

THE COMMUNITY-BUILDING IMPULSE OF THE FOUNDATION STONE MEDITATION

By Dick van Romunde

A number of people connected with Rudolf Steiner's spiritual science and the anthroposophical stream attended a Christmas gathering in 1923 (the so-called Christmas Conference). Subsequently, these same people related the profound impressions the gathering made upon them. For them, it had been an experience that penetrated their whole being and gave their lives a new direction.

One of these people was Willem Zeylmans van Emmichoven. When he spoke about this enduring moment, he expressed his feelings in such a way that the audience could experience the event for themselves. He experienced this impulse as something given to all of humanity, not only to those who were present. The people who took up this impulse from the Christmas Conference experienced it as enduring and transferable. Werner Pache and Willem Zeylmans gave the impulse the characteristic name of *the continuing effect of the Christmas Conference*.

After fire destroyed the building of the first Goetheanum, Rudolf Steiner stated that the Essential Nature of the Being that came to expression in the building had been spiritualized. This Being would be able to give inward form and reality to the community of anthroposophists if enough of them could develop the strong will to connect themselves with this Being. During the Christmas Conference, Rudolf Steiner gave the meditative Foundation Stone verses to awaken this will. When you intensively apply this meditation, you will have the experience of being connected with this community Being; you will become increasingly a *representative* of this Being. Such an inner experience could take place during the Christmas Conference. Those who had this experience were able to pass it on to others. Passing this experience on was the essential goal of a succession of conferences in the nineteen fifties, where as many people as possible were given the opportunity to take up the impulse of *the continued effect of the Christmas Conference*.

The first of these conferences took place shortly after the Second World War in a circle of about 80 people. This gathering made a decisive impression on the many participants (of which I was one), because after a few days a mood was created allowing Willem Zeylmans to relate the content of the Foundation Stone meditation to the forms and colors of the first Goetheanum and to the community-building impulse radiating from the Being connected with it. I remember vividly how a reverential silence arose during the perception of the words. It seemed to me as if I was receiving a being filled with

gratitude, and penetrated by the noblest love. The forms of the Goetheanum were thereby experienced as three streams of force that are also expressed in the words of the Foundation Stone meditation. Through this experience one felt lifted up in a spiritual community. After Willem Zeylmans had spoken, the silence lasted for some time; the content received created such an intimate atmosphere that it did not allow for a verbal exchange of thoughts. Some days later, during the closing of the conference, a German physician described the experience with the following words: "We have been aware of infectious diseases for some time, but only now do we experience that infectious health conditions also exist." From the applause his words received one could gather that the described experience was one we all had felt.

In connection with the situation and discussions in which we find ourselves now in and around the Anthroposophical Society, it seems important to me to characterize the impression I received at that time. I have the feeling that those impressions are beyond a personal experience and have a universal character. Based on my experience, I am of the opinion that all who have the longing to inwardly belong to a community based on the principles of Christian spiritual science can realize this with the help of the Foundation Stone. The meditation was given for this purpose. Perhaps those who recognize their own experience in mine, notwithstanding personal differences, can feel strengthened by this.

CONTEMPLATION OF FEELINGS

Feelings pour through us. We experience manifold sympathies and antipathies that influence our judgments. Once in a while these feelings are like a storm. They leave us unfree while bringing to consciousness the awareness that judgments arising from these feelings are not yet connected with the truth. Through this awareness, a longing awakens in us to metamorphose the feeling life so it can become truthful. The second part of the Foundation Stone meditation calls upon a radical contemplation to realize this metamorphosis: *Practice Spirit Meditating*. This meditative practice of contemplating the true origin of our feelings leads to the discovery of self-love that creeps into many of our sympathies, giving them a false or untrue color. A more or less hidden aversion to all that is foreign to us lives in our antipathies and leads us away from the truth. A strong longing to free the feeling life from both discolorations gives us the impulse to become aware and work through it with the help of contemplation. Outer as well as the more important inner self-control will thereby increase.

