Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society in Portland, Oregon www.portlandbranch.org Volume 6.3 March 2010

The Speech of the Embryo – Part 1 of 3

By Jap van der Wal, MD, Ph.D., The Netherlands

The Portland Branch will host an Embryology Lecture and Workshop from June 3rd through June 6th with Jaap van der Wal. The aim is to help participants gain an understanding of the mighty processes that bring every human individual to life on earth. This presentation of embryonic development will open new perspectives on polarities, threefoldness and fourfoldness, heredity and incarnation, and the evolution of the earth and humankind. Participants share in the mighty processes that form the basis of every human individuality and life on this earth. The way of considering embryonic development as it is presented here will open completely new perspectives as to polarities and threefoldness, microcosm and macrocosm, heredity and incarnation, evolution and the development of humankind. See the calendar entry for more information. The article, *Speech of the Embryo*, will be presented in three parts, one this month, the second in April and then the third segment in May, before the workshop date.

INTRODUCTION

After my study in medicine, I was trained as an anatomist and embryologist. In the beginning, I was intrigued by the forms and metamorphoses of the embryonic body. Gradually I became involved in discussions about the moral status of the embryo regarding new techniques designed to manipulate conception and the embryo itself. I began to reflect on questions regarding soul and body, mind and matter in respect to the facts and features of the developing embryo. Whát are we actually doing as a human being when we are an embryo? In 1985 I met people like Professor Steven de Batselier, a psychotherapist lecturing in the department of criminology at the University of Leuven in Belgium. He acquainted me with the ideas and concepts of several prenatal psychologists like Maarten Lietaert Peerbolte, Robert Laing and Nandor Fodor. These psychotherapists mention in their work terms such as prenatal experience, fetal psyche, shock of conception and prenatal psychology. They extend the reach of human experience and consciousness beyond the boundaries usually set by contemporary medical biology. For not only the medical biologist but nearly every good-natured person nowadays is convinced that the nervous system in general and the human brain in particular has been proven to be the core of the human mind and human conscience, as well as the human psyche or soul. Many people consider it as a fact that the human mind and human consciousness are produced by of the brain. Some simply state: Like glands secrete hormones, the human brains secrete behavior and personality. In a typically Cartesian way of thinking the brain and the function of the central nervous system are considered to be the origin, the cause of human behavior and the psyche. This philosophy has reduced psyche, soul, mind and spirit to pure physiological processes. The prevailing view is that soul or psyche (belonging to the Cartesian realm of res cogitans) in the paradigm of natural science now could be considered as nothing but a matter of brain action and therefore belongs to the realm of res extensa. On the other hand one could also state, paraphrasing the philosopher DelaMettrie, that man does not have a spirit, but is a spiritual being and that all the medical research on the function of the brain does not prove that mind, spirit or soul are localized within the brain or cortex. Thus, I myself began to consider the philosophical possibility that a functioning brain is a necessary condition but an incomplete condition for the source of the psyche and mind.

Emerging literature on the embryo and embryonic existence presently challenges the Cartesian dualistic view of mind and body. How could an embryo possess mind or soul if it does not even show the shape of an actively functioning brain or if the nervous system in this phase of human existence is nothing but a long tube with brain vesicles that are the precursors of future nerves? For most people therefore, the embryo has become a kind of half existence, a phase where man is not complete yet or is not entirely there. According to the principle of brain death the embryo is considered as mindless, which very often is interpreted as not human or not yet human in the current moral and ethical debate.

So for me, as an embryologist, being exposed to the thoughts of people like De Batselier and Lietaert Peerbolte was a direct confrontation with the paradigm or thinking in traditional medical biology. How do those thinkers consider that an embryo functions in the sense of psyche, experience, and behavior? How should an embryologist judge a statement like the one from Laing: "Could it be that we pass through transformations or variations of our first prenatal experiences

Mystery Drama Fund Update

We have raised **$200** of the **$1,000** needed for a matching donation. We are **20%** toward our goal. If you would like to donate to the Mystery Drama matching grant please make out your check to the Portland Branch of the Anthroposophical Society and write Mystery Dramas in the memo line of the check itself. Send it to the Portland Branch c/o Ruth Klein, 3609 SE Center, Portland, OR 97202. You can contact her at 503-777-3176.

during later cycles of life, even before a special developed nervous system comes in our body? Can it be true that the patterns in our prenatal experiences serve as a kind of template for patterns later forming the tissue of our complex postnatal life of behavior and soul?" How could or should an embryo function in psychological respect when there is nothing more present than a very simple or primitive nervous system being developed? If soul life and behavior are restricted or limited to a functioning nervous system, how could it be possible for an embryo to have such experiences or exhibit conscious behavior? A possible key to this dilemma was given to me in the definition of behavior. The biologist Weiss states, "Biological systems are behaving themselves." In this way Weiss is proposing a broader definition of behavior than is simply expressed in terms like handling, doing, performing. I may also read behavior in living organisms from its form and shape, from its Gestalt, from its continuously changing morphological appearance. An organism is shown to us as a unity of shape, function and environment, continuously changing in time. The rose in the vase is not the rose. I have to include time into my image of the rose: out of seed to plant, to bud and flower, to withering, etc. Far before it comes to acting outwardly, to performing so to speak, the organism already shows behavior in a morphological sense; it exhibits behavior by means of its forms, bodily organization and its shape. In this way a birch or an oak tree exhibit behavior. They behave themselves as a birch or an oak in the shape of their appearance. To perceive and to understand the organism I could describe its behavior in the widest sense of the word. Form, shape, and appearance is a fundamental way that the organism expresses its essence of being. Describing and studying the shape of appearance gives me insight about the nature or essence of the living being or organism as it expresses itself by these behaviors of growth and shape. It might help me to apprehend the birch and the oak tree. Apprehension however is not the same as explaining the organism. The latter brings me to the forms and shapes as causes, the former considers such factors as conditions.

Explaining as causal interpretation for instance is the main aim of contemporary embryology: How might we explain the causes regarding the shape and the appearance of the embryo? Explaining however does not at all mean understanding. For example, being an anatomist I can explain how the hand makes a fist, which muscles contract, which joints participate, which control mechanisms in the nervous system are active, etc. However to understand the fist as behavior, as gesture, I have to use another method of description and describe the fist in the context of human acting. How many meanings is a fist able to contain? The fist of restrained anger, the fist of triumph, of pain, of shame, of powerlessness. Replacing myself assertively into the gesture of this form of fist, it may be possible to trace the meaning and sense of that gesture. The reductionistic fist of anatomy and physiology is always lacking this. It only shows muscles, joints and nervous activity and so forth.

