



Dear friends,

Welcome to the FHC Fall Newsletter. Our theme for this edition is resilience. Resilience means having the capacity to rebound from an illness, trauma, symptoms of depression, anxiety and stress. It also means to re-connect to truth, beauty and goodness in the face of falsehoods, cynicism, doubts and fears. Neither our physical body, soul or human spirit can endure in a healthy manner without the powers behind these virtues. Resilience speaks to our capacity to heal the physical body, balance the soul and achieve our greatest possibility and potential as an individual and community. It is easy today to feel as if we are standing in the face of a tidal wave of stressors. Technology, inequities, social schisms and chronic illness are just some of the stressors on the rise today. How do we part the seas and create a practical path to resilience?

This challenge is affecting people at a younger and younger age. The foundations of resilience start in early childhood and gradually require more and more awareness as we get older. In this newsletter we hope to explore how resilience can be supported through education, our connection to nature and our own individual striving. This is becoming one of the biggest issues of our times. Namely, how do we maintain a healthy state of humanity both individually and communally.

Please consider joining us Thursday October 1st, when we introduce our online resilience course being offered later this Fall. We will begin with an exploration of the forces of pausing, presencing and meaningfulness. If you find this introductory webinar helpful, perhaps you will join us in a broader online resilience retreat later this Fall. This course will involve short presentations and group work together.

We hope you find inspiration in this newsletter and share it with your friends and colleagues. Remember, knowing and doing are two separate things. The first is simple and the latter a challenge for all of us!

Sincerely,
Dr. Steven M Johnson,
on behalf of the FHC Team



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Opening Poem: Playing Moses Each Summer

by Julia Perez



When you feel the weight of sorrow
Encroaching on your chambered heart
Pulling on the breath of life
Go down to the water's edge
Embrace the levity of cool calm
Lapping against your brown skin
Place the black inner tube upon the surface
Lie down within the sun warmed circle
Spine exposed
Float into the wide expanse
Letting go —

Rocking, rocking, weightless and buoyant
Where has gravity gone?
Time is suspended
Cloud pictures form and shape, moving swiftly
Against a heavenly blue

Sleep secure in your Moses cradle
Who knows how long
And when you awake
You are flooded with gratitude
Filled with holy reverence
For the beauty and goodness of this world

Paddle home against the currents
You have drifted far along the friendly shoreline!
Arms and legs synchronized
Sweeping arks
Of gentle guided intention

Climb the stone stairwell
Up and out of Granite Lake
Greet the boulders
That serve foundation
For new found freedom
And patient loving resilience

How the Human Being Transcends the Machine

by Daniel Perez

Artificial Intelligence and the Healthy Parent-Teacher-Student Relationship



I build the machines we have started calling intelligent; that is my profession. I am also a Waldorf graduate. This past year I sat with the faculty of High Mowing [Waldorf School] to think through what artificial intelligence is doing to their classrooms, and mentored several of their students to assist with senior projects on the subject. I come to this from two sides: I know what these systems are made of, down to the silicon, and I lived the Waldorf curriculum at the dawn of the personal computer.

Today's students carry a supercomputer in their pockets. What I have seen, from both sides, is that AI's deepest effect is not on any single assignment but on the relationships — teacher and student, parent and child — through which a young person is educated into thinking. And enthusiasm is the greatest tool in the educator's toolbox. The question of our age is this: will I, as a student, need to think, or will the machine think for me? Must I do my homework, read, and learn to write, when the computer can do it faster and perhaps better? This article proposes a different calculus — for the nature of the human being and the needs of today's youth.

Let me begin where the worry usually begins, and then set it aside. The anxiety in most staff rooms is about cheating, and testing has quietly broken down: it is now hard to know whether an essay was written by a student or by the machine. The one reliable tell is poignant — a child who has always struggled to string words together suddenly hands in fluent, confident prose. Teachers move writing back into the classroom; the math problem a phone would solve is worked again on paper; and some schools fence off the wifi; thus, a classroom can once more be a place where human beings simply meet.