We slowly come to the insight that in our uncontrolled feelings a part of our soul life that is *dead* comes to expression. This unconscious and untruthful stream of feelings is manifested in the death that the soul enters through its connection with the

body on earth. Through working with the second part of the Foundation Stone meditation, the soul connects more and more with an opposite and gentle stream of feeling that unites with the life of truth. This conscious, awakened stream of feeling guides the dead and wild part of the soul through a destructive death process and connects it more and more with a realm where love for humanity dominates. "And you will truly feel in human weaving of souls."

In this resurrection process that brings the soul to life, love awakens in the true sense of this often misused word: a Christian love rises above all sympathies and antipathies directed toward humanity and creation. It was described in Willem Zeylmans' presentation regarding this healing stream of feeling as a stream going from East to West: "Let from the East be enkindled what through the West takes on form." I experience here a horizontal stream from left to right through the arms. This cleansing stream guides the unconscious part of

the soul through an inner death to resurrection. Nobody is excluded from the Love that is generated from this lifelong process in the human being that is expressed in the words of the Gospel: "Love your enemies" (Mathew 5:44). It is consequently the foundation of a long lasting community structure. The Being of this community embraces all human beings; the human being can only exclude himself from it.

TRUE WILL

The deeds we accomplish in our life have their origin in our will life. This can be to a greater or lesser degree oriented toward serving other people or groups of people, serving the life of the earth, or pursuing one's own interests. In the communal life of earth and humanity, pursuing one's own interest is beneficial only when a good physical and spiritual constitution is thereby maintained and necessary for a valuable contribution to the whole of social life. In contrast, the community is deprived of deeds it really needs when the will life is oriented toward a need for admiration, ambition, excess of lust and other self-serving traits.

This part of the will life can better be called *wish life*. Social sacrifice consists of distancing oneself totally or partially from this *wish life* in order for the true will life to be oriented intensely toward unselfish service. The more sacrifice is increased, the stronger the will life will be over the *wish life*, and through it the conscious will approaches those unconscious decisions that made our higher self connect with our physical body and our destiny. Our deeds will become increasingly an expression of this original will. "And you will truly live in human cosmic being."

A perceptible manifestation of this will is the decision to find and undergo a spiritual scientific path of schooling. This impulse repeats every day and can be experienced during meditation. In the above described treatment of the Foundation Stone meditation by Willem Zeylmans it was, as you might say, transferred to the audience. I experienced it as a strong, decisive force of will that was directed from the highest heights through the human being into the deepest depths. "Let from the heights ring forth what in the depths finds its echo."

The experience of true will coming from the higher self makes conscious the connection with the beings of Christ and the Father. This will can also be experienced when contemplating two gospel texts. The serving will of the Christ being speaks through the words, "The Son of Man did not come to be served, but to serve" (Matthew 20:28). The connection of this will with the will of the Father comes to expression in the *prayer struggle* in the garden of Gethsemane: "Not my will but thy will be done" (Matthew 26:40). The inner experience of the stream from the heights to the depths connects us with all others who experience this stream in one way or the other. This sacrificial stream forms the indestructible foundation for humanity as community.

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

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

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EXPERIENTIAL THINKING

Spiritual life in our time is to a high degree still dominated by pure intellectual thinking, which excludes other ways of thinking. Thinking out of the intellect has become a very strong way of thinking in recent centuries, and has created impressive technologies together with a world view that has a mechanistic character similar to technology. This view says the world originated in a big bang and will end in a “heat” death. Intellectual thinking like this does not experience concepts as spiritual realities and so attributes no reality to them. Further, intellectual thinking is not in a position to penetrate into the spiritual world where concepts originate.

Consequently, this way of thinking can only offer limited access to those sense-perceptible realms that are penetrated with impulses no longer perceptible with our physical sense organs. Those are realms in which life unfolds and where feelings and thoughts manifest themselves. It is for this reason that intellectual thinking is not in a position to actually immerse itself in the plant, animal and human kingdoms. An increasing number of people have a strong longing for a thinking capacity that has the capability to penetrate these kingdoms and the spiritual world active in them. This experiential thinking is to be distinguished from intellectual thinking, which only accesses those realms where pure mechanical laws rule.