So gradually it became clear to me that an embryology that could be connected or could cope with the mentioned views and ideas about the existence of something like a prenatal psyche had to be an embryology of behavior in the way Weiss means. Here I try to sketch the contours of such an approach.

THE BODY AS AN INSTRUMENT OF THE SOUL?

The questions that were raised in the introduction of this article appear to be linked with the question: What is human behavior? Which definition are we giving to behavior? This question could rather be the key issue for the answer of the question: What are we actually doing being an embryo? How are our performances and actions constituted in this phase of our life? What can we say about it from a scientific (embryological) point of view? Is this about human acting? What does it mean in our biography, in our unfolding as a human organism to advance (grow) in this phase of life?

As stated before the regular descriptions and definitions of human behavior are based upon a reductionistic image of man

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and nature. In this view our nervous system in general and our brain in particular is the last asylum for what is called the human soul or mind. Within the frame of thinking of modern biological science no other domain (locality) and origin (causality) can be considered beyond this complex organ, just inside our skull. If the question is to explain human behavior in terms of brain function we may have too large of an expectation of the neurobiological research. The nineties of the last century were declared as the decade of the brain. However this is not at all very modern or new. For centuries we have been walking in the footsteps of philosophers like Descartes trying to find out the by what and where in the body as to processes like our balance, our thinking, our acting and our psyche.

Locality and causality are pre-eminent Cartesian notions. But is mind to be located at all? Or is it something that arises spontaneously, that happens, so to speak? Those who are convinced of the mind or psyche being somewhere between the ears always claimed to be justified by the still undeniable results of experimental drugs, medical operations and the other experimental testing. Any change in the physiology of this brain, whether it is a pathological process or a subtle influence by means of psychopharmacea or neurophysiological testing, may lead to disturbances of or changes in behavior, in the psyche or in the personality of the person involved.

Who dares to deny nowadays that this behavior, this psyche or this personality of the test subject is to be found there, somewhere between the ears very quickly? Nowadays behavior-genes are discovered by molecular biologists. These genes are also considered to play a determining role in human behavior and misbehavior. In some scientific circles there are rumors of something similar: neurogenetic determinism. This is another example of typical Cartesian thinking: genes and brains determine human behavior. Behavior has been reduced to the lower level of a genetic and neurobiological substrate.
The value of such experiments and testing however does not prove that we understand (are able to interpret) the underlying mechanisms or conditions correctly! The distinguishing feature is that all of this is only true within the contemporary scientific paradigm (a frame of mind). The concept of causes that are somewhere situated in the material substrate of the body fits in our culture specific image of man and nature. It all could however be interpreted in a different way. The same findings of our neurobiological experiments, such as pathologic disorders or lesions could be interpreted and understood just as well if one considers brains and genes as necessary but not sufficient conditions for behavior, for psyche etc. Reductionistic explanations risk confusing the condition or context of the phenomenon with the phenomenon itself! We will pose completely different questions and find other answers if we take the footsteps of biologists like Weiss and start from the point of view that the body as a whole is language, expression, behavior and that in man as a psycho-somatic unity the soma (body) is an expression of psyche just as well. Like it has been stated by the philosopher DelaMettrie, "The animal has no soul, it is soul." Mind and conscience are processes, functions. They are not (located) somewhere, they happen (arise spontaneously).

EMBRYONIC BEHAVIOR

The question is: Does an embryo exhibit behavior? The subject of this article apparently seems to be a nonsense question within a reductionistic paradigm. Even more so it is an unwanted question. For within this view the answer to the question should be negative, "That is not possible yet." It is at least until the fifth month of human prenatal existence before any serious anatomical substrate that could be considered as a brain exists or could be demonstrated to function by means of physiological phenomena like electrical brain activity. Muscle contractions and movements are present then but are interpreted as simple involuntary reflexes. Later on one might observe patterns of motion, preliminary actions or motor behavior. Earlier in time, during the embryonic phase (which is in fact the phase of human development this article is dealing with) even fewer phenomena may be observed that could be associated with the view that behavior is a kind of product of the brain or nervous system. By that time the embryo even lacks structures or body parts that could be identified as arms and legs, muscles and joints. The Anlage (plan) of the nervous system still is nothing more than a simple structured tube with outgrowing branches that represent futures nerves. Much, very much, if not all bodily parts that could be considered as the bare minimum for behavior are not yet present or are in a very immature state.

At first sight an embryo seems to be in a phase of life and development in which one cannot regard the possibility of it exhibiting behavior. Many people nowadays consider embryonic existence as purely a matter of biological growth, differentiating and metabolizing cells and tissues. Functioning or existing psychologically is out of order. The biomedical view perfectly fits with the concept that a human embryo be interpreted as not-yet-human or not-yet-completely-human. It is not surprising or unexpected that this view of the human embryo is so widespread nowadays. For it has been science (natural science) that during the last decades has brought to light numerous facts about the human embryo at an astonishing speed. Until its discovery by scientists the embryo lived a rather secret and unknown life. Very few facts were known and were based upon accidental findings of embryos that came to light because of miscarriages and abortions. Since the embryo has been discovered and brought into the spotlight of science, it was not only the predictable fate of the embryo to be studied and described through the reductionistic glasses of official embryologists but also that it was interpreted as to its essence and being within the regular frame of thinking and scientific paradigm. Therefore the humanity or humaneness of the embryo was more and more considered as a matter of additional value. The scientific embryo seems to be a matter of nothing but genes, cells, tissues and biological and biochemical processes. Humanity, human values, even human behavior could not be detected by means of the methods of description applied by such embryologists. Because of that the moral status of the embryo has become a plaything of ethical

interpretation. Based upon various criteria boundaries were set regarding the humaneness of an embryo. Some state that at least the first construction of something like a nervous system should be morphologically present to respect an embryo as human life (third week). Other people want this organ to show at least the minimum of cortical activity (fifth month), others do not even hesitate to disavow humaneness to the prenate before it is born, so only after it is able to exist physiologically independent from the maternal organism.

What is an embryo actually doing? That was the starting question of this article. In an attempt to try to get an answer to this intriguing question, first another question has to be raised. What actually happens in an embryo? A very common misunderstanding that has to be elucidated first, is that an embryo is not a matter of sequential construction, meant in the sense of being built up from elements and (body) parts. The widespread idea and concept (actually a misconception) is that it all starts with one cell (the fertilized egg cell) and that through a countless number of cell divisions still more and more cells appear. These cells in their turn grow to be structures and organs and that in this way a human being is built up from body parts and elements. At the end man may be considered as the sum of bodily components: cells, tissues, organs specifically resulting among others in a brain. Implicitly it is conceptualized that when the latter organ starts to function, eventually personality and psyche are brought forward or produced by the body: a human personality results as a consequence of the body.

