Siegward had been frustrated at Herdecke, as the hospital was anthroposophical, but the professors were all conventional, with only a few with leanings towards anthroposophy. It was founded by an anthroposophist, Gerhard Kienle, who was choleric as most founders are, and an academic. The University survived for 2 years, then folded. Kienle had died by the time it was re-founded and Siegward attended, and was managed by an intellectual. The situation between hospital and university became tenuous, the former not wanting non-anthroposophical students to train there. He now realizes that it is a rarity to find anyone who combines the academic with the intuitive in medicine.

He had already spent one year in America--his last year of training was at Case Western in Cleveland. He had actually always longed to go to Russia, to train with a specific scientist, Viktor Gurfinkel (a student of Bernstein, an antagonist of Pavlov), involved with neuroscience and specifically the study of the so-called motor or reflex nerves. Bernstein said if you want to understand the parts, understand the whole human being. Watch him walking. He recently discovered that Viktor now lives here and works at OHSU in Beaverton. Yet, instead of east, he went west. As a teenager he had subscribed to Sky and Telescope and seen pictures of all the beautiful California countryside, Big Sur and Hwy 101. Certainly not Cleveland, especially not the bad part of it! He got his first car for $60, a 1969 Mercury Cougar, and one evening got in the car with a fellow student to go to the movies. No noise. Someone had stolen his battery. His car was now totaled, as it was the price of a new battery. This was his experience of America!

He wanted to go further west. He drove to New Orleans, Denver, San Francisco. He checked out the University in Berkeley (as it was warmer there than San Francisco) to see if there was anyone he could do research with, as America was considered the Mecca of Science. Gunther Stent, a research scientist who became his mentor, was one of the most amazing people Siegward has ever met. A German Jew who emigrated during the Third Reich, he never lost his passion and emotional connection with
Germany. After WWII, he returned to Berlin to scout for scientific talent, and to attend science symposiums once a year. He wrote the book *Nazis, Women and Science*, about morality and science. A Kantian, he was mentored by Watson and Crick when they were cracking the code of life, DNA. They looked down on molecular biology. Watson went on to the human genome project, and Crick decided to crack the mystery of human consciousness. Gunther, philosophical, realized that life was not so simple or mechanical as Crick and Watson envisioned. He studied the leech as a simple animal, to try to completely understand its nervous system, and was successful. Siegward became connected with the tight knit “leech” community. Gunther wrote articles about the soul, mind and brain questions, stating one could not explain consciousness as brain secretions. Siegward related to this, but then discovered his Kantian position, that one couldn’t discover the origin of consciousness. He could study neurons and its historical process, but consciousness and morality were something totally different. Gunther’s philosophical approach to neuroscience was quite a contrast to the huge neuroscience meetings which Gunther called “rat meetings” as most scientists were unable or not interested to study the leech nervous system or the philosophical questions that Siegward and Gunther were interested in.

Siegward then returned to Germany for his final exams, then journeyed back to Berkeley to work with Gunther for two years, the first year unpaid doing research. They waded in Golden Gate Park, gathered pregnant leeches from under the rocks and carried them in glass bowls to the lab to look at them under microscopes. He realized he was getting too far removed from medicine. Therefore, he went on to San Francisco UCSF where he studied protein chemistry for a few years, since he was interested in a statement by Steiner regarding proteins decaying in the nervous system as a basis for consciousness. He wrote an article in the Journal of Anthroposophic Medicine in 1994 on this topic.

He met his ex-wife in a lab there. She had traveled to Mexico and Switzerland, returning to her home town of Fair Oaks, where she discovered Anthroposophy and studied in the Foundation Year there. She wanted to study medicine in Herdecke. They got engaged. He went to Oeschelbronn Hospital in Germany and worked as an anthroposophic physician January through June 1995 and really enjoyed it. As he wanted to be with his future
wife, who was involved with Pre-Med studies, he applied for neurological residency training in America. He started internship at Kaiser in San Francisco, and they married the weekend before his ICU rotation started and a barely supervised night shift. Just around the time Siegward finished his residency training, his wife decided to get eurythmy training in Dornach, which eventually led to the dissolution of the marriage over the long distance.