But this is not, at heart, about cheating. Policing is a losing game, and it aims at the wrong thing. What these teachers are protecting is the space in which a young person can still catch fire about an idea — the enthusiasm that is the true engine of learning. A student who lets the machine do his homework has not merely skipped a task; he has skipped the very experience school exists to give him, and is left with nothing to be enthusiastic about, because the interesting part has been done by something that cannot be interested at all.



There is a deeper irony. If a student may hand in an essay written by AI, a tired teacher may be tempted to grade it with AI as well. Then the machine writes and the machine marks, and the two human beings who were meant to meet in that work have both quietly left the room. What evaporates is not only effort but directed intent, will, and moral participation on both sides of the desk. The relationship that was the real place of education is replaced by two mechanisms exchanging tokens.

This is why I keep returning to enthusiasm, and to thinking for its own sake. A capacity must be built before any tool can safely assist it. We would not hand a toddler a motorized cart and imagine we had taught her to walk; we let her struggle to her feet first — and she is delighted to do it. That delight is the sign the learning is alive. Thinking, too, must find its feet before we hand a child a machine that produces the finished work for him and relieves him of the very effort that would have made him a thinker. The reward for that patience is a young person who has discovered that his own thinking is worthy of development.

Education was never about training a future worker, but about drawing out the intelligence inherent in the child. That calculus has not changed. I could give you a philosophical treatise on how Hegel, in the *Science of Logic*, demonstrates the limited capacity of a machine. The machine is, after all, an entity of measure — a counter, a statistical correlator. It uses weighting coefficients on the tokens it was trained on.

It cannot think, and it does not possess consciousness; it certainly has no moral compass. These are all topics I have discussed with the faculty of Waldorf schools, and in consequence I coined the term moral participation.

(continue reading →)

Moral participation is not a rulebook for how to behave, but a term for something uniquely human — a capability no machine may ever achieve, even if it can simulate intelligence. The human being lives within the formation of concepts and brings to the world a directed will and purpose. Many people, for instance, wondered what impact AI would have on technology and programming jobs. As a computer architect, I have been hiring more engineers — but rather than programmers, I am hiring people whose capabilities align with exactly what Waldorf schools focus on: broader, conceptually minded employees — people who have a concern for the needs of the client, which means functionality and guided purpose.

This is my meaning for what is moral and what is willed. Moral participation points to a new frontier in how we guide students, and it is a human-centered one: first, to develop conceptual thought for the sake of that activity alone; then, having mastered the activity of thought, to find a way to serve in the world, so that we become moral participants who direct the amoral machines toward the greater good. This is what I mean by engendering enthusiasm in the student: first, to express what only the student can achieve, in contrast to the machine; second, to reflect on the temptation to let a machine “do the homework,” since education is about the activity of thinking, not computer processing; and last, to serve our fellow men in moral participation.

There is a tendency, for parent, teacher, and student alike, to blame the “tech gods” for the illnesses technology has brought to our youth. And, to be clear, I am well aware of doom scrolling, and of the algorithms that key into our emotional state and convert our personal triggers into statistics to be exploited.

But we will not win a fight in that game. Our domain and field of work are to retake the ground where we have control: understanding the purpose of education. In that purpose we transform apathy into enthusiasm, and gain clarity on what good the machine brings and what ill it engenders.



Perhaps an example from constitutional medicine is in order. The idea of a diluted dose of a substance as a form of healing is not unlike the idea of sparking, in a student, an enthusiasm for thinking for its own sake. In an earlier age such an idea would have seemed absurd: why would a student need to reflect on thinking itself? There were no machines that could simulate what a human being does; the moral was given by the pastor or the priest, and otherwise by the demands of society. Today all of that is in question. This is why I say that blaming corporate entities is a losing proposition. The structure of society has shifted, and where we have agency is in the home and in the classroom, not the boardroom.