In his book *The Philosophy of Spiritual Activity* Rudolf Steiner characterizes intellectual thinking in its relation to experiential and therefore living thinking by comparing it to a corpse in relation to a living human being (Chapter 8, Appendix). In addition to the study of this book, the spiritual scientific path of schooling has as its goal the achievement of a living thinking that allows direct experience of the spiritual world reality. In the Foundation Stone meditation, one is made aware of an inward perception of a stream of thought. Through this stream formative life forces of the body are led into thinking. The liberating stream that brings thinking to life is perceived as one from the *depths* of the body to its *heights*. Under its influence the head receives an improved blood circulation. In daily life this can be experienced when forming strong living thoughts. These thoughts are not only clear, but also *ensouled*, and they are nourished by will forces. Real creative artists know this *warm-headedness*, as well. All people who have encountered this *warm head* are striving with the help of thoughts to experience the phenomena with heart and soul and to silence their intellectual judgments. The *secrets* hidden in the plant kingdom, in the sensing and moving animals, and in the human beings carrying soul and spirit, begin to open up to this growing living thinking.

The thinking stream oriented from the depths to the heights announces that in the future living thinking will give us the possibility to break through the boundaries of our present understanding. The picture that comes to mind from this is a thinking that frees itself from the solid boundaries of the skull:

the grave of our current thinking opens up. Based on pure intellectual thinking, only logical and mathematical thoughts can unite people; there lies the boundary of its community-building impulse. The living stream of thinking is characterized in the words of the Foundation Stone meditation: “Let from the depths be entreated what in the heights will be answered,” and is experienced as an upward stream, overcoming intellectual boundaries. The living stream of thinking leads to an all-encompassing community building process because it leads the human being to the spiritual foundations of creation to which it belongs itself, and because it gives us a certainty similar to the experience of intellectual thinking with its mathematical truths.

In the course of strengthening this living thinking, we connect more and more with the spiritual truth lying at the foundation of all kingdoms: “And you will truly think in human spirit-grounds.” Instead of a big bang birth and a heat death, which is represented by dead intellectual thinking trapped in technicalities as the beginning and the end of world evolution, experiential thinking unites us through a growing consciousness with the reality of the creative forces and the beings connected with them. The truth of the gospel text regarding this beginning and end becomes an experience: “In the beginning was the Word” (John 1:1) and “Heaven and earth will pass away but my words remain” (Mark 13:31). They point to a pure spiritual world from which all is created and to which all will return.

LASTING CONNECTIONS

I have tried to indicate the impressions I received of the three streams connected with the Foundation Stone meditation as I received them from Willem Zeylmans. Since then my impressions have become stronger. I have experienced the *infectious health condition* spoken of by the German physician through an increased awareness of the three streams, which metamorphose and ennoble willing, feeling and thinking. As we know, this transformation needs much time: it stretches over many incarnations and leads the three soul forces from being bound to the personality to a supersensible connection with our eternal higher individuality. During these ongoing processes, the impression is reinforced that we are by this means lifted in a close and eternal community of individualities.

Willem Zeylmans, following Rudolf Steiner, emphasized that the community resting on spiritual scientific foundations can come about only when a number of people can adequately achieve metamorphosis from self-interest to selfless interest. Because the described streams create effective and lasting streams linking our individualities, I have the strong impression that the community Willem Zeylmans wanted to create exists in deed, and that it can withstand the social storms that are the consequence of the self-interest that continues to confront us.



Dick van Romunde was born October 20, 1916 in the Netherlands, studied electro-technical engineering at Delft University of Technology, worked as a Waldorf teacher in the Geert Groote School in Amsterdam for twenty-two years, and since 1971 works with the Goetheanistic Natural Science Foundation. He is the author of a number of articles and several books based on a phenomenological approach to natural science, including *About Formative Forces in the Plant World* and *Perceiving Plants: Experiencing Elemental Beings*.