After having spent several months at the medical and natural science sections at the Goetheanum, in May 2002 Siegward assumed a position as an assistant professor at the neurology department of OHSU here in Portland, Oregon with his research work on epilepsy and passion flower as alternative medicine. He was optimistic, but encountered painful friction between his inner world and science. Here in Portland, he has had more opportunity to develop spiritual science, and has given lectures and courses at the teacher training in Fair Oaks, CA on science and spiritual science, as well as talks here in Portland. He was deeply connected with First Class in Los Angeles. He initiated the conversations before the First Class lessons here in Portland, and started a meditation study group, and has been involved in the karma study group. He was deeply impressed with Willi Mueller, who seemed to speak out of his experience, not just reasoning as most class holders Siegward had experienced before. Siegward’s vision for a new approach to first class did not get realized in Portland; similarly a vision of an anthroposophical hospital here with the other anthroposophical doctors did not materialize.

Also his work at OHSU was frustrating as it was not possible to find an understanding for true spirituality and inner observation there. Instead of further supporting ahrimanic inhumanity at the university, he decided to help the Christ work through anthroposophical institutions. His experience of Jaap van der Waal’s embryology workshop this year comforted him that though they are rare, there are a few who can combine science and anthroposophy. He has learned here that “you can’t take yourself out of the equation.” An epilepsy patient helped him help others by showing how they can observe their own consciousness to stop their seizures. He must be aware of himself and his consciousness and go through that in order to help others; learning not just from science, but from others he meets and himself. Thus he has decided to move back to Europe, where he intends to work at the Ita Wegman Clinic in Dornach/Arlesheim, Switzerland. In the first year, he will work at an anthroposophic psychiatric hospital to obtain his neurology credentials in Europe, so that he can then introduce and represent neurology at the Ita-Wegman-Klinik. He met Yumiko, a Japanese art student, at a Christmas Conference in Dornach a few years ago. She has pursued her art work here and also taken classes at Marylhurst College, and has really enjoyed her time here.

We will miss Siegward’s wonderful cello playing for eurythmists and at festivals, his enlightening lectures, his contributions to both science and spiritual science. He gave a wonderful biographical presentation of Rudolf Steiner and a very brief glimpse of Ita Wegman to the karma study group. One thing he mentioned—how she used to go up to folks as a child and just stare at them, appraising them—really struck a chord with me, and I’m sure with him as well! May he continue with his heartfelt yet conscious questioning, and may he find joy in his life on his further journey!
**THOUGHTS FROM LAURA SUMMERS’ RECENT WORKSHOP IN PORTLAND**

By Donna Patterson-Kellum, Portland, Oregon

Laura Summer’s Art Workshop called “Polarities” was particularly valuable to me, because “the world is threatening to stun the inborn forces of my soul,” according to the *Soul Calendar* verse for the week of February 16-22. With clear instructions and guidance, Laura invited each participant to choose and explore for subject matter the various polarities that somehow moved us. Then as I worked through the exercises, my experience echoed the forces in the next lines of the Calendar verse: “Now, memory, come forth from spirit depths, enkindling light.” The light of a new consciousness did emerge from out of the darkness of my own inner chaos, as the process itself reminded me that resolutions are possible only when the problems are identified. These art exercises in polarity revealed to me how “I invigorate my inward sight which only by the strength of will is able to sustain itself.” It was gratifying to work among other conscious souls on their journeys and to experience the results of our labor together. What do I or any of us have to do on a weekend that is better than this? Thank you Laura for this reminder to invite the help of the Beings of Light and Darkness and Colour when we are trying to find the right balance for ourselves on any issue that troubles us or that simply invites our study. I’m inspired by your efforts to provide art as a healing medium that can be made available to everyone, and I’m certain now that your new polarities workbook will be as valuable a therapeutic tool as your other workbook has been: “Fifty-two Weeks: Painting and Drawing through the Course of the Year” (in relation to Steiner’s *Calendar of the Soul*). These materials may be ordered from [www.freecolumbia.org](http://www.freecolumbia.org). Donna, Portland Oregon.

**PAINTING THROUGH TEXT AND TEXTURE: REFLECTIONS ON A WORKSHOP WITH LAURA SUMMER**

By Lauren Johnson

*Wishes of the soul are springing*

*Deeds of the will are thriving!*

These two lines from a familiar verse by Rudolf Steiner bounce back and forth in my daily life like never before. For the first time, I have framed a triptych of paintings I created over the course of three days and they are hanging in my home. This seems a small act, perhaps, but one that is strangely exhilarating for me. I share the experience with 35 colleagues from Portland Waldorf School and others from Cedarwood and Shining Star Waldorf Schools who came together to work with artist Laura Summer in February. At the invitation of Portland Waldorf High School fine arts teacher Patricia Lynch, Laura traveled to Portland Oregon from her home and workshop in Harlemville, New York where she nurtures the Free Columbia arts initiative. Over the three days in February, Laura guided us firmly and lovingly through study, our paintings, and our reflection on the whole.