Let me end where our agency actually lies. A Waldorf education has, for a century, done something that can look almost quaint — until the moment you need it, and that moment has arrived. It delays the screen and fills the early years with story and movement, with knitting and painting and the working of the hands, so that imagination and will are built up in the child before any device is introduced. It teaches through a human being who knows the child, not through a program that knows only which token is likely to come next. It asks the student to draw the diagram, write the essay, and work the proof himself — not because the machine could not produce them, but because producing them was never the point; becoming someone who can is.

Seen through the lens of this journal, that is a constitutional approach to education. Like a potentized remedy, it does not override the child and do his growing for him; it stirs his own forces — thinking, feeling, will — so that they strengthen. Artificial intelligence, used as a substitute, is the opposite prescription: it supplies the result, and the unused capacity, like an unused limb, wastes. The healthy path is not to keep the machine away in fear permanently, but to build the child's own forces first, so that when the tool is at last placed in his hands he directs it, rather than being quietly replaced by it.

This is why, for all the real disquiet, I am not afraid. A machine that can convincingly imitate thinking is, in the end, a gift in disguise: it has forced us to say out loud what thinking is for, and to prize again the enthusiasm, the will, and the moral participation that no measure can supply. It has made visible and urgent exactly what a Waldorf education was always quietly cultivating. The task before parent, teacher, and student is not to defeat the machine but to become — consciously now — the thinkers it cannot be. If we do that together, in the home and in the classroom, the age of artificial intelligence may prove to be the age in which we finally learned to prize our innate capacities.



Daniel Perez is Chief Software Architect at Contruent and the founder of Threefold Capital Corp. He holds a BSEE in computer architecture and is a Waldorf School graduate.

Health in Action: Resilience Retreat

Transforming Our Inner Terrain

A Four-part Course on Resilience

October 23 - 24th and November 13 - 14th

In a world of constant demands, technological overload, polarization, economic uncertainty, and rising rates of anxiety, depression, and chronic illness at younger ages, how do we reclaim our capacity to adapt, regenerate, and heal?



Join Steven M. Johnson, DO and Daciana Iancu, MD for ***Transforming Our Inner Terrain – A Course in Resilience***. Drawing from Dr. Johnson's forthcoming book and the presenters' combined decades of clinical experience, this course guides participants into the wisdom of the heart. It cultivates practical healing capacities to recognize, navigate, and transform life's traumatic events and stressors that often lead to anxiety, depression, pain, and illness.

While the work touches the soul-spiritual dimensions of these challenges, it remains deeply practical and experiential. Participants develop greater self-awareness, coherence between heart, mind, and body, and the inner strengths of faith, love, and hope, the three foundational forces of salutogenesis. There will also be group work and group exercises throughout the course.

The course is inspired by the presenters' long clinical work as physicians, together with insights from Rudolf Steiner, Thomas Hübl, Otto Scharmer (Theory U), HeartMath, Viktor Frankl, David R. Hawkins, Bessel van der Kolk, Buddhist meditation practices, and the lived experience of previous participants.

Special Introductory Webinar "**The Power of Pausing and Presencing**" October 1, 2026 · 5 pm PT / 8 pm ET. This stand-alone session introduces the foundational practices of pausing and presencing. It is valuable whether or not you enroll in the full course. **Enjoy free admission to this webinar** with a full-priced purchase of ***Transforming Our Inner Terrain!***

Full Course Structure: Nine sessions offered in four parts. All course participants also receive additional chapters on sleep and technology, and on cosmic and earthly nutrition—essential supports for modern resilience.

Who This Course Is For Anyone seeking to develop deeper capacities for resilience. It has proven especially helpful for those navigating chronic illness, pain, anxiety, or depression. Previously offered in in-person settings with excellent reviews.