This article was translated by Jannebeth Röell with the author's permission from the German text in *Die Grundsteinmeditation als Schulungsweg: das wirken der weihnachtstagung in 80 jahren*, Verlag am Goetheanum, 2002, p. 327-334, edited with the help of friends.

CONTEMPLATION OF THE SMALLEST

Meditation must not involve a mood which says: I want to settle down inwardly in a warm nest, I want to grow ever warmer and warmer. The mood that must arise involves immersing oneself in reality and grasping hold of reality. What is needed is a contemplation of the small, indeed of the smallest.

In me is God
I am in God

From *Education for Special Needs*, by Rudolf Steiner.

STAR LIGHT



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

The virtue of the month for Oct 21 - Nov 21 given by Rudolf Steiner for when the Sun is in the sign of Scorpio is: "Patience Becomes Insight."

The eagle was the former symbol of the Scorpio. One can envision an eagle high up in the sky, patiently waiting to see the movement far below, then swooping down like a flash, capturing its prey. A different image than the scorpion crawling in the hot, dry, desert sand, ready to sting its victim.

Dynamism is the thought gesture of Scorpio. The sign represents the intellect, the understanding, and the sense of smell. It is a watery sign. Picture yourself pondering an image in a lake. If one is not patient but dives in after the image, one stirs and muddies the water, and does not come to true understanding. One needs to consider the angle of the light,

wait until the wind dies down, realize it is a mirror image, there may be surface weeds that distort the image... so much to consider.

"S" is the sound of Scorpio, the sorcerer, the magician who masters and casts a spell, and of all the eurythmy figures, it alone has the dark, lifeless colors of gray movement, brown feeling and black character. Our intellect kills and analyzes something in order to master it. Say "S" long enough and your mouth becomes dry, your head can feel like a skeleton. Death is in the air.

It rules the reproductive organs, and with them we can conceive a new being out of the cosmos. We also can conceive new thoughts. Just as it takes nine months of gestation for the human, so often do our initial inklings and perceptions take time to develop fully. If we emotionally or willfully jump to conclusions we may well kill the fructifying of an idea. Rudolf Steiner would often wait decades to speak about his perceptions, waiting for full clarity.

The first two lines from the Scorpio verse of Rudolf Steiner's "Twelve Moods" are: "Existence consumes being, Yet in being existence endures."

Scorpios can delight in delving into the dark depths and controlling and manipulating others with what they know. They can become psychologists or researchers and help others with their knowledge. They can retain a thought in patience but only to slowly seek revenge. The mature Scorpio will master and transform his own lower self in patience, and thus truly come to insight. The last two lines of the Scorpio verse are: "In punishing self-formation, Being sustains beings."

Each year we celebrate All Saints Day on November 1 and All Souls Day or the Day of the Dead on November 2. We first confront the demons of our lower nature on Hallowed Eve or Halloween, the Eve before the hallowed or holy Saints Day, as we open our door to them and they say "Trick or Treat". They can treat us well if as the mature Scorpio, we master and transform our lower self into a more saintly version. The dead are like the eagles on high, searching for food. How do we nourish them? We can connect with them and nourish them if we first recall them in vivid sensual detail--how they spoke or laughed, what thoughts we shared with them, the color of the flowers they gave us, the meal we prepared for them. Then wait to see if they come to our door and a sharing and dialogue can begin.

New moon takes place November 1 at 5:25 PM PST. Jupiter, Sun and Moon are in the sign of Scorpio, and Mercury and Pluto are in the constellation of Scorpio. There is a grand cross in the fixed signs, the cardinal constellations. Can we get out of our fixed rut and initiate something new? Mars retrograde has been very bright in the constellation of Aries, and at midnight it is in the mid-heaven, with Saturn rising in the east in the constellation of Cancer. Mars rules both Aries and Scorpio. Steiner states that it gives us "creative resounding".

There are several heliocentric similars to musicians at the moment: Mendelssohn, Scarlatti, Bruckner, Schubert, Dvorak, and Verdi; various poets: Shakespeare, William Blake, Chaucer, Holderlin. And the starry Jupiter wisdom of Copernicus shines on us.

KIM PAYNE'S PUT-DOWN DIET



By Carol Damm, Portland, Oregon. Carol is a member of the Board of Trustees at the Portland Waldorf School. Her two sons are enrolled at the school.

Kim Payne, an Australian who has for 20 years worked as a counselor, adult educator, and consultant/researcher, was invited by the Portland Waldorf School to work with the school's community. The school is beginning to integrate his holistic approach, called Social Inclusion, into its work with our children in order to more fully develop the process when social problems, such as teasing and bullying, arise.

Kim commended the Portland Waldorf School for being proactive and addressing this issue from a position of strength. Often, schools do not contact him until they are in the middle of a crisis. As Kim pointed out, much attrition in Waldorf schools occurs due to the inability to resolve the social conflicts in which the children are involved. This contributes to a perception that Waldorf schools avoid addressing these conflicts. In reality, the teachers address them within the classroom every day. Kim's work draws in the whole community to work in cooperation with our teachers.

To begin his workshop, on the evening of September 18th Kim presented, to a full house of parents and teachers, an introduction to the Social Inclusion approach that the Portland Waldorf School will be working with. It was both enlightening and enjoyable due to the personal, lighthearted stories told by Kim.

I would like to share what I learned with those who were not able to attend and I will relay this through a series of articles.

Kim began his talk with a charming story about an incident in his young daughter's life. After having earlier fallen from a horse into a mud puddle mixed with cow "poop", his daughter uttered this pearl of wisdom, "Isn't it funny how you can fall in a poop puddle and it can still be a wonderful world?" With this story in mind, he posed the following questions:

"Do we love the times we live in?

Do we embrace the resistance or do we despair?

Do we talk of this despair with our children?"

Kim called on all of us to become conscious of the language and attitudes that we use in communicating with each other and with our children. We are in a time of heightened cynicism and at the same time we often feel powerless to influence the

events that happen in the wider world, whether it is the decisions that our political leaders make or perhaps incidents that may occur in our workplace or even among our circle of friends.

We have adopted the language of the rebel: sarcasm and witticisms that belittle others. Our children use it and we do as well when we talk disparagingly or sarcastically, whether we are discussing an acquaintance or an event or a fellow driver. The media upholds this attitude as being hip and cool. The television shows and movies are full of sarcastic, sassy humor from all the generations represented.

Kim had us brainstorm how we feel when we use "put-downs" when talking amongst friends. The words powerful, unified, righteous, inflated, a rush, amongst others, were put forward. In other words, we feel a false sense of power and entitlement. The words are hollow because they do not bring about change, but rather they de-humanize the person to whom we may be referring. He then went on to ask us how we feel after such a conversation; the audience responded deflated, ashamed, flat, alone, and low energy. Kim then asked the group if anyone recognized feelings in these words that could relate to something else apart from put downs. The realization seemed to grow in the audience that these words closely describe the emotions experienced when a person is high on drugs and the subsequent hangover. "Put downs are addictive," Kim said. He related a definition of addictions as being an "increasing compulsive tendency to replace inner development and to avoid pain by replacing it with external stimulation." Our society-wide criticism and put-down "epidemic" seems to all fit well within this definition. As Kim put it "criticism is one of the most prevalent addictions of our time."

Part of the struggle that we face in raising our children comes from our own attitudes and words. They observe our manner and expressions and assimilate them into their interactions with others. We expect them to treat each other and the adults in their world with respect. However, starting in the youngest grades, we see the expression of this language of sarcasm and put-downs.

As we all know, change must first come from within. So Kim has challenged the Portland Waldorf School and the wider community to go on a "Put-Down Diet." It is a 3-week plan with the following regime:

Week 1 Become very conscious of put-downs you use.