But this interpretation of the processes that take place in the embryo is not the only one: it could be conceptualized in a different way. The essential process that happens in the organism of the embryo is differentiation. It may be stated that the whole of the organism is primary: the embryo may be considered as a continuous whole or complete self organized being that seems to fall apart into its bodily constituents and organs. The actual embryo is maintaining order or centering this process. Any time during the embryonic development one may observe that groups of cells subdivide into two populations of cells that differ in traits and properties from the cells they originate from. So a kind of tree of cells, tissues and organs can be described which originate out of each other and gradually come to a distinction between each other by differences in properties. That is why this process that is so typical for embryonic development is called differentiation (i.e. the origin of differences). But the interpretation of those processes and events may lead to a completely different understanding of what is actually happening in an embryo than the idea that an organism, an embryo is the summation, result, or a consequence of its parts and organs. Organs and parts should be considered secondary, the whole, the organism itself is primary. One may never observe that something is added to the organism like in a mechanical construction. At every moment the human embryo may be seen as one entity that so to speak is maintaining a unity. A metamorphosing diversity is continuously differentiating and appearing within that wholeness. The German embryologist Erich Blechschmidt († 1990) stated this very clearly: "For every living organism as well as for the human embryo the Law of Conservation of Individuality is valid (1). He meant that the shape of its appearance might change over the course of time but that the essential being itself remains unchanged, present and active within these outer shapes and form (see FIGURE 2). So a fertilized human egg (cell) is not just a cell, it represents an organism: it is a complete manifestation of the human organism at that very moment, under the circumstances and environmental conditions that exist one day after conception. Through all those outer changes in shape and form, the human organism, the human being continually manifests itself as the wholeness it is during the whole embryonic period.

Like every living being the human embryo is in every phase of development a coherent whole, a unity of form, shape and function interacting with its environment. It is always itself. In other words: as an embryologist I am able to explain every appearance or manifestation, each stage of this being from the fact that she contains a human genome (resulting from the fusion of two human gametes) (i), and from the natural history of this being at a particular stage (ii) and from the influences of and interactions with the environment that contribute to that stage (iii). This means that scientifically speaking at every stage the human embryo, in spite of the homology in form and shape with other mammalian embryos, is a human manifestation (FIGURE 1 and 2). Its shape and form are uniquely human, no more no less. Given the aforementioned conditions, this is the way that a human being looks like when it is, for example, some four weeks old (FIGURE 1). In the point of view considered here there is not any argument why I should regard any previous phase less valuable or as not-yet-human. In fact we know that and it is actually evident for everyone. I never met someone who showed me (proudly) a photograph of himself (or even, as a modern variant, a picture of prenatal ultrasound) and said to me, "Look! That was not me yet!" Like every living being we also are appearances in time.

In all those processes of embryonic development, DNA or genes do not play the causal or determining role that they are often thought to play in the simplistic minds of many biologists. That is a mistake, a misunderstanding. The genome (i.e. the totality of genetic codes in the DNA of an organism) is ruled, regulated and determined continuously as a process in time by the context and environment of that genome i.e. by the position of the cell within the whole of the embryo, by the phase in which the embryo is at that time, by the activity of the cytoplasm and so on. To consider the DNA as a kind of motor or drive behind the embryonic development is pure nonsense in respect to the principles of developmental biology. "Gene agieren nie, sie reagieren" (1): genes never act, they react. They play the role of a kind of maintenance and conservation principle within a continuously changing context or environment. To elucidate this, the next image may help. Genes may be considered as the clay of necessary condition for the modeling hands to do their modeling work. Neither the clay, nor the hands on their own will come to the shape that is

aimed or meant by the shaping mind of the artist. Clay will never become a statue by itself, or by the modeling hands gesticulating in the air without meeting or encountering the resistance of the clay. A process of interaction and encounter between both principles is conditio sine qua non. In such a way genes represent a necessary factor of resistance against which environmental factors work shaping and differentiating and vice versa. Neither genes nor environment are cause, they both are necessary but by themselves not sufficient conditions (2). Differentiation also goes from outside to inside as well, not just from inside (the parts) to outside (the whole).

But explaining the embryo is not what this article is aiming at. Here we are trying to perceive and understand the human embryo in terms of its being or becoming human. We are searching for human behavior. To gain such understanding it is necessary to state that understanding (perceiving) the embryo means understanding the whole, the entity. Knowledge of or insight into the (body) parts, be it cells or organs, does not teach us anything about the posed question: What is an embryo actually doing? As stated before: understanding (perceiving) an embryo is different than explaining an embryo. Explaining – i.e. searching for causes of the shape, form and Gestalt of an embryo – brings one to the (body) parts, the cells, the cellular biochemical processes and to the DNA. That is the road of regular biology. It reduces the whole, the entity, the organism to its parts and then considers the parts as primary. Understanding (perception) on the other hand leads to the whole, to the manifestation of the organism as a whole. It is the entity of the whole that behaves. When one looks at an oak tree, one knows that is different from a birch tree. How? The oak does not talk or write about himself. Or … ? Here we meet again the problem of definition that we dealt with in this article earlier. Why not state that the oak and the birch express themselves differently, behave in a different way and speak a different language. When we do not apply the reductionistic definition of behavior – which is performing an act by means of a locomotor apparatus controlled by a nervous system – then organisms exhibit behavior in their bodily forms and shape, in their Gestalt. Then they gesticulate and perform expressively. This gives the opportunity to understand their expression, their behavior. They behave in a continuously changing way in the course of time, which is typical and essential for living beings! From conception till birth, from birth till death, the human biography is an organic entity, a wholeness. All the appearances and the expressions of a human organism are to be understood and interpreted as human behavior in the definition of the biologist Weiss, when he states, "Biological systems are behaving themselves."

(1) Is it possible for we cells, before and after specially neural tissue arises, to reproduce in later phases of the life cycle transforms, or variations, of our first experiences? May our prenatal experiential patterns function as templates for some of our patterns woven into the complex knit of postnatal design?". Robert Laing in: Facts of Life.

(2) Numbers between () at the end of a sentence refer to the index with literature at the end of the article. These will be posted with the entire article online at www.portlandbranch.org when the third and final segment is published.

Spiritual Embryology Glimpsing the Mystery: The Nature of Life in the Womb

A four-day intensive Thursday to Sunday, beginning June 3, 2010 through June 6, 2010 at Warner Pacific College in Portland with Jaap van der Wal, M.D. Ph.D. Four days from 9.00 am until 5.30 pm each day, with at least one evening session (ending 1:00 pm on the last day).