Learn more and register here:

www.foundationforhealthcreation.org/transforming-our-inner-terrain/



Learning to Return: A Practice of Resilience

by Linda Park



As the out-breath of summer with all of its exuberance gives way to a drawing-in of the breath, this is the time when conversations turn to the topic of transitions. Autumn is near, and many families are getting ready for the new school year. As a parent, teacher and administrator at a K-12 Waldorf school, I hear from many parents of school-aged children expressing how much they are looking forward to a little more structure and the regularity of the school year routine.

Transitions are not always easy. Change, the anticipation of new encounters, unexpected challenges and growth may all be exciting, as well as a source of unease and apprehension. I am reminded that it takes a lot of inner and outer forces to bring ourselves to engage with the unfamiliar, especially for children and teenagers in their own context. There is a lot for young ones to navigate: a new classroom and classmates, perhaps a new teacher or even a new school — a lot of unknowns related to new experiences that are yet to come.

There is no doubt that learning and discovery can be exciting in the most joyful sense. At the same time, we as adults know that there will also be challenges along the way. What is it that helps us face adversity, persevere through challenges, bounce back from setbacks, and weather the difficulties and hardships we encounter along the way? What allows our inner fortitude to persevere and not lose hope or trust? Most importantly, how do we stay resilient and support our children to do the same? (continue reading →)

What is it that helps us face adversity, persevere through challenges, bounce back from setbacks, and weather the difficulties and hardships we encounter along the way? What allows our inner fortitude to persevere and not lose hope or trust? Most importantly, how do we stay resilient and support our children to do the same?

The plethora of research and studies on the science of resilience gives us a wide range of understanding and approaches to consider. In one example, a physician specializing in adolescent medicine and professor of pediatrics at the University of Pennsylvania School of Medicine coined the “**Seven C’s of Resilience**”: competence, confidence, connection, character, contribution, coping, and control. These capacities provide a framework for supporting children and youth as they develop the ability to recognize and respond to stressful and toxic circumstances in ways that strengthen their resilience in everyday life. It is helpful to keep the 7 C’s in mind when supporting children and one another.

I’d like to offer a simple suggestion for approaching another school year and all the unknowns and challenges that come with living, learning and growing: that we embrace failure as an opportunity to learn, grow and develop resilience.

Failure can offer us something deeper than success. In the face of adversity and challenge, we strengthen our capacity to approach problems creatively, to avoid taking setbacks personally, to try again, and to remain engaged. This might be understood as a practice of return — the very practice of resilience. We return, we try again, and we keep striving. It must also be recognized that determination and inner resolve do not exist on their own; they are rooted in stable and healthy relationships. Our relationships with children, and the relationships teachers develop with their students, are central to how children encounter and learn from failure.

The role of adults is to lovingly stand beside — not always with — children and adolescents as they make successive attempts at whatever they undertake, experiencing both failure and success. This creates fertile ground for experimentation and wonder, encouraging an experience of the world that is not governed by judgment, but instead cultivates openness and continued engagement, even when fear or uncertainty arises. When parents can be present to these experiences and the thoughts that arise from them, they also strengthen children’s ability to do the same.

Our greatest learnings may come from our most difficult encounters. Each opportunity to practice with new verve helps develop our capacity for flexibility, spiritedness and the fortitude to remain interested and engaged in the world. In turn, this can cultivate a deeper sense of meaning in our lives — and meaningfulness is an important foundation for resilience and health.

Knowing and doing, however, are two different things. Consider finding a few minutes each day to be mindful and intentionally practice one or two aspects of resilience. Even a few minutes of such practice can go a long way.

Linda Park is an FHC Board Member and a teacher and an administrator at a Waldorf School in NY’s Hudson Valley. She is a parent of a high school junior who has been in Waldorf education since her early garden years. They have eight chickens and live close to a number of beloved biodynamic farms.

Resilience: The Ship That Navigates Through Our Pralayas

by Vinay Parameswara



When most people hear the word resilience, they think of strength. They likely picture someone who never breaks, never cries, never doubts, and somehow keeps moving forward despite overwhelming adversity.

That is true sometimes.

But to me, resilience is something far deeper than toughness. It isn't simply psychological endurance or the ability to bounce back. At least to me, it is the willingness to let suffering change us without letting it define who we are. Even when life strips away the identity which we thought was permanent, something deeper within us can continue to unfold.

We have to make a strong effort and will it.

Dr. Rudolf Steiner says that the human being is not a finished creation but a being continually becoming. We are not simply biological organisms adapting to our environment. We are spiritual beings whose biographies unfold through encounters with resistance and with our will and action. Every challenge, every accident, every disappointment, every illness, every failure presents the possibility—not the certainty, but the possibility—of awakening capacities that otherwise would have remained slumbering. We get plenty of opportunities to awaken and strengthen those capacities throughout our lives. This understanding radically changes the question we ask in times of suffering. Instead of “How can I return to who I was?” we begin asking, “Who is this experience inviting me to become?” The poet Novalis said, “returning to health does not mean going backward or trying to reset to the exact musical note you were playing before....”

This shift in thinking transformed my life.

As a physician, I spent years caring for patients whose lives had been divided into “before” and “after” by severe medical diagnoses like ALS or end-stage kidney disease or liver failure or multiple sclerosis or stroke or cancer. I watched fear enter the room the moment someone heard the words, “You have cancer.” Many described feeling as though the ground beneath them had disappeared. (continue reading →)

The future they had carefully imagined suddenly dissolved, and questions emerged that conventional medicine alone could never answer.

Why me? Will I ever feel normal again?

What is the purpose of my life now?

Several years ago, my own biography came to an unexpected halt after I made a serious professional mistake. I accepted responsibility for my actions, pleaded guilty, and eventually served time in federal prison. Almost overnight, everything that had defined my identity seemed to disappear—my career, my reputation, my future as I had imagined it. Time stopped.

This affected not just me, but my family, coworkers, friends, community, peers, and my patients. However, through all this, it was such a blessing to be supported by those who knew me and the whole story. I received an overwhelming amount of love, kindness, hope, warmth, trust, and generosity. Most importantly, I was deeply moved by the letters of support and prayers from my community, patients, as well as my colleagues.

Steiner says that karma plays a role in illnesses, mishaps, accidents, and life in general. Whether it is a cancer diagnosis or imprisonment, our karma gives us opportunities. We have freedom to act within those destinies. We have freedom to make moral decisions and create new karma. I am not saying a prison sentence is the same as a medical diagnosis, but, for the first time, I found myself grappling with the same kind of questions. Like many people facing a devastating diagnosis, I entered an unfamiliar world filled with uncertainty. I struggled with severe anxiety, insomnia, headaches, loss of appetite, weight loss, and constant fear accompanied by tears. Separation from my family, the violence of prison life, overcrowding, noise, loss of privacy, and the continual awareness of danger became daily realities. Who am I now? Is there life beyond this?



Why are others suffering because of me?

I immersed myself in Anthroposophy. I received books from family, friends, and the Anthroposophical Prison Outreach. I studied Steiner daily at every opportunity from lights-on to lights-out and contemplated his words. Anthroposophy offers a remarkable understanding of the spiritual forces that challenge resilience. When suffering enters our lives, I believe Lucifer tempts us toward fantasy, self-pity, and escape. He whispers that we are victims, that reality should be different.

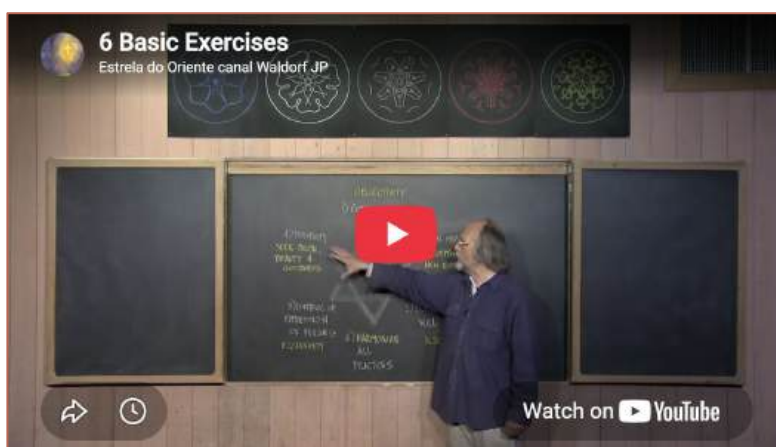
His gift of vanity offers a veil. And from the other side, Ahriman offers the opposite temptation. He insists that only material facts exist. We become nothing more than our diagnosis, our prison sentence, our laboratory values, our mistakes, or our failures and get caught up in ourselves. Both deny the true nature of the human being.

While Lucifer draws us away from reality, Ahriman imprisons us within the materialistic realm. (*For those unfamiliar with the terms Lucifer and Ahriman, they are ancient names used by Rudolf Steiner to describe beings that represent the polarities of evil and the double nature of the human being*).

The Christ impulse stands between these extremes—not denying suffering, yet refusing to let suffering become our identity. He walks the middle path. Christ transforms suffering into love through freedom.

I believe that this middle path has a lot to do with resilience. The image of Steiner's *Representative of the Human Being* changed many things inside me.

For instance, it directed my attention to the positives in my situation and reinforced the fourth exercise—to seek Truth, Beauty, and Goodness in every situation (from Rudolf Steiner's six basic exercises, as described by Brian Gray in the following video: www.youtube.com/watch?v=rvDqKRqgLJE)



Steiner says pralaya refers to a period of dissolution, a flood, a time between epochs when an old world passes away before a new creation can emerge. And every human biography encounters numerous periods of pralaya—different types, all of them unique to each of us.

Illness. Loss. Failure. Bereavement. Imprisonment. Accidents. The collapse of certainty.

When, during such times, it appears that everything has ended, Anthroposophy invites us to see something different. The pralaya is not the destination. It is the sea through which the human spirit must navigate. Resilience is the vessel that carries us across those dark waters—not back to the shore we left behind. Rather, it brings us, if we navigate consciously, to the harbor of becoming more human.

I owe it to Anthroposophy, which gave me courage and strength to stay the course.

Looking back, I would never choose the painful chapters of my biography. Yet I cannot deny what they have taught me. They stripped away illusion. They exposed weaknesses I had never recognized. They deepened my understanding of suffering, forgiveness, and compassion. I became freer inside than I was before I entered the prison walls. Most importantly, they rekindled my desire to serve others with greater humility, joy, and excitement than I possessed before.

I still don't understand why we need the devil to become more human. (continue reading →)

I once believed resilience meant surviving adversity. Now I believe resilience means allowing adversity to participate in our evolution. The physical body will one day perish. Our careers, accomplishments, and reputations will eventually fade. What endures are the capacities we have cultivated, the love we have learned to give, the freedom we have awakened, and the deeper humanity we have gradually grown into. The essence of this is what we take to our next incarnation.

Resilience is not about never breaking. It is about discovering that even broken places can become openings through which compassion, wisdom, and purpose enter our lives.

Perhaps that is the deepest meaning of resilience and where true healing begins.

I owe a great deal to Anthroposophy. It gave me the courage and strength to stay the course through my pralaya.