Right Speaking

- ☆ Withhold hurtful words
- ☆ Apologize if hurtful words are used
- ☆ Reframe your words

Week 2 Become very conscious of the put-downs that form in your feelings and thinking.

Right Thinking

- ☆ Refrain from approving or disapproving judgment
- ☆ Refrain from criticism
- ☆ Humanize rather than de-humanize

Week 3 Try to intercede when you hear a put-down and try to shift the conversation.

Right Action

- ☆ Weigh all actions carefully so that they may be good for the whole and for the lasting welfare of the others.

After his talk, I know that many participants have taken him up on this challenge. I have heard others talking about the “Put-Down Diet” in the hallways of the school. We will be

discussing this more and sharing our thoughts when the Social Inclusion Study Group meets, at both the morning meetings and the evening meetings. They are meeting twice a month to try and accommodate as many parents as possible. You can find the dates and times by contacting the Portland Waldorf School. There is a list of recommended books to read which will be available from the library and the library will have available on CD several lectures by Kim Payne. For more information about Kim and his work, you can go to his website, www.thechildtoday.com.

ANNOUNCEMENTS AND NOTICES

FREEDOM AND RESPONSIBILITY IN THE NEW MYSTERIES: THE NEED FOR SPIRITUAL DISCERNMENT

National Conference of the Anthroposophical Society
October 21st, 22nd, and 23rd in Portland, Oregon

This conference addresses questions that concern all of us. The questions include: How do we know what is real and what is illusion? How do we know what is fruitful and what is harmful? How do we know what is true and what is a lie? These are questions we experience every day of our lives in regard to the world around us and in regard to our own inner life and activity. Taking as our starting point the work of Rudolf Steiner we will bring practical suggestions and positive images for us to work with in our own lives. One of the first exercises Rudolf Steiner gave in his book *How to Know Higher Worlds* was, “Learn to distinguish between the essential and the non-essential.” This exercise is the foundation for our capacity to discriminate. Speakers and workshop leaders include **Dennis Klocek**, who will speak and lead a workshop about *Transforming Fantasy into Imagination*, exploring the pitfalls of visionary consciousness and show how we can find balance with meditative and practical exercises. **MariJo Rogers** will speak about *Parzival's Path is Our Path in the New Mysteries*, exploring the story of Parzival and his role as a forerunner of the inner struggles of our time. She will bring images from this story as models for dealing with failure by faithfulness to the spiritual needs of the times. **Joan Almon** will lead a workshop about *Helping the Child Discriminate Between What is True and What is Not*, and will take questions directly to the problems of childhood with this workshop and talk for parents and teachers. **Joan Treadaway** will lead a workshop about *What Do the New Mysteries Mean for the Education of the Child?* addressing problems of childhood. **Join us Friday evening at 6:00 PM for conference registration (\$95) plus reception, and at 7:30 PM for Dennis Klocek's lecture at Pacific Crest Community School, 116 NE 29th Ave. Portland, OR, (503) 234-2826.** Saturday conference events will be at Portland Waldorf School, 2300 SE Harrison St., Milwaukie, OR. A Saturday evening conference performance will take place at Pacific Crest Community School.

HERE COME THE HOLY NIGHTS READINGS

The time for The **Holy Nights Readings** is fast approaching and it is time to put in your request to host an evening. For those who have never attended, the readings are every evening during the twelve nights of Christmas. They begin on December 26th and continue until January 6th. Each evening we read from a lecture series from 7:30 PM to about 9:00 PM and then have some time to socialize and partake of the refreshments provided by our hosts and others. This type of event happens in many Anthroposophical Society communities and has been celebrated in Portland for about twenty years. Last year there were about 18 people each evening and more than 45 people attended at least one reading. It is a unique experience to attend an event like this over twelve nights at this time of the year. There are often special events on some of the evenings including dropping lead on New Years Eve. This is an old ritual where people drop molten lead into water and try to see the coming year in the resulting structures.