This event is sponsored by the Portland Branch of the Anthroposophical Society

The aim is to help participants gain an understanding of the mighty processes that bring every human individual to life on earth. This presentation of embryonic development will open new perspectives on polarities, threefoldness and fourfoldness, heredity and incarnation, and the evolution of the earth and humankind. Participants share in the mighty processes that form the basis of every human individuality and life on this earth. Not only participating by means of the intellect but also with the heart. Moreover the way of considering embryonic development as it is presented here (a so-called 'embryosophy') will open completely new perspectives as to polarities and threefoldness, microcosm and macrocosm, heredity and incarnation, evolution and the development of humankind.

This course is accessible for interested lay people as well as health professionals, be it medical or osteopathic doctors, naturopathic doctors, chiropractic doctors, nurses, physical therapists, massage therapists, midwives or representatives of psychosomatically and spiritually oriented therapies such as various anthroposophical therapies, craniosacral therapy, polarity or trauma therapy, psychotherapy, etc. Prior knowledge of embryology is not required.

For further information about Dr. van der Wal see: www.embryo.nl. Contact Dr. Bob Kellum at healthbridge@integra.net for more information about the program. Venue: Warner Pacific College, Egvedt Room 203 East Portland Campus 2219 SE 68th Avenue, Portland, OR 97215. June 3-6, 2010.

A public lecture, *Where do we come from? Spirit and Prenatal Existence*, on Wednesday, June 2, 2010 is included with the workshop fee. **Cost is $400 if postmarked before April 1, 2010**, or $450 if postmarked after this date. Checks are payable to HealthBridge, Inc., c/o Dr. Robert Kellum, at 3046 NE 33rd Ave, Portland, OR 97212.E-mail to healthbridge@integra.net. Class size is limited to 35 people: 15 seats remaining. Apply EARLY to assure your place. Professional CEU's pending.

Portland Anthroposophical Society Calendar - March 2010

Ongoing Events and Study Groups

Anthroposophical *Course for Young Doctors* Study Group
Once a month on the 1st Wednesday at the Pohala Clinic, 12050 SE Holgate Blvd. 7-8:30 PM. Contact Julie Foster by phone at (503) 572-4196 or by e-mail at julie@pohalaclinic.com.

Eurythmy
Eurythmy with Laura Radefeld every Wednesday morning that school is in session at the PWS Orchard Room @ 8:30 AM. Donations accepted to cover cost of piano accompanist. For more info call 503-654-4362 or contact by e-mail at laura.radefeld@gmail.com.

Karma Exercises and Study
The study group has just completed its multi-year work with the entire *Karmic Relationships* lecture cycle, and is now starting to work with Rudolf Steiner's karma exercises on the first and third Thursday of each month. Call James Lee for information 503 249-3804 or e-mail him at anthroposophy@earthlink.net.

Meditation and Practical Spiritual Science
We are currently studying Rudolf Steiner's lecture cycle "True and False Paths of Spiritual Investigation", also called "Initiate Consciousness". We encourage a lively conversational exchange of questions of all kinds. New members welcome. Meetings are on second and fourth Thursdays at 6:30 PM at 9510 SW View Point Terrace, Portland OR 97219. To RSVP, questions and directions call (503) 244-2277 or e-mail elsas@ohsu.edu

Mystery Dramas, with Speech-Formation Exercises
On the second and fourth Wednesdays each month, 7:30 - 9:00 PM, in SW Portland. Currently beginning work on the 2nd Mystery Drama by Rudolf Steiner, *The Soul's Probation*. No acting experience necessary, just a love of the Word. Contact Diane Rumage by e-mail at drumage@earthlink.net or by phone at 360 241-7854 for information.

Occult Science
First and third Tuesdays from 7:30 - 9:00 PM at 3046 NE 33rd Avenue, Portland, OR 97212. Contact Donna Patterson and Bob Kellum at 503-331-7393.

Painting Classes
Friday mornings 9AM-11AM. Painting class with Robin Lieberman, MSW, LCSW. Each class will hold a different theme. Since space is limited please call ahead 503-222-1192, 1410 SW Morrison Street, Suite 901, Portland, OR 97205. $25 per class, materials included. www.robinlieberman.net

Portland Waldorf School Community Choir
Every Friday morning from 8:45 - 10:15 am (at the Portland Waldorf School, 2300 SE Harrison Street, Milwaukie) in the Orchard room, whenever school is in session. Anyone in- and outside the PWS community who enjoys singing songs through the seasons, across the centuries and around the world is very welcome, including drop ins. This event is free and a community builder. More information: Marion Van Namen (503) 956-4046.

Portland Youth Discussion Group
We invite you to join some of the young, and young-at-heart, members of our community for an ongoing potluck/study group. We are considering working with *Knowledge of Higher Worlds*, to renew our understanding of this key work (other possibilities exist). We welcome new people who are open to exploring spiritual science, asking questions, discussing topics that sometimes get overlooked in other groups, and trying to keep Anthroposophy as fresh, relevant, and living as possible. We meet Sunday evenings, twice a month to share a potluck dinner, practical/artistic activity, and conversation. For more information, please contact Angelica Hesse at 503-238-0055 or swingsprite@gmail.com.

Psychosophy Study Group
Working with the Steiner text, *Psychology of Body, Soul and Spirit,* we meet the second and fourth Tuesday of the month, 7:30 PM - 9:00 PM. Call Cheri Munske for more info: 503-484-4133.

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

Upcoming Events

Friday JANUARY 29-MARCH 26
Sunset, Moonrise and Sunrise
A painting journey as set forth by Margarethe Hauschka, MD, who developed artistic therapies based on anthroposophy. Robin Lieberman will guide the group on Fridays 9.15-11.15AM, 1410 SW Morrison St, #901, Portland OR 97205. Contact Robin at Robin@robinlieberman.net or 503-222-1192

MARCH 4-APRIL 15
Waldorf Curriculum
Micha-el Institute –Introductory Course. 3/4 An Overview of the Waldorf Curriculum; 3/11 Before the Nine Year Change Grades 1, 2 & 3; 3/18 The Golden Age of Childhood Grades 3, 4, 5 & 6; 4/15 The Middle School Years Grades 6, 7 & 8; held in the Music Room at Portland Waldorf School, 2300 SE Harrison, Milwaukie. Contact 503 774-4946 or email johncmiles@usa.net

Sunday, MARCH 14
First Class of the School of Spiritual Science
Bothmer Hall, Blue card required – Discussion on Recapitulation Lesson 7 at 8:30 AM, class at 9:30 AM sharp. **Daylight Savings Time Starts this Date!** Lesson 1. Please contact Jannebeth Röell 503/249-3807 or Diane Rumage at (360) 241-7854.