We had come together to explore the workings of feeling and of will in the human being. One pillar of the workshop was our reading and discussion of Rudolf Steiner’s Lecture 4 in *Study of Man* (now entitled *Foundations of Human Experience*), one of the seminal lectures delivered to teachers of the first Waldorf School. It is one of the more succinct and to-the-point lectures, and in some ways was quite dense. Our interest as educators was to explore how human beings (our students, ourselves) develop their capacities for feeling and for will. Among other questions, Laura asked us to ask ourselves, “what are the distinctions among instinct,
desire and motive? How does one’s soul evolve with an awareness of conscious repetition or with unconscious repetition? What is the “second man” or “better man”? What does it all have to do with intent, our destiny, or the wishes of our soul? Laura skillfully brought us together in small groups and then a whole group conversation as we dove into the text.

Another pillar was our painting. On our first morning, Laura provided a sturdy framework for us to begin. Some of us enjoyed the strict directions she provided and relished the fact that we would go through the same steps three days in a row. Some of us became a little worried at that notion. Taking no more than about an hour and 15 minutes we were to 1) find a tree outside. 2) Do a free-hand outline sketch -- don’t look at the paper, but rather let the pencil draw just what your eye sees -- it will be messy and not look much like the tree. 3) Back inside, pencil in some contour, shading as the form speaks to you. 4) Tear pieces of white tissue paper and place them to provide some texture and contour. 5) Take the paint brush, dip it in the indigo watercolor, paint areas of the page “where,” as Laura instructed, “the light is not.” 6) Keep doing this until you are ready to use the green and the yellow watercolors. 7) Brown may be added next. 8) White acrylic paint can then be applied to places wanting it. 9) Go back and use any of the colors, pencil, or paper that have been used before.

In addition, Laura lead us through short pencil drawing exercises. These sketches counterbalanced the flow of color and texture of the painting. We explored the experience of sketching a rock on the first day, a living animal the second day, and a plant on the third day. What was it like to sketch the rabbits, the dog, the fish? How was this different from the rock or the plant? For me, this was a conscious artistic experience of the three-fold being -- physical, etheric and astral.

The third pillar of the workshop was a weaving together of artistic expression, reading, and reflection. Leaving the painting and drawing behind at each noon, we assembled for a discussion of the text and then the sharing of each others paintings. Each day’s discussion flowed more deeply as we were tinged with the indigo, the greens, yellows and browns of our paintings. The forms seemed to will themselves into view on each painter’s paper. When did one person’s “better man” help place that stroke of brown or deepen that triangle of green -- when was it something more forced? How did the act of choosing feel? Was, as the text suggested, our will strengthened by the conscious choices we were making?

A true beauty of our work together was the fact of both the diversity and the coherence of the 100 paintings we produced over the three days. With the limited palette (only the third day afforded us a choice of adding one last accent color ), the collection flowed together. At the end of each daily session, we took in each piece with our eyes and saw our paintings as a collection. At the end of the three days, each of us assembled our three paintings in a triptych. Laura asked each of us to stand next to another person’s work and notice one aspect of one of the paintings that struck us. As we each responded to our colleagues work, a feeling of trust and warmth permeated the space. We each produced something unique and beautiful, something that contributed to the whole. We felt validated.

For the first time, I can live with a set of my paintings and see them through eyes that are not only filled with regret at their inadequacies. Rather, I can see these paintings as images from two parts of myself. Part of me sees them as complete and beautiful, as representative of a process of unfolding; I see them with a sense of joy for the vigor of my striving self. Another part of myself sees them with their flaws -- one painting is unfinished, another is overworked. Yet, they represent something to improve and they encourage me to try again, and again.

And as I now re-read the text, I feel a much deeper connection to it and its inherent encouragement to teachers, to our students, indeed to all of us. “Deep in every person sits another person. In that other person a better person also lives, a person who always promises to do a completed deed better the next time. Thus, with each deed there is also a subtle and unconscious, a subconscious, intent to do the deed
better in the next similar situation.” (Study of Man, p. 88.) Rarely are we given the opportunity to try one painting three times. But we are, every day, given a new opportunity to smile at a colleague, to make breakfast for a loved one, or meditate and seek guidance for a struggling student.

