet set. Please save the date.



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