MARCH 19-21
The Relation of Bees with Humanity in History up to Modern Times
Total workshop including lecture, workshop and film $90 early registration. This event is sponsored by the Portland Branch: more detail at www.portlandbranch.org.
Friday 7PM, opening lecture by Gunther Hauk, Portland Waldorf School, 2300 SE Harrison, Milwaukie. $15.00 for the Friday lecture only.
Saturday 9 AM – 5 PM Workshop Portland Waldorf School.
Saturday 7 PM Special screening of *Queen of the Sun* film at the Sunnyside Methodist Church, SE35th and Yamhill, Portland.
Sunday 9 AM – 12 AM continuation workshop, plenum and closing, Portland Waldorf School. Contact Walter Rice at dub0302@hotmail.com for more information or to offer to assist the branch with the event.

MARCH 26-28
Centenary of Rudolf Steiner's Announcement of the Reappearance of Christ in the Etheric
A Conference Sponsored by The Novalis Branch of the Anthroposophical Society in America, Austin, TX. Contact Beth Usher (512) 288-6130 mbusher@sbcglobal.net.

Saturday, MARCH 27

Oregon Biodynamic Group

An introduction to Biodynamics with a potluck lunch at Ruby and Amber's Organic Farm, 75976 Booth Kelly Camp Rd., Dorena, OR 97434 (541-946-1504). 9:30AM - 3:30PM For more information call 541-942-2241

Saturday, APRIL 3

The Mystery of Easter and the Future Development of Humanity

An Easter celebration at 3:00 pm on Saturday April 3, 2010 at the home of Siegward Elsas and Yumiko Abe, with piano improvisation by Akiko and Forrest Kinney. Siegward's lecture and a conversation on the topic will explore coincidences between Rosicrucian wisdom and Judith von Halle's spiritual research. We are close to Lewis and Clark college, at 9510 SW View Point Terrace off of Terwilliger in the Collins View neighborhood. Please RSVP to (503) 244-2277 or elsas@ohsu.edu if possible.

Tuesday, APRIL 13

Portland Branch Council Meeting

7 PM – 8PM study of the theme of the year followed by a business meeting at the home of Ruth and Tom Klein, 3609 SE Center, Portland OR 97202, phone: 503-777-3176. All Branch members are welcome to attend.

APRIL 30- MAY 2

Steiner's Mystery Dramas as Path to Self Knowledge in Destiny

Lectures by Thomas Meyer and eurythmy with Claudia Fontana, April 30, 7:30PM to 9:00PM, May 1,9:30-5:30 May 2, 9:30-noon Seattle Waldorf High School,160 John St. Seattle, WA 98109. Suggested Donation: sliding scale of $100 - $150. To hold a space, send in your registration with $50 deposit, with check payable to Seattle Branch, 10028 29th Ave. NE, Seattle, WA 98125.

MAY 7-14

International Postgraduate Training in Anthroposophical Medicine

Third year in the US at Mercy Center, Burlingame (San Francisco area) www.mercy-center.org. Contact Alicia Landman, MD PAAM Education Director with questions, or for extra brochures. paamdrscourse@anthroposophy.org 734-930-9462.

MAY 14-17

Sanford Miller in Portland

Reverend Sanford Miller will visit Portland Oregon. He will give a Friday evening talk and also a talk on Saturday evening. He will do services for children and The Act of Consecration of Man for adults on Sunday. Look for his complete schedule and more details in upcoming newsletters. Contact Sandra Burch (503) 353-1818 with questions.

Wednesday, JUNE 2

Spiritual Embryology Lecture -Where do we come from? Spirit and Prenatal Existence

Jaap van der Wal, M.D. Ph.D will set the tone for the four day workshop on spiritual embryology that starts Thursday. This event is sponsored by the Portland Branch. The lecture will take place from 7:30 until 9:30 PM at Warner Pacific College. For further details and booking please contact Dr. Bob Kellum by phone at (503) 331-7393 or by e-mail at healthbridge@integra.net. Spiritual Embryology workshop participants are free; all others pay $10 at the door. More information can be found on the Portland Branch Website: www.portlandbranch.org.

JUNE 3-6

Spiritual Embryology – Glimpsing the Mystery: The Nature of Life in the Womb

A four day intensive Thursday to Sunday, beginning June 3, 2010 through June 6, 2010 at Warner Pacific College in Portland with Jaap van der Wal, M.D. Ph.D. This event is sponsored by the Portland Branch. The aim is to help participants gain an understanding of the mighty processes that bring every human individual to life on earth. This presentation of embryonic development will open new perspectives on polarities, threefoldness and fourfoldness, heredity and incarnation, and the evolution of the earth and mankind. Participants share in the mighty processes that form the basis of every human individuality and life on this earth. Not only participating by means of the intellect but also with the heart. Moreover the way of considering embryonic development as it is presented here (a so-called 'embryosophy') will open completely new perspectives as to polarities and threefoldness, microcosm and macrocosm, heredity and incarnation, evolution and the development of mankind. This course is accessible for interested lay people as well as health professionals, be it medical or osteopathic doctors, naturopathic doctors, chiropractic doctors, nurses, physical therapists, massage therapists, midwives or representatives of psychosomatically and spiritually oriented therapies such as various anthroposophical therapies, craniosacral therapy, polarity or trauma therapy, psychotherapy, etc. Prior knowledge of embryology is not required. For further information about Dr. van der Wal see: www.embryo.nl. Contact Dr. Bob Kellum at healthbridge@integra.net for more information about the program. Venue: Warner Pacific College, Egvedt Room 203 East Portland Campus 2219 SE 68th Avenue, Portland, OR 97215. June 3-6, 2010. Four days from 9.00 am until 5.30 pm each day, with at least one evening session (ending 1:00 pm on the last day). A public lecture, *Where do we come from? Spirit and Prenatal Existence*, on Wednesday, June 2, 2010 is included with the workshop fee. Cost is $400 if postmarked before April 1, 2010, or $450 if postmarked after this date. Checks are payable to HealthBridge, Inc., c/o Dr. Robert Kellum, at 3046 NE 33rd Ave, Portland, OR 97212. A limited number of need-based, $200 work-study grants are available. E-mail to healthbridge@integra.net describing your need, and reason for attending. Class size is limited to 35 people: 23 seats remaining. Apply EARLY to assure your place. Professional CEU's pending.