With Love and Gratitude,
Vinay

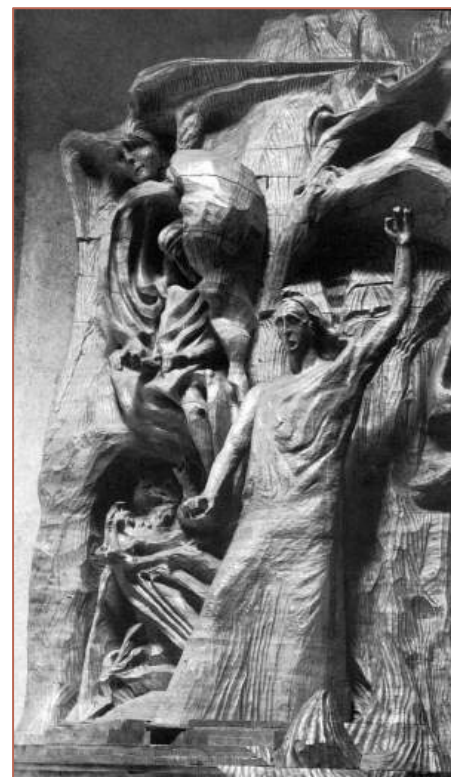
P.S. I would love to hear from you if you have any thoughts on this matter or if you are interested in the details of my legal case, life in prison as well as in an ICE holding facility. Please email me at: drvinaysopinion@gmail.com

Dr. Vinay Parameswara is an anthroposophic physician residing in Texas. He is a trusted colleague who recently went through a challenging legal situation. His enthusiasm and deep support for anthroposophy have demonstrated a deep resilience from which we can all benefit and learn.

“A Verse for Our Time”

(this acted as a crutch for my resilience while I was doing time....)

*We must eradicate from the soul
All fear and terror of what comes towards man out of the future.
We must acquire serenity
In all feelings and sensations about the future.
We must look forward with absolute equanimity To everything that may come.
And we must know only that whatever comes
Is given to us by a world-directive full of wisdom.
It is part of what we must learn in this age, namely, to live out of pure trust,
Without any security in existence.
Trust in the ever present help Of the spiritual world.
Truly, nothing else will do
If our courage is not to fail us.
And let us seek the awakening from within ourselves
Every morning and every evening.*



Calendula & St. John's Wort

A visit to the medicinal herb gardens in Upstate New York



Step into the medicinal herb gardens in upstate New York for an introduction to Calendula and St. John's Wort, guided by the doctors and gardeners who tend this remarkable space — one that has grown medicaments for Camp Hill Village and pharmacies since the 1990s while offering meaningful work to people with special needs.

This video invites you to see the plants through the doctrine of signatures: learning to read the roots, stems, leaves, and flowers as a book of nature, where the gestures of a plant point to its healing qualities — qualities that are then confirmed by phytochemistry and biochemistry. Rooted in Anthroposophic Medicine, these remedies work in rhythm with the body over time, addressing not just physical symptoms but the soul and spirit as well.

Consider this your first step: an invitation not just to learn what each plant is for, but to develop your own feel for nature's language — and, if it resonates, to pursue further training in anthroposophic medicine or seek out an anthroposophic doctor of your own.

Watch the video here:

www.foundationforhealthcreation.org/calendula-st-johns-wort/



Upcoming Event: Physicians' Fall Retreat 2026



Rediscovering the Wisdom of the Body: Tria Principia

November 5–8, 2026

Mount Madonna Center, Watsonville, CA

Physicians are invited to participate in a 3½-day immersive retreat exploring a living, holistic approach to patient observation and physical examination.

Through an exploration of the **Tria Principia** — a threefold understanding of the body and the fundamental processes of nature—participants will develop new powers of perception and deepen their ability to recognize relationships between structure, function, illness and healing. Participation is limited to **25 physicians** to support close faculty interaction, collegial exchange, and experiential learning.