This year we will be reading *The Gospel of St John in Relationship to the other Gospels* lecture series by Rudolf Steiner, which we haven't read in several years. Unfortunately this lecture series is not currently available in a printed format. You can, however, download it from http://wn.rsarchive.org/Lectures/GospJohn/GoJohn_index.html. Also, I will have PDF copies that you can get from me by e-mailing me a request at tgklein@aol.com. If you prefer a printed copy of the PDF version call me at the number below for a price and source.

Please call (503-777-3176) and reserve an evening to host. I will give priority to people who hosted last year if you reserve by November 7th. After the 7th I will give out dates on a first come first serve basis. I look forward to seeing you all during the holy night's readings. Tom Klein, Portland, Oregon

Portland Anthroposophical Society Calendar - November 2005

Study Groups

Anthroposophia Studies for Branch Life

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

Biodynamic Agriculture

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

Eurythmy

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

Karmic Relationships – currently full

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

Life Beyond Death – currently full

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

Mystery Dramas

Most Wednesdays at 7 PM. Please call James Lee at 503/249-3804.

Religious Instruction for Children

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

Special Needs/Camphill

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

Waldorf Education and Teacher Training

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

Upcoming Events

Thursdays OCTOBER 6- 27

Anthroposophy -The Philosophy Behind Waldorf Education

10/ 6 on the Worlds of Soul and Spirit; 10/13 on the Evolution of the Earth; 10/ 20 on Reincarnation and Karma; 10/27 on the Task of Humanity. For reading list & to learn more: contact John Miles at 503/774-4946.

Sunday OCTOBER 16

Members Meeting

Bothmer Hall, 3:00 PM until 5:00 PM

Friday-Sunday OCTOBER 21 – 23

Responsibility and Freedom in the New Mysteries

Portland, OR

Responsibility and Freedom in the New Mysteries Conference and the Annual General Meeting of the Anthroposophical Society will

take place in Portland, Oregon this year. There will be many conversations and workshops to attend, and much for our branch to do to support and enjoy this important gathering. Look to the newsletter for updates on the AGM. Registration and reception starts at 6:00 PM Friday evening. The Friday lecture starts at 7:30 PM. For more information, contact Valerie Hope (503) 775-0778.

Saturday OCTOBER 22

Poetry in Buchenwald, 7:45 PM

Pacific Crest Community School, 116 NE 29th Ave. Portland, OR.

A special highlight of the AGM conference weekend will be an original piece, *Poetry in Buchenwald*, which is adapted from the work of Jacques Lusseyran and performed Saturday evening by a group organized by Natasha Moss and Cheri Munske. Jeffrey Levy will tell the story, which includes music, eurythmy, rod marionettes by Cheri Munske, and poetry. There will also be individual works by eurythmists from the Northwest. Conference participants are invited to participate as part of their full conference fee. The fee for those not registered for the full AGM conference weekend is \$20 for general admission and \$10 for students and seniors.

OCTOBER 21, 22, 26, 27, 28, 29

Fiddler on the Roof

The Portland Waldorf High School presents Fiddler on the Roof at 7 p.m., October 21, 22, 26, 27, 28, 29 at the Milwaukie Community Club, 10666 SE 42nd Ave (42nd and Harrison) Milwaukie. Tickets will be available in advance from the Spring Creek Store at the School and at the door. The entire high school participates in putting on the musical whether acting, playing in the orchestra or preparing the set, costumes and lighting.

Wednesday NOVEMBER 2

Day of the Dead

Our annual Day of the Dead celebration will be at Bothmer Hall. Please join us for an evening of eurythmy, music, and conversation. The hall will open at 7:00 PM, and all are invited to bring mementos, candles, and flowers to decorate the table. Celebration is 7:30 - 9:00. Contact Cheri Munske at 503 772-2632 for more information

Thursdays NOVEMBER 3 – DECEMBER 8

Story-telling and Festivals

11/ 3 "How to tell stories", with John Miles; 11/10 "What stories to tell and how to tell them", with John Miles; 11/17 "Curative Stories and the Use of language", with Virginia Berg; 12/8 " Practical Story-telling", with John Miles. For reading list & to learn more: contact John Miles at 503/774-4946.