JUNE 25-26

Tycho Brahe ,Herzeleide and Emperor Julian

A" karma exercise" workshop at Rudolf Steiner Community Center, Martin Alley Pasadena CA 91105 . Presenters will be Linda Connell, Jannebeth Röell, MariJo Rogers and Lynn Stull. Contact Linda Connell linconnell@sbcglobal.net

JUNE 25–27

The Zodiac and World Evolution in the Light of Divine Sophia

Eurythmy as Cosmic and Sacred Dance, creating a pathway to Community, Spirit and Healing, presented by Robert Powell, PhD. Huckleberry Hall, Seattle Waldorf School, 2728 NE 100th Street. Suggested donation: $170/ $190. To register send $50 deposit, payable to Seattle Branch, to: Katherine Hitchcock, 2442 NW Market St #108, Seattle, WA 98107.

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www.pohalaclinic.com

Lynn Madsen Ph.D, MD
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MON-SAT 10-6
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SEND INQUIRIES TO
anthroposophy@earthlink.net

PORTLAND BRANCH WEBSITE
www.PortlandBranch.org

SEND ARTICLES TO
anthroposophy@earthlink.net

Topics included will include:

- Creative principles and forces that work through the human being
- Understanding prenatal development using a Goethean approach
- Gestures of growth and development as human behavior and expression
- Dynamics of conception, incarnation, embodiment and individuation
- Dynamics of Birth
- The organization of the human body in space
- Phases of embryonic development
- The macrocosm in the microcosm of bodily organization
- The human body as equilibrium of polarities and as manifestation of threefoldness.
- Man and animal: Humans as adult embryos

Lectures and discussions will be alternated with practical exercises such as form drawing and body movement. Course notes with diagrams will be available.

The Portland Branch of the Anthroposophical Society proudly presents

Embryo In Motion

UNDERSTANDING OURSELVES AS EMBRYO

A 4-day Workshop with Jaap van der Wal, MD, PhD

June 3–6, 2010, at Pacific Warner College, Portland, Oregon

This workshop will explore human prenatal development and how the shaping of the body expresses attributes of human spiritual development. The scientific method of phenomenology is used to create a synthesis between modern 'regular' embryology and a holistic view on the human being. Health care practitioners have found that comprehending embryological forces supports a holistic approach because the same forces that formed the body are continuously at work throughout life, carrying the blueprint of health into manifestation.

Jaap van der Wal PhD, MD is associate professor of anatomy and embryology at the University of Maastricht, Holland. He also teaches medical anthropology and a.o. at institutes of Anthroposophy, Cranio-sacral Therapy, Osteopathy and Polarity Therapy around the world.

Information/Registration: For a full brochure and to register contact Dr. Bob Kellum at healthbridge@integra.net or at 503-331-7393. The full brochure and registration form can also be downloaded at www.portlandbranch.org. *This workshop is open to everyone.* To explore Jaap's work further: www.embryo.nl

Venue & Dates: Warner Pacific College, Egvedt Room 203, East Portland Campus, 2219 SE 68th Avenue, Portland, OR. June 3-6, 2010. Reasonably priced on-campus lodging and flexible, healthy meal plans available.

Schedule: 9 am-5:30 pm each day, two evening sessions from 7:30-9 pm, and finishing 1 pm on Sunday.

Cost: $400 if postmarked before April 1, 2010, or $450 if after this date. Checks payable to HealthBridge, Inc., c/o Dr. Robert Kellum, at 3046 NE 33rd Ave, Portland, OR 97212. Public lecture ($10 for general public, $20 for professional CEU's) is facultative for workshop participants, and it's cost is included with their course fee. Class size is limited to 35 people. Apply EARLY to assure your place. Professional CEU's (26.5) are available for Naturopathic general and obstetric credit. LMT CEU's pending.

Public Lecture: "Where do we come from? Spirit and Prenatal Existence," held on Wednesday, June 2, 2010, from 7-9 pm in Eqvedt Room 203. Open to everyone. Free parking adjacent to class.

HealthBridge, Inc.
3046 NE 33rd Ave
Portland, OR 97212

EMBRYO IN MOTION

UNDERSTANDING OURSELVES AS EMBRYO

A Four-Day Seminar: June 3rd-June 6th, 2010

A Dynamic and Holistic Morphology of the human Embryo

with Jaap van der Wal MD PhD
Maastricht, Holland

Why a course about the embryo?

In recent years, new interest in human embryology has been raised. This also came up in the slipstream of a whole scale of techniques that have been developed to influence and manipulate the processes of conception, pregnancy, prenatal development and birth. In this context, it is important not only to develop such techniques, but also to raise awareness of the ethical question, “What are we actually doing?” We have to consider what prenatal life - and in particular a human embryo - essentially is. Moreover: How should we interpret the facts from modern scientific embryology within a **spiritual and holistic** point of view on man and nature? Science does not only produce techniques and knowledge, it also engenders images about ourselves; for example, showing what we actually are as embryos. Such images that are represented as the ‘scientific truth’, however, often appear to be materialistic and reduced views on the human being. In this seminar an attempt is made to get to the often denied spiritual core of this phase of human existence. In a real understanding of the science of embryology we are able to 'meet' the creating and creative forces that work through the human being.

Modern science is always deafening silent about what really matters

During our embryonic development we are, so to say, organisms 'still functioning in forms'. Shaping or ‘performing’ of the body seems the main ‘activity’ of the embryo. During embryonic development, the human body gets its shape and form in a continuous process of change and metamorphosis. By the so-called phenomenological approach, it is possible to understand those body ‘movements’ as gestures of human behavior. In the early phases of human existence, the processes that accompany the act of incarnation may be ‘read’ from the biological facts. The shaping gestures also are a kind of echo or recapitulation of the development of man as a species. In this way, becoming a human and becoming human, biography and biology meet. The embryo helps us to learn the real patterns of (human) development. It reveals our essence as a being, mediating between spirit and matter, soul and body, between heaven (cosmos) and earth.

To explore Jaap’s work & ideas further, check out his website at

www.embryo.nl

Core questions addressed by Embryo in Motion

Jaap van der Wal is the initiator of the project *Embryo in motion*. For this he travels the world giving lectures, courses and seminars about the roots of human existence prior to birth. In the prenatal domain he examines questions like, “What do we actually do when we are embryos?” “Where is soul and spirit during the embryonic development?” “Do we have experiences and feelings when we are there?” “Can we recall prenatal experience?” “Are we just insentient bodies yet?” “Are we not yet human?” “Are we just coincidences in a sea of time, or do we come from a more meaningful whole to become human beings on this earth?” “Where do we come from?” “Do we make our children or do we receive, conceive them?”