The retreat weaves together:

Time in nature • Reflective practice • Hands-on labs • Small group work • Artistic activity • Clinical case discussion

Designed for physicians seeking to:

Deepen clinical insight • Integrate spiritual-scientific principles into everyday medical practice • Rediscover the diagnostic power of the physical exam • Nourish the inner life that sustains meaningful medical work

Registration is now open! Learn more and register:

www.anthroposophicmedicine.org/retreats/conferences



Upcoming Webinar: The Power of Pausing & Presencing



An Introductory Webinar on Building Resilience

October 1st, 2026 5pm PT / 8pm ET

In our fast-paced world filled with constant demands, challenges, and distractions, how often do we truly pause to reflect, become present, and reconnect with ourselves?

This webinar introduces core practices from “Transforming Our Inner Terrain — A Course in Resilience.” You will explore pausing and presencing as foundational activities that open the door to greater self-awareness, inner calm, and resilience. As shared in the course material:

To “pause” is to self-reflect...

it's the first step in learning to 'let go' of behaviors that hinder our progress.

“Presencing” is the first step to manifesting change!

Through guided reflection, simple exercises, and experiential insights, you will learn practical ways to:

- strengthen your self awareness and capacity, overcome the voices of fear, judgement, cynicism and doubt, and
- interrupt reactive patterns and create space to become your best and truest self.

The Power of Pausing and Presencing is presented by FHC co-founders Dr. Steven Johnson, DO, and Dr. Daciana Iancu, MD. Dr. Johnson is an osteopathic physician, former president of the Physicians’ Association for Anthroposophic Medicine, and a frequent lecturer in integrative oncology, botanical medicine, and Anthroposophic medicine. Dr. Iancu is double-board certified in Internal Medicine and Integrative Medicine, certified in Anthroposophic Medicine, and former president of the Anthroposophic Health Association. Together, they bring decades of clinical experience and a shared commitment to helping individuals cultivate greater health, resilience, and presence.

Registration is now open! Learn more and register:

www.foundationforhealthcreation.org/the-power-of-pausing-and-presencing/



Special Offer For Waldorf Communities

Empowering Teachers and Parents to Nurture Healthy & Resilient Children

At the Foundation for Health Creation, we believe that healthy children thrive in healthy communities. Our mission is to empower teachers and parents with practical, holistic tools to foster well-being through wholesome nutrition, holistic approaches to learning, healthy environments, emotional resilience, and meaningful family and community connections.



Embrace a Path of Well-Being

Raising and teaching young children today
can feel daunting...are you:

- Struggling with conflicting health advice for your children or students?
- Concerned about rising stress and anxiety in young people?
- Seeking practical, holistic strategies to support well-being?

The Foundation for Health Creation offers guidance from compassionate health experts who understand your challenges. Access our free curated resources below to empower yourself with clear solutions for nurturing healthy and resilient children.

Sign up Here:

[https://foundationforhealthcreation.org/
signup-for-waldorf-community-resources/](https://foundationforhealthcreation.org/signup-for-waldorf-community-resources/)



Our Mission

To educate and empower people across all ages to create vitality and build resilience through a deeper spiritual understanding of health.

Our Vision

A world where every individual and community is empowered to cultivate their own health, fostering a society defined by connection, purpose, and vibrant well-being.

Our Values

Health & Medicine

We advocate for a holistic, proactive medical paradigm that honors the whole person—mind, body, and spirit—and empowers individuals to actively cultivate their own lifelong vitality.

Agriculture & Environment

We champion regenerative practices that heal the earth and restore the soil, recognizing that planetary health is the essential foundation for human nourishment and resilient communities.

Education, Parenting & Self-Development

We cultivate lifelong learning, conscious parenting, and self-awareness to equip people with the inner resilience and agency to thrive.

Newsletter Signup:



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Visit our Website:





PO BOX 880, MOAB, UT 84532

Fall 2026 Newsletter

Resilience speaks to our capacity to heal the physical body, balance the soul and achieve our greatest possibility and potential as an individual and community.

Online Newsletter

www.foundationforhealthcreation.org/fall-2026-newsletter/



Foundation for Health Creation