Thursday NOVEMBER 3

Cultivating Reverence with your Child

A free public talk by Waldorf Early Childhood teacher Lucia Mello. 7-8 pm at Sellwood Community Center, 1436 SE Spokane St.

Sunday NOVEMBER 13

First Class of the School of Spiritual Science

Bothmer Hall – Discussion at 8:30 AM, class at 9:30 AM sharp Lesson 3 for First Class members. Please contact Jannebeth Röell 503/249-3804.

Sunday NOVEMBER 13**High School Open House**

Portland Waldorf High School, 1:00 - 4:00 pm. 7th graders (and above) and parents are invited to hear presentations by students, faculty and parents, visit classrooms for curriculum demonstrations, and interact with teachers and student

Friday NOVEMBER 18**Introduction to the Early Childhood Program**

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

Saturday NOVEMBER 19**Annual Winter Faire**

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

Saturday NOVEMBER 20**Members Meeting**

Location to be announced

Sunday NOVEMBER 27**1st Advent Reading**

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

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

Sunday DECEMBER 4**2nd Advent Reading**

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

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

Fr - Su DECEMBER 4-6**Fall Conference and National Future of Prep Makers Group**

Lost Valley Conference Center outside of Eugene
Oregon will host the annual meeting of the National Prep Makers Group. This will be an opportunity to meet representatives of prep-making groups from across the country, to compare notes and exchange ideas. Location will be at the Lost Valley Conference Center outside of Eugene. Contact Kathryn Casternovia at elementaldesigns@charter.net for updates and information.

Sunday DECEMBER 11**First Class of the School of Spiritual Science**

Bothmer Hall – Discussion at 8:30 AM, class at 9:30 AM sharp
Lesson 4 for First Class members. Please contact Jannebeth Röell 503/249-3807.

Sunday DECEMBER 11**3rd Advent Reading**

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

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

Sunday DECEMBER 18**4th Advent Reading**

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

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

DECEMBER 26 until JANUARY 6**Holy Nights Readings**

7:30 PM – 9:00 PM; Locations to be determined

This year we will be reading *The Gospel of St John in Relationship to the other Gospels* lecture series. See expanded information about the Holy Nights in the Announcements and Notices section of this newsletter. Please call Tom Klein (503-777-3176) and reserve an evening to host.

Friday JANUARY 6**Olaf Asteson**

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

Wednesdays and Thursdays JANUARY 18-26**Community-building suggestions from Rudolf Steiner**

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

FEBRUARY 17 and 18, 2006**Lecture and Workshop with Georg Kühlewind (Tentative)**

Georg Kühlewind is a Hungarian philosopher, writer, lecturer, and meditation teacher who works out of the tradition of Rudolf Steiner. Placing aside an early interest in music and psychology, he pursued a successful, professional career as a physical chemist, while continuously deepening his spiritual practice and insights. A prolific author, Georg Kühlewind now travels the world lecturing and holding workshops and seminars in meditation, psychology, epistemology, child development, anthroposophy, and esoteric Christianity. He is the author of *Star Children*; *Stages of Consciousness*; *Becoming Aware of the Logos*; *The Logos Structure of the Soul*; and *From Normal to Healthy*. Please contact Tom Klein at tgklein@aol.com if you wish to participate in or help carry this event.

FEBRUARY 2006**Lecture and Workshop with Christopher Budd (Tentative)**

Dr. Christopher Budd has advanced the conceptual framework of Dr. Steiner's Threefold Social Order with his writings and his policy setting education in the international banking community. You may familiarize yourself with his work by viewing this information at <http://www.ae-institute.com/>: a sample program and schedule can be found on the website. We are looking for someone interested in carrying the organization of this event for Portland. If this is you, please send us an e-mail at anthroposophy@earthlink.net and let us know.

JULY 19 - 23**Artemisia Conference**

Reed College Campus, Portland, Oregon