We can be courageous in our efforts to share the experience of our soul’s striving.

**THE WORKING OF INDIVIDUAL KARMA IN WORLD HISTORY: GAINING INSIGHTS THROUGH “THE SOUL’S PROBATION”**

By Barbara Renold, Spring Valley, NY

In August 2011 the Spring Valley Drama Group will present Rudolf Steiner's second mystery drama, “The Soul's Probation,” on the Threefold stage in Spring Valley, New York. The production will take place during the course of a special conference (August 17 - 21, 2011) to mark the 100th anniversary of the play's first performance in Munich, Germany. In this drama the reality of former incarnations is placed on the stage. We don’t only hear about the previous lives of the main characters, but see their actual life situations in the Middle Ages portrayed on the stage. We see how the deeds and attitudes of one life set the stage for the thoughts and relationships in another incarnation. The way the different characters of the drama react to the perception of their retrospect varies greatly and determines much of the continuing course of their present life. The real necessity to take on responsibility for former deeds is a challenge which only few are capable of fulfilling. For others, the perception of a former life is so daunting that they are unable to find their way back into their present life situation.

In a time when it becomes increasingly difficult for human beings to find their true calling and destiny in life, “The Soul’s Probation” can show in archetypal pictures some of the spiritual challenges that underlie this struggle. Even though reincarnation and karma are often popular subjects in our modern times, a true understanding and sense of the consequences of this knowledge too often are lacking. The struggles which Capesius, Johannes, Strader and Maria face are very familiar to those of people who live in the 21st century. What Rudolf Steiner placed in the stream of dramatic history 100 years ago, is probably more real now than then. We hope you can join us in working with and contemplating this astonishing dramatic work of art, 100 years after it was first given to humanity.

**MS VON HALLE CLAIMS NEVER TO CONTRADICT RUDOLF STEINER BUT CONTRADICTS HIM IN A VERY SIGNIFICANT WAY: A BRIEF ANALYSIS**

Stephen E. Usher, Ph.D., Austin, Texas

**Introduction**

For those unfamiliar with Ms Von Halle this brief introduction is in order. Ms Von Halle, a member of the Anthroposophical Society in Berlin, spontaneously developed stigmata in 2004. Equally striking she is a breatharian, which means she does not eat. In addition, she experiences curious visions of historical events. In 2005 she gave lectures in Berlin based on her visions, which were
later published under the English title *And If He Had Not Been Raised*. Since then she has become a sensation in the Anthroposophical Society and has published a number of additional books. It is this writer’s view that little attention would have been given to her books were it not for the fact that she has stigmata and is a breatharian. But these, admittedly remarkable phenomena, are no proof of the validity of her visions. This article looks at a striking error in Ms Von Halle’s visions and explores the implications of this error. A German book by Mieke Mosmuller explores many instances where Ms Von Halle contradicts Rudolf Steiner: *Stigmata und Geist-Erkenntnis*, Judith Von Halle versus Rudolf Steiner.

**Ms Von Halle Claims Never To Contradict Rudolf Steiner:**

See the Introduction to her first book *And If He Had Not Been Raised*. The introduction is signed and dated “Berlin, Midsummer 2005.” There she states:

“At the same time this reveals the fact that ever newer insights are indeed arising from the different ways of seeing the spiritual world, but that these never contradict one another and fit together like pieces of a puzzle with the statements made by Rudolf Steiner.” [Emphasis added]

**Ms Von Halle Contradicts Rudolf Steiner on the Significant Matter of Where the Being Jehovah is to be Found Since the Time of Golgotha**

In her first book *And If He Had Not Been Raised*, in the lecture of March 6, 2005 titled “The Transformation on Mount Tabor and the Last Night on the Mount of Olives.” Ms Von Halle states:

“Blood was just flowing down the face of Jesus.”

“But at that moment as He inwardly reaffirmed the will of the Father during this experience; despite all the immeasurable suffering in store for Himself and for humanity, a cosmic moment arrived: His spirit united with the stars and at that instant Yahveh left the moon. This manifested itself in a dark spot in the center of the almost full moon, and out of this dark spot came a Being of light. It was as if the God Yahveh were redeemed from His darkness, His being a source of indirect light, and at the moment when the Logos said yes to His sacrifice, He left the Moon shining anew for the spiritual Sun. His departure was like the pangs of birth and Jesus uttered a loud cry.” (pp. 113-114)

Rudolf Steiner, in contrast, made clear on a number of occasions that Jehovah (Yahveh) took up his residence on the Moon during ancient times and has been there ever since. The following Steiner texts illustrate this point clearly:

*Universe, Earth and Man* (GA 105, August 10, 1908), “We also heard how one of the greatest spirits of this realm parted from his companions on the sun in an act of total sacrifice. This was the being who from that point on stayed connected with the forces of the moon and is known as Jehovah.” (p. 79)

*Egyptian Myths and Mysteries* (GA 106, Sept. 8, 1908), “We already know, for example, that the high spiritual personality of Yahveh dwells on the moon.”

*Planetary Spheres and their Influence on Man’s Life on Earth and in the Spiritual Worlds*, (GA 218, Nov. 16, 1922), “The Jahve Being, who has his seat in the Moon, and who leads man down to Earth, claims control in man over all that has to do with the instincts and impulses of generation.”

The italicized phrases in the above texts all indicated that Jehovah dwells on the Moon in the present – as of the date of the lecture. This means that according to Rudolf Steiner Jehovah dwelled on the Moon as of the time he was speaking. Evidently, these dates — all in the 20th Century — are well after the time of Golgotha when Ms Von Halle maintains Jehovah left the Moon for the Sun.

**Quod Erat Demonstrandum**

Ms Von Halle has clearly contradicted Rudolf Steiner in the matter of the residence of Jehovah. Consequently she has also contradicted herself as she claims not to contradict Rudolf Steiner.

For the reader who feels that Rudolf Steiner is correct on the issue of the residence of Jehovah, it easily follows that while Ms Von Halle, no doubt, has spiritual experiences, they are not reliable experiences.

The reader so deluded as to believe Ms Von Halle correct on the residence of Jehovah must cope with the fact that she contradicts herself in as much as she claims not to contradict Rudolf Steiner but obviously has contradicted him on the matter of the residence of Jehovah. This realization might help the reader overcome his delusions!

Having established the contradiction it seems important to note something of significance about Jehovah residing on the Moon. It has to do with the dreadful topic of the Eighth Sphere. In *The Occult Movement in the Nineteenth Century* (GA 254) Steiner explains that there are seven spheres in the evolution of our planet Earth that extend from Ancient Saturn to Future Vulcan. (See *Occult Science*) There is also an illegitimate Eighth Sphere that is being created by Lucifer and Ahriman. It is their intention to divert Earth evolution into this sphere, a sphere that is to become their special kingdom.
Lucifer and Ahriman bring about the creation of the Eighth Sphere by stealing some of the substantiality of the Earth as it is coming into being as mineral substance from the ancient substance of the previous embodiment of the earth, Ancient Moon. Steiner explains (GA 254, Oct. 18, 1915) that the substance of Ancient Moon was only perceptible to clairvoyance, while the mineral substantiality of the Earth is sense perceptible. Lucifer and Ahriman are constantly snatching bits of the substantiality that should be earthly mineral away from the Earth evolution proper and depositing it as densified imaginations in the Eighth Sphere:

“Something else, then, must be there, not merely the Old Moon, and this ‘something else’ which comes into being as well as Sphere Four is constituted by the fact that mineral substantiality, as it comes into being, is wrested away at the moment of the birth of the Fourth Sphere (Earth). Thus when the mineral comes into existence out of the Imaginative substantiality, it is snatched by Lucifer and Ahriman and made into Imagination. Instead of an Earth arising from the remaining Old Moon substantiality, a cosmic body takes shape whose birth is due to the fact that the substantiality wrested from the Earth is made into what has come over from the Old Moon. ...Sphere Four comes into being through the birth of the mineral element. In that Lucifer and Ahriman approach, snatch mineral substantiality out of Sphere Four and infuse it into Sphere Three, the Old Moon is recapitulated, but now with materiality that belongs properly to the Earth. Mark this well: instead of pure Imaginations being there, the Imaginations are densified by the infusion of a mineral element that has been wrested from the Earth. We are therefore drawn into a world of densified Imaginations [emphasis added] that are not lunar in character because they have been densified by materiality belonging to the Earth. They are ghosts, specters – that is to say, behind our world there is a world of specters created by Lucifer and Ahriman.” (GA 254, Oct. 18, 1915, pp. 84-85)

Rudolf Steiner goes on to explain that the Earth evolution is at risk of having all its matter sucked into the Eighth Sphere. To create a barrier against this Jehovah resides on the Moon and creates there a matter so dense that it is not possible for Lucifer and Ahriman to snatch it into the Eighth Sphere:

“This was established by Jahve as Moon, as the counteracting agent. It was substance of extreme density – and this density was described by Sinnett as substance of a far denser physical-mineral character than exits anywhere on Earth. Hence Lucifer and Ahriman cannot dissolve it away into their world of Imaginations. ... Jahve or Jehovah, then, must be regarded as that Being who even in the physical domain has ensured that not all materiality can be drawn away by Lucifer and Ahriman.” (GA 254, Oct. 18, 254, p. 88)

Densified Imaginations & Visionary Clairvoyance

Having come this far, one more observation is in order. It is most interesting that Steiner in this same context speaks of what he calls “visionary clairvoyants.” The visionary clairvoyance originates through a tragic metamorphosis of a person’s free will. “The moment the free will is transformed into visionary clairvoyance, what unfolds in the human being becomes the booty of Lucifer and Ahriman. It is immediately captured by them and thereby spirited away from the earth. You can see from this how, through the shackling of free will, the specters of the Eighth Sphere are created.” (GA 254, Oct. 18, 1915, p. 91) In addition to being involved in creating these specters the Visionary Clairvoyant beholds them. “Lucifer and Ahriman are engaged perpetually in shacking man’s free will and in conjuring all sorts of things before him in order to tear away what he makes out of these things and let it disappear in the Eighth Sphere.” ¹ (GA 254, Oct. 18, 1915, p. 91)

A Serious Question: Are Ms Von Halle’s Visions Densified Imaginations?

Having read Ms Von Halle’s first book carefully and thoughtfully, I could not but be struck by the very graphic, even dense quality of the visions she describes. This has led me to wonder if she is not perhaps a visionary clairvoyant? It certainly would not be surprising if Lucifer and Ahriman conjured a densified Imagination of Jehovah leaving the moon and going to the sun. After all they could not hope for anything better than the removal of the great obstacle to their sucking the entire Earth evolution into the Eighth Sphere!

If this is a correct supposition, then the Anthroposophical Society has to cope with a stigmatic breatharian offering densified Imaginations of the Eighth Sphere to the membership and calling it true Spiritual Science! Moreover, the membership will have to do hard spiritual labor to keep our fellow member, poor Ms. Von Halle, from being sucked into the Eighth Sphere.

¹ More precisely it is the substance of human brains that is easiest for Lucifer and Ahriman to snatch to the Eighth Sphere. “Hence it is precisely through the head that we can emancipate ourselves from our organism to the greatest extent. We can soar upwards in thoughts, we can distinguish between the good and the evil. And for that very reason, Lucifer and Ahriman have there been the most successful in wresting away substantiality; in the so-called noblest organ of man they have been able to wrest away the greatest amount of mineralized substantiality. This alchemy by which mineral substance is sent over into the Eighth Sphere is taking place all the time behind the scenes of our existence.” (GA 254, Oct. 18, 1915, p. 86)
Ongoing Activities and Study Groups

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

Karma Exercises and Study
1st and 3rd Thursdays at 7:00 PM
NE Portland
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. Call James Lee for information 503 249-3804 or send an e-mail to him at anthroposophy@earthlink.net.

Knowledge of the Higher Worlds
1st and 3rd Tuesdays 7:30 - 9:00 PM
3046 NE 33rd Avenue, Portland, OR 97212
Contact Donna Patterson and Bob Kellum at 503-331-7393.

Moms’ and Dads’ Parenting Group
2nd Mondays
North Portland
This group is intended for parents of very young children wishing to connect through the inspiration of Rudolf Steiner’s lectures and writings specifically regarding the incarnation and growth of the young child and how we can apply this wisdom to our modern day circumstances as parents. Meets for potluck and discussion 6:00 - 8:00PM at Rose Hip Preschool in North Portland, please contact Kristin Zay (formerly Kresch) for more information at 503-830-1003 or heyheykk@gmail.com.

Mystery Dramas, with Speech-Formation Exercises
2nd and 4th Wednesdays
7:30 - 9:00 PM, in SW Portland
Currently working 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@comcast.net or by phone at (503) 908-0131 for information.

Portland Waldorf School Community Choir
Friday morning from 8:45 - 10:15 am
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
At the moment the group is taking a break. Please contact Chrystal Godleske if you are interested in meeting again. socