

THE SPEECH OF THE EMBRYO – PART 2 OF 3

By Jaap 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 in March, one this month, and then the third segment in May, in the month before the workshop date.

The Soul Practices in Advance (Das Seelische übt Sich Voraus)

So an embryo functions, not in the usual sense of a body that has a function (or organs that have a function) but in the sense of forms that are (a) function. This notion represents an important key to the questions we are dealing with in this article and requires further explanation. In the view on human embryonic life that is developed here it is possible to overcome (to say it in a philosophical way) the duality of form and function (or, maybe more exact, of form and mechanism). Every time one may observe that in living nature, in living organisms form and function (mechanism) cope and fit perfectly. The relationship between those two is intimate, intricate, like a so-called chicken-and-egg-what-is-first-relation. The anatomist or morphologist, who is the expert regarding forms and shapes so to speak, might state that because an organ is built and constructed in this or that way, it functions, it works in such and such a manner. The physiologist on the other hand, who considers himself an expert on functions and mechanisms in living beings, could reply to the former statement by saying that an organ that has to work in this or that manner, has to be constructed or has to look in such or such a way. Who is right? What is primary, what is secondary? Form (shape) or function (mechanism)? It is difficult to decide or to let one or the other prevail. Mostly people consider form and function (mechanism) as a kind of duality: either you consider form or you consider function. Yet the two are linked and involved with each other inseparably. It is the embryo that may throw new light on this controversy regarding form and function. The embryo continuously changes its apparent shape as a steady metamorphosis of form. Changing form is all a matter of motion. Here however we are dealing with a special kind of

movement, a particular kind of behavior. Here is an example to elucidate this idea. When I grasp a glass of water with my arm and hand, I perform an action by means of my arm and hand. My arm is an anatomical-physiological substrate, a form that is applied and utilized in the function or action of grasping a glass of water. An embryo of about four or five weeks does not yet possess such an arm or hand in anatomical respect, but during succeeding weeks of embryonic development we may observe an arm growing out. Parts and elements of what is meant to be in becoming an arm appear discernible. The developing arm exhibits a growth movement, or growing gesture. At the end of this long period of development an arm is the result, a structure, a form, perfectly fitted to bring glasses of water to your mouth. Globally speaking one might state that at the end of a long-lasting process of transmutation and transformation there appears as a result, an arm, a very special form. The form arises forward out of a motion as the stilled or frozen end phase of a process of a growth movement. The way in which such an arm is achieved or accomplished also determines the shapes and form of that structure and therefore the eventual function (or potential function). The nature of the process of the growth movement is an important determining (shaping) condition for the later function. The movement of gesture and growth is related to the later gesture that is functionally possible. In this regard an arm and hand may be considered as performing a motion of grasping during growth. If one considers on the contrary, the gesture of growth that is performed by a developing leg and foot, then one might observe a completely different growth movement, a different functional gesture. It resembles in some aspects an arm but in other aspects differs very much from the arm and hand, e.g. growing out in a more stretching and extending gesture while the arm exhibits more a gesture of flexion and grasping. The conclusion of the considerations presented here could be that an embryo does not yet, like a full grown or adult organism, have (possess) a form that functions, but that the embryo still functions in forms. In the adult and other full grown organisms we usually consider form and function as rather dualistic and separate, though strongly related and linked principles. In the embryonic organism those two are one and unified. The embryo functions wholistically in growing and changing forms and shapes. It is process in motion. The embryo performs or exhibits gestures and motions; it performs actions by its growing and changing Being (or, Becoming). This means: an embryo exhibits (growing) behavior (3). One might consider a next step. Within the embryonic way of life form and function are still related and linked together firmly. And in the adult organism where form becomes still, does function appear or is it released (liberated) on another higher level? When the morphological process has come more or less to an end, then the arm can start to function in a physiological respect. Consider for example that since the form and function of an

arm are tuned so perfectly and harmoniously, it may be due to the phenomenon that the function of the arm as an instrument for grasping has been pre-exercised embryonically while growing out. This is physiological function as a released growth gesture. The embryologist Erich Blechschmidt even takes a step further and applies this principle of releasing function from the growing structure to the level of psychological gestures and functions. He therefore comes to the surprising conclusion "Das Seelische übt sich voraus" ("Soul is being pre-exercised") (1). Bodily functions, physiological functions, psychological functions are pre-exercised as growth gestures and growing movements in the embryo. In this respect a human being has already breathed long before he has taken his first breath after birth. The dynamics – in the sense of the gesture of morphological development – with which lungs, thorax and diaphragm are developing and unfolding, may be considered and interpreted as a type of breathing because they are breathing movements.

The breathing of an embryo is not yet breathing air in a physiological way, but it represents a more fundamental breathing in a morphological way, in form so to speak. Considered in this way, an embryo looks, grasps, walks. It also stays on its feet and holds its own. The gesture and action of stretching and standing upright is already being performed or pre-exercised by the human embryo in the fifth till tenth week of prenatal development as a gesture of its growth. This standing during growth is a necessary condition for developing a body, a being that later on is able to stand and go upright physiologically and even psychologically. To go back to the central issue of this article, we may state that embryonic gestures and actions of growth are performances. They are performances as actions in growth. So we return to the statement made earlier: the embryo functions, behaves in forms and shapes. The language of forms and the language of the body is in the case of a human embryo a type of human language and human behavior!

IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY, PLEASE CALL DIANE RUMAGE AT (360) 241-7854.

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The *Portland Anthroposophic Times* is published twelve times a year by the Portland Branch of the Anthroposophical Society in America to serve members and friends in the wider anthroposophical community. Printed copies of the newsletter are available at the Steiner Storehouse, Portland Waldorf School, Cedarwood Waldorf School, Shining Star and Swallowtail School. The newsletter and calendar are also posted on the Portland Branch website at www.portlandbranch.org.

Questions, suggestions and submissions may be sent by e-mail to anthroposophy@earthlink.net. Items selected for publication in the Portland Anthroposophic Times may be edited for style, content and length. The deadline for submissions to the *Portland Anthroposophic Times* is the first day of each month for publication in that month's edition. Submit calendar items to branchcalendar@mindspring.com no later than the first of each month for publication in the next edition.

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Centripetal Existence

If one considers embryonic existence in the terms proposed here, it could be a consequence that we have to consider the direction and the orientation of embryonic existence in a completely new perspective. Usually embryonic existence is considered as a biological process that produces or results in human behavior. We think so to speak from inside to outside, from center to the periphery, in other words: centrifugally. There is a fertilized egg cell at the beginning, which next grows up to be a human individual; man is a product of the process. In this concept the human mind or soul are also produced by this event or process. Mind is a consequence of the body and body formation. The mental processes of the human individual are added to the general non-individual processes of the preceding phases. Also in this notion the embryo merits something like a general non-individual human status: in the embryonic phase there is no talk yet of individuality or personal existence. In the view represented in this article the dynamics of embryonic existence are characterized by the orientation from outside to inside, i.e. centripetally. What this means is that in the bodily appearance of the embryo a human being impresses (or imprints) itself. In Figure 3 the revolution of the orientation of being between an embryo and an adult human is represented schematically.

As an adult human we express ourselves by means of our body: the world is our aim and the body is the instrument for this purpose. The embryo on the other hand still impresses itself into a bodily organization. Embryonic existence therefore is a kind of silent, mute and introverted existence. The idea that an embryo is not yet doing anything and is not acting yet, is a great misunderstanding and devaluation. The action, the performance is directed towards itself, inward. It represents human action and human behavior. In this view embryonic performing also represents the expression of a human being and its soul as primary. A human being is a being that is manifesting itself in the first order by means of growth gestures and form movements, afterwards by means of (released) physiological processes (behavior) and later on by means of psychological behavior and gestures. Human

behavior is all expression. In the meantime it seems we are far away from the usual reductionistic view. In the course of thinking followed here, we have to come to quite a different conclusion. I am aware of the fact that the difference with the official embryology is not so much represented by alternative conclusions but also by an alternative point of view, which is a paradigm shift, affording an opportunity to reflect on embryonic existence. Another and different light is shed upon embryonic functioning in this way. If man is a being of mind and body, then embryonic existence is the manifestation of a spiritual Being as well. During embryonic existence a human being is expressing himself (herself). The soul or spirit is primary, the body is secondary, at least in the sense of the dualistic point of view in which spirit (soul) and body are in opposition to one another. But one could also consider it in a more monistic way, paraphrasing the philosopher DelaMettrie, "The embryo is not getting a soul, it is soul as well." A human being is coming into appearance. To understand what is expressing (one could say im-pressing) itself then, it is necessary to consider the growth gestures and Gestalt as serious (human) behavior and to describe them as such. This might teach us something about a human Being. We now might expand on the image of clay and hands mentioned before. As stated, neither the clay nor the hands can come to form on their own. The form and the shape can only come into appearance in the interaction between both conditions. In this way the human embryo is not caused by the genome and environmental factors, it comes into appearance (to manifestation) thanks to both these conditions. Like every organism the human embryo is neither solely the product of a genetic program (nature) nor is it exclusively determined by environmental factors (nurture) alone. Organisms at the very least arise from the interaction between those two necessary but on their own insufficient conditions. In the metaphor of the clay modeling artist, there is also the reality of the modeling artist who has in his mind an idea, a concept of what is going to be modeled or produced. When the process is successful and the conditions of the clay and modeling hands permit, then the appearance in the clay of what is meant and conceptualized within the mind of the maker, the artist, will occur. This idea might also be applied to a living being, to an organism. In this view the organism is considered as a structure of transcendental nature, invisible just like the ideas and thoughts in the mind of the modeling artist. It is similar to the nature and nurture argument: each on its own necessary but not sufficient for the organism to come into appearance. Thus a kind of third dimension is thinkable: the essence of transcendental structure existing in time which is not produced by the clay modeling process, but manifests as a result of this process. In this respect a human being is coming to earth: step-by-step it shapes its phenotype (shape of appearance) and gives in the fullness of time (one might also state continuous and never-ending) shape to the biological and other conditions it encounters. A spiritual plan is coming into appearance. It takes a complete biography to do so. That makes an embryo really interesting. Then one might discover a human embryology that is able to describe incarnation by describing perceptible facts of embryonic development. By incarnation is meant here no

more or less than a centripetal view on human existence: originating from a Yonder, an Out there coming to a Here. It may be clear that this view or seeing is quite different from the usual way of observation in natural science. A more extended thesis is required to provide a base for this other way of seeing with an accountable methodology. This certainly is possible. Here it suffices to refer to phenomenological approaches as practiced by thinkers and scientists as Goethe, Husserl, Weiss and many others (6). I would like to end this article with an example of the kind of insight one might gain via the phenomenological approach in which embryonic existence is considered as human (growth) behavior.

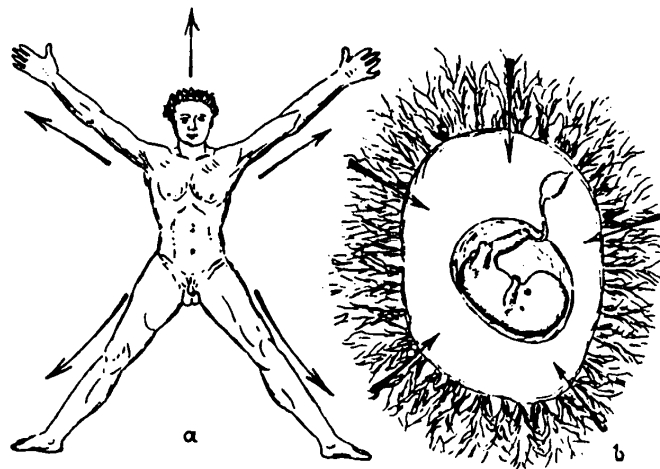


FIGURE 3

Revolution of the orientations of being between an adult (a) and an embryo (b).

From: *Dynamische Morphologie*, O.J. Hartmann, Frankfurt/M., 1959.

In That Very Moment...

For most people human conception is a beginning, a starting moment. It is thought that fertilization is achieved by the fusion of the two nuclei of the involved gametes, next growing out to In this notion of growing out the notion of beginning is involved. It starts with conception, the rest is a consequence. This has been discussed here in extenso. In this view children are the result of conception; they are made and can be made from the process. The whole modern artificial reproduction technology is the indirect consequence of this view and seems to confirm it. How might the process of conception, however, be considered in the centripetal view presented here? It would require at least an article twice as long to describe the processes and dynamics of the human fertilization process in a phenomenological way (4,5). For a few hours an immense polarity is created between sperm cells and the egg cell resulting in a delicate and labile attraction-complex. In that situation the usual biological relationships between cell and nucleus are reversed inside out and in fact unusual, non-biological dimensions are created. Sperm cells and the egg cell create a situation that could be described as the complete reverse of the usual biological relationships of the living cell. A situation in which everything might happen, but nothing is determined. In that equilibrium, in those very labile moments

the dynamic of making seems not to be the rule, rather it is the dynamic of creative meeting and encounter. If the phenomena of this interactive happening are experienced carefully in their gesture and dynamic – which in fact is the principle of phenomenology – the image and experience of a receptive conception is prevailing. Not only a horizontal conception – i.e. the one on the physical, material level of reality of cells, nuclei, biology, of fusion of two gametes – as a central issue happens here, but also a vertical connection or encounter between yond and here, between spirit and matter occurs. The conception that we successfully imitate and manipulate in the artificial reproduction technology is not the actual conception: the events on the biological level are (maybe it is boring, but here it is again) the necessary but not sufficient conditions for a conception on another level. Even in vitro a baby is never made. Conception is a moment, with a theme of linking and connecting. What has been joined in conception will be untied and dissolved in the moment of dying (decomposition). When someone has passed away, do we say: What remains is the dead body as a remnant, deserted by soul? Conception is an event, an act in reverse: what is separated before is joined, comes together.

If this connection or joining succeeds, the actual conception (the fusion of gametes and so on) is rather a consequence than a cause. During a conception a Third Person becomes possible and comes into appearance, not because of, the physical substrate of two other people. In this view man is not reproducing himself in his/her offspring in the sense of replicating or reproducing himself (See Figure 4). A human being is not reproducible, at least when one considers biography as the one and only valid entity of being human (2). We in fact do not reproduce ourselves in our children. "In the very moment that I was you and you were me" (as the poet said), the Other may find the opportunity and conditions to come down, to bind. Not because of conception but thanks to it.

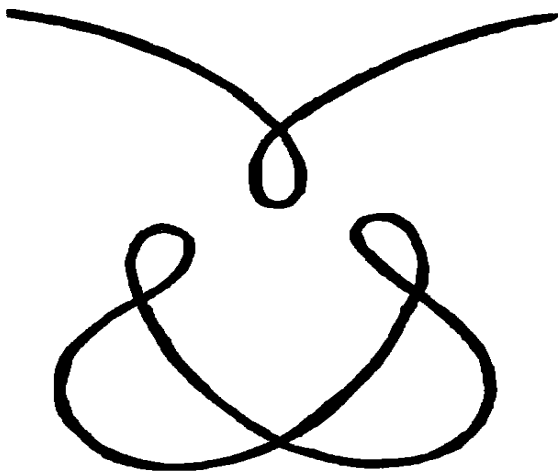


Figure 4 Icon on a birth announcement

THE MYSTERY OF FAITH

The Portland Branch of the Anthroposophical Society has invited Reverend Sanford Miller to speak to the Branch on the mystery of faith. In Sanford's words "Faith is something much misunderstood, the Spiritual Science of Rudolf Steiner helps one to grasp its place and significance. There is a lot that traipses around as faith that is not faith at all, but a fixed set of beliefs. Faith is something quite different from what usually comes to mind when we consider that word. Faith is an activity of the soul." A current theme for Sanford, in the form of a question is "As anthroposophists, we are here for the renewal of culture." We can all be asking ourselves: "how are we fulfilling this task here and now?" How are we doing this in our communities? To learn more about the mystery of faith please join us at Bothmer Hall on Friday, May 14 at 7:30 PM. A \$5 - \$10 donation is requested at the door.

Sanford Miller was born in Princeton, New Jersey on the east coast and lived there for the first seven years of his life. Then his family moved to Pasadena in Southern California. He finished his undergraduate work at UC-Santa Barbara, majoring in Religious Studies with an emphasis on Eastern Religions.

During his college years, a friend introduced him to the work of Rudolf Steiner. The first anthroposophical book he read was Rudolf Steiner's autobiography. He left California in 1972, to attend the International Youth Conference in Dornach, Switzerland. This began a 12 year stint in Europe: six years in Scotland, at Newton Dee Village, a Camphill Community. After a short while, he became the baker, where he and others were responsible for baking bread for the Village, as well as for the Camphill Rudolf Steiner Schools, about 500 people. He left Camphill in 1978. He spent two years studying in Forest Row, England and two years at the Priest Seminary in Stuttgart, Germany, and was ordained at Ascension 1982. He then was sent to a congregation in Pforzheim, Germany where he worked for two and a half years. The seminary training in

The Christian Community is primarily a training in anthroposophy with an emphasis on art (eurythmy, painting and speech), science (geology, botany and Goethean observation) and philosophy, in addition to the typical Greek and theological courses.

He returned to the United States and spent 12 years in Boston, as a Christian Community priest. He then moved to northern California, to the Sacramento congregation, where he has lived for the past fifteen years. He has five children, the youngest of whom is a senior at the Sacramento Waldorf School.

NOT I, BUT THE OTHER IN ME



INQUIRING INTO EMPATHY, COMPASSIONATE COMMUNICATION, & RUDOLF STEINER'S *PHILOSOPHY OF FREEDOM*

A talk by John Cunningham

International Trainer in Nonviolent Communication
& Waldorf Class Teacher

Friday, April 30th at 7:30-9pm
Bothmer Hall
59th and SE Division
Portland, Oregon

John has been a student of Anthroposophy since 1978, a Waldorf Teacher since 1986, and an internationally-recognized trainer in Marshall Rosenberg's Nonviolent Communication (NVC) since 2000. John has devoted himself to integrating an anthroposophically-based understanding and practice of Compassionate Communication into the international Steiner School Movement. On this evening, he will share his research into Rudolf Steiner's seminal work, *The Philosophy of Freedom*, in relation to NVC. It will surely interest those who love the work of Rudolf Steiner as well as those practicing NVC.

All are welcome; gifting at the door enjoyed!

The Portland Branch
of the Anthroposophical Society
is sponsoring this event.

For enquiries, contact John Cunningham
at johncunningham@jeffnet.org.

Portland Anthroposophical Society Calendar - April 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 Ramage 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.

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 Michael-el Institute. Contact John Miles at 503/774-4946. johnmiles@usa.net.

Upcoming Events

Sunday, APRIL 11

First Class of the School of Spiritual Science

Bothmer Hall, Blue card required – Discussion on Lesson 1 at 8:30 AM, class at 9:30 AM sharp. Lesson 2. Please contact Jannebeth Röell 503/249-3807 or Diane Ramage at (360) 241-7854.

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 15-18

Medically Supervised Fasting Session

A weekend fasting session, featuring raw organic juices, nature observation, music, art, enlivened study, meditation, storytelling, and other alternative forms of nourishment. Great group environment and support gives you more confidence and fun during your fast. Overnight option is available. Rudolf Steiner Health Center, 1422 W. Liberty, Ann Arbor MI 48103, 734-663-4365 or info@steinerhealth.org

APRIL 24-25

Mothering and Spirituality

A Waldorf parenting conference at the Sacramento Waldorf School. Speakers include: Cynthia Aldinger, Rahima Baldwin Dancy, Carol Lee Flinders, Nancy Jewel Poer, Regina Sara Ryan, The conference is organized by Rahima Baldwin Dancy. www.waldorfinthehome.com, (303) 546-0070.

Friday, APRIL 30

Not I, But the Other in Me

Inquiring into empathy, compassionate communication and Rudolf Steiner's *Philosophy of Freedom*, a talk by John Cunningham, international trainer in non violent communication and Waldorf class teacher. Bothmer Hall, 5915 SE Division, 7:30PM -9PM. Donations at the door. johncunningham@jeffnet.org

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 734-930-9462. paamdrscourse@anthroposophy.org

Sunday, MAY 9**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion on Lesson 2 at 8:30 AM, class at 9:30 AM sharp. Lesson 3. Please contact Jannebeth Röell 503/249-3807 or Diane Ramage at (360) 241-7854.

Tuesday, MAY 11**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.

Friday, MAY 14**The Mystery of Faith - Transformation of the Astral Body**

The Branch has invited Rev. Sanford Miller to speak about faith. Faith is something much misunderstood. The Spiritual Science of Rudolf Steiner helps one to grasp its place and significance. There is a lot that traipses around as faith that is not faith, but a fixed set of beliefs. Faith is an activity of soul. Sanford Miller has been a student of Rudolf Steiner since 1972. He was ordained, as a priest in The Christian Community, in 1982. His current congregation is in Sacramento, CA. This event will take place at Bothmer Hall, 5919 SE Division St., Portland, OR 97207, from 7:30PM-9:00PM. This event is sponsored by the Portland Branch. A \$5 - \$10 donation is suggested.

Saturday, MAY 15**New Testament Study - John 16: 24-33**

Reverend Sanford Miller will lead an interactive discussion of this text from the Bible including insights from Anthroposophy. Come experience a new way of exploring a biblical text. 11:00AM at Bothmer Hall, 5919 SE Division St., Portland, OR 97207. Suggested donation: \$5 or more. Call Sandra Burch with questions: (503) 353-1818.

Saturday, MAY 15**Whitsun and the Future of Community**

Rev. Sanford Miller will speak about Whitsun (Pentecost) as the festival of the Individual Community - human social structures and karma. What is being asked of modern humanity in terms of relationship? 7:30PM at Bothmer Hall, 5919 SE Division St. Suggested donation: \$5-\$10 or whatever is possible. Contact Sandra Burch with questions: galenalyn@gmail.com or (503)353-1818.

Sunday, MAY 16**The Christian Community**

9:15 AM - Religious Instruction (grades 1-8). 10:00 AM - Children's Service (grades 1-8). 10:30 AM - The Act of Consecration of Man (for adults) (childcare available). These are services performed by Reverend Sanford Miller of the Christian Community. They take place at Bothmer Hall - 5919 SE Division St., Portland, OR 97207. Sponsored by The Friends of the Movement for Religious Renewal. Contact Sandra Burch at (503) 353-1818 or galenalyn@gmail.com with questions or if you would like a private meeting with Reverend Miller.

MAY 17-MAY 29**Anthroposophical Health Retreat**

The Rudolf Steiner Health Center is an anthroposophical inpatient clinic specializing in personalized care, supportive oncology, and anthroposophic treatments and therapies. We offer natural alternatives for many illnesses, including chronic fatigue, cancer, arthritis, eating &

sleep disorders, post-surgical recovery, chronic pain, heart disease, or simply the stress of modern living!

Rudolf Steiner Health Center, 1422 W. Liberty, Ann Arbor MI 48103, 734-663-4365 or email: info@steinerhealth.org

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 goal is to help participants gain an understanding of the mighty processes that bring every human individual to life on earth. This presentation on embryonic development will open new perspectives on polarities, angles and folds, heredity and incarnation, and the evolution of the earth and 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 #219, 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 at 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 97222. 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: 0 seats remaining. 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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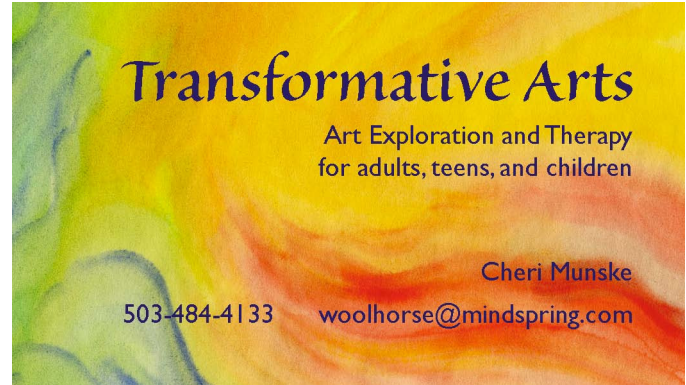
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