The aim of this seminar is to let the participants share in the mighty processes that form human individuality on this earth. We will explore these areas not only by participating with the intellect but also by thinking with the heart (the phenomenological approach). Thus the mystery of the incarnation of spirit with (or into) a body will be revealed. It will provide an image of the human being that is based on spirituality **and** science. ‘Embryosophy' as presented in this course will open new perspectives as to polarity thinking and threefoldness, microcosm and macrocosm, heredity and incarnation and evolution of the earth and mankind. Through these perspectives the participants may find that they get deeper insights into why we are here and what is moving us.

Meet the embryo of freedom.
An open book of forms and gestures revealing the
essence of man as encounter between ‘heaven and earth’,
mind and matter.

For whom this course is intended?

No prior knowledge of embryology is needed. Familiarity with or interest in a spiritual approach to life is appreciated. Participation in this course may help you to become aware of what your attitude toward the embryo might mean in your work as a medical doctor, as a therapist, but also as a parent, as a partner, or other roles in human life. The course is not specialized for particular professionals or practitioners. Everyone is welcome.

“In the last three decades that I gave these courses many kinds of therapies and philosophies recognized themselves in this approach of the embryo and human biology. The images and ideas presented have been applied to numerous practical fields and professions. All kind of participants attended: teachers, doctors, midwives, medical specialists, osteopaths, craniosacral and polarity therapists, anthroposophists, rolfers, biodynamic therapists, trauma and mind-body therapists, and many others” (JvdW).

The aim of this four-day seminar is to let the
participants share in the mighty processes that form the
basis of every human individuality and life on this earth.

Practice or Theory? Understanding with Head and Heart

In the approach of phenomenological embryology not only the thinking ('head') but also the experiencing and feeling ('heart') have merit. In this way we come to scientific conclusions and views that consider the human embryo as a spiritual and 'inspired' being. And how you think is prerequisite for how you do, act, treat.

This for example relates to the conclusion that we are not simply generated from egg cells or a genome, but that we incarnate during the embryonic phase into the body. We are beings who come to appearance in our biography by means of our body. In this approach can lie very important clues for the consciousness of the health care practitioner. It is important to comprehend embryological forces, because the same forces that formed the body are continuously at work throughout life, carrying the blueprint of Health.

This is not a course about therapeutic techniques. You do not learn how to treat or what to do. The emphasis here is to develop a solid phenomenological foundation, and an experiential sense of who we are, which then may serve to guide applications in many fields. "It is about becoming aware of how you **think**. The best practice still is good theory" (JvdW).

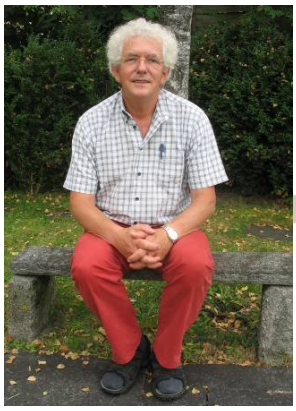
This course is more about the Know-why than about the Know-how.

How is the course organized?

The course consists of illustrated lectures and discussions alternating with practical exercises such as form drawing, body movements, stories and meditations.
The daily schedule is 9:00-12:30 and 2:00-5:30 (with 2 evening classes from 7:30-9:00 on Friday and Saturday). On the last day ending at 1:00pm. Handouts include course notes with diagrams and a few articles. The PowerPoint presentation used in the lectures is available on the website.

The two domains of human locomotion and human development are linked to each other by the principles of form and motion.

About the teacher



Jaap van der Wal PhD MD now works at the Department of Anatomy and Embryology at the University of Maastricht, Holland. Since graduation in 1973 he has worked as teacher and researcher at various universities in Holland. He became specialized in the functional anatomy of locomotion in particular as to proprioception. Gradually he became interested in the philosophical backgrounds of medicine becoming also a teacher theory of science and philosophy. He developed himself as teacher in Medical Anthropology. He now teaches his 'Embryosophy' in Europe and USA to audiences representing Anthroposophy, Craniosacral Therapy, Osteopathy, Polarity-Therapy, Trauma and Mind-Body Therapy and many others.

"I love anatomy but my passion however was and still is human embryology. The two domains of human locomotion and human development (embryology) are linked to each other by the principles of form (shape) and motion (movement). The human body is a **process**, developing and functioning in time. The embryo moves, behaves in forms. It is in this area that I encountered anthroposophy. The Goethean phenomenological approach, which I met there, appeared to be the key for bridging between the domain of 'natural science' and 'spiritual science' (or even: religion). Applying the method of dynamic morphology to the study of the human embryo gave me the tool to understand what we actually are doing as human beings when we still are embryos. With respect I can find in the embryo cautious answers to questions as to the meaning of human existence".

"I think that there are many people who need a spiritual approach. They are perfectly happy with a proper blending of science, phenomenology and non-fundamentalist spirituality. I believe that this is why you have been so successful in your teachings" (Michael Shea, (author of *Biodynamic Craniosacral Therapy*).

VENUE & TIMES: Warner Pacific College, Egvedt Room 203, East Portland Campus, 2219 SE 68th Avenue, Portland, OR 97215 (503-517-100). June 3-6, 2010.

SCHEDULE: From 9.00 am until 5.30 pm each day with two additional evening sessions from 7.30 until 9.00 pm on Friday and Saturday included and finishing 1:00 pm on the last day. A public lecture preceding the workshop *Where do we come from? Spirit and Prenatal Existence* on Wednesday, June 2, 2010 is *facultative* for course participants. Public lecture is included with the workshop fee.

COST: $400 if postmarked before April 1st, 2010, or $450 if tuition is postmarked after this date. Checks are payable to HealthBridge, Inc., c/o Dr. Robert Kellum, at 3046 NE 33rd Ave, Portland, OR 97212. A limited number of need-based, $200.00 work-study grants are available. Please describe your need and reason for attending, and email to healthbridge@integra.net.

Class size limited (35 people). Apply EARLY to assure your place. Professional CEU's pending.

For further details and booking, please contact Dr. Bob Kellum by e-mail at healthbridge@integra.net or by phone at 503-331-7393. Website: www.portlandbranch.org. June 3rd-6th, 2010 "EMBRYO IN MOTION" REGISTRATION FORM

WARNER PACIFIC COLLEGE, 2219 SE 68th Ave. PORTLAND, OR 97215
503-517-1000 (FRONT DESK FROM 9:00AM-5:00PM)

PLEASE REGISTER BY USING THIS FORM

NAME_____ PROFESSION/ INTEREST_____

ADDRESS_____ CITY_____

STATE_____ ZIP_____ COUNTRY (IF NOT USA)_____

PHONE (PREFERRED #)_____ EMAIL _____

If you would like to have your name, address, phone and email in a contact list, distributed electronically to class participants, PLEASE CHECK HERE TO GIVE US PERMISSION ☐**.**

COURSE PARTICIPATION: *This course is accessible for interested lay people as well as health professionals, be it doctors (chiropractic, medical, naturopathic, osteopathic, etc), massage therapists, midwives, nurses, physical therapists, or representatives of psychosomatic & spiritual oriented therapies (such as various anthroposophical therapies, Craniosacral therapy, Polarity or Trauma Therapy, Psychotherapy), Teachers, etc. Prior knowledge of embryology is* ***not*** *required. Diagrams, illustrations & a few summarizing articles will be available. The lectures and discussions will be alternated with practical exercises like form drawing and bodily motions ('eurhythmy'). 25 CEU's pending for D.C.'S, ND'S, AND LMT'S*

MOBILITY, AND OTHER NEEDS: Please inform us as soon as possible, so we may best adapt.

VENUE: Warner Pacific College offers double occupancy dorm rooms (twin beds) with a few single rooms (on a first come first serve basis) at $40.00 per person per nite. There are three common bathrooms on the floor. Rooms have a desk and chair per person, and there is wireless internet. The rooms are less than 50 yards from class and cafeteria. A campus map will be sent upon registration. For more information, see: **www.warnerpacific.edu/**

LOCATION: 15 minutes from the Portland Airport. Airport transport, directions, & other practical details will be sent upon registration

RIDE SHARING ☐ Please include me in a May email list of all who want to ride share .

EMAIL ADDRESS_____

MEALS DIETARY: Meals at Warner Pacific will be conveniently served in the new cafeteria, one flight down from the classroom. As much as possible, the caterer will provide consciously prepared food, using fresh, seasonal, locally grown, organic produce.

CHECK HERE FOR DIETARY CONCERNS: ☐ REGULAR (CHICKEN, FISH OR MEAT)

☐ VEGETARIAN ☐ VEGAN / GLUTEN-FREE

June 3rd-6th, 2010 "EMBRYO IN MOTION" REGISTRATION FORM…PAGE 2
WARNER PACIFIC COLLEGE, 2219 SE 68th Ave. PORTLAND, OR 97215
503-517-1000 (FRONT DESK FROM 9:0AM-5:00PM)

MEAL PLANS (CHECK THE MEALS YOU WISH AND THEN TOTAL):

	4 DAY COST		3 DAY COST
☐4 BREAKFASTS (THURS-SUN)	$24.00	☐3 BREAKFASTS (YOUR CHOICE)	$18.00
☐4 LUNCHES (THURS-SUN)	$40.00	☐3 LUNCHES (YOUR CHOICE)	$30,00
☐4 DINNERS (WED-SAT):	$40.00	☐3 DINNERS (YOUR CHOICE)	$30.00

CALCULATE YOUR TOTAL MEAL COST:_____

ROOMS

☐SINGLE PREFERRED IF POSSIBLE (FIRST COME BASIS)

☐SHARED DOUBLE

NUMBER OF NIGHTS NEEDED_____ AT $40.00 PER NIGHT =_____

YOUR TOTAL ROOM COST_____

PAYMENT: PLEASE MAKE OUT CHECK FOR CONFERENCE FEE TO "**HEALTHBRIDGE, INC**."

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CALCULATE TOTAL PAYMENT (WORKSHOP, ROOM, MEALS, FEES)_____

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TO EMAIL REGISTRATION: **HEALTHBRIDGE@INTEGRA.NET**

WORK/STUDY PROGRAM: A limited number of need-based $200.00 grants are available. To apply, send an email describing your need, and reason for attending, to Dr. Bob Kellum, at **healthbridge@integra.net** We recommend you apply early.

CANCELLATION POLICY: Participant's cancellation requests must be received **in writing** (i.e., emailed **and received**, or postmarked) **before** April 1st for a refund, less a $50.00 administrative fee. Cancellation requests received in writing after April 1st but before April 15th will receive a 50% refund. Cancellation requests after that date will not be eligible for a refund, but another person may be substituted. Telephone cancellations cannot be honored. Until an email cancellation has been promptly acknowledged by return email, you cannot assume it has been received.

EMBRYO IN MOTION WORKSHOP SCHEDULE

WEDNESDAY, JUNE 2ND, 2010	CEU HOURS
3:30PM-5:30PM ROOM CHECK-IN AT WPC DORMITORY LOBBY	
5:30PM-7:00PM DINNER IN CAFETERIA (ALL MEALS CATERED HERE, JUST BELOW EGVEDT 203)	
7:00-9:00 PM PUBLIC LECTURE WITH DR VAN DER WAL, IN EGVEDT 203	2
THURSDAY, JUNE 3RD, 2010	
7:30AM -9:00AM BREAKFAST	
8:00AM-9:00AM WORKSHOP REGISTRATION	
9:00AM-10:30AM CLASS	
10:30AM-11:00AM BREAK	
11:00AM-12:30PM CLASS	
12:30PM-2:00PM LUNCH	
2:00PM-3:30PM CLASS	
3:30PM-4:00PM BREAK	
4:00PM-5:30 CLASS	
6:00PM-7:30PM DINNER	6
FRIDAY, JUNE 4TH, 2010	
7:30AM-9:00AM BREAKFAST	
9:00AM-10:30 CLASS	
10:30-11:00 BREAK	
11:00-12:30PM CLASS	
12:30-2:00PM LUNCH	
2:00PM-3:30PM CLASS	
3:30PM-4:00PM BREAK	
4:00PM-5:30PM CLASS	
6:00PM-7:30PM DINNER	
7:30PM-9:00PM EVENING PRACTICAL EXERCISE	7.5
SATURDAY, JUNE 5TH, 2010	
7:30AM-9:00AM BREAKFAST	
9:00AM-10:30 AM CLASS	
10:30AM-11:00AM BREAK	
11:00AM-12:30PM CLASS	
12:30-2:00PM LUNCH	
2:00PM-3:30PM CLASS	
3:30PM-4:00PM BREAK	
4:00PM-5:30PM CLASS	
6:00PM-7:30PM DINNER	
7:30-9PM EVENING PRACTICAL EXERCISE	7.5
SUNDAY, JUNE 6TH, 2010	
7:30AM-9:00AM BREAKFAST	
9:00AM-1:00PM CLASS, WITH HALF HOUR BREAK	3.5
1:00-2:00PM LUNCH/CERTIFICATES/GOODBYE TOTAL CEU'S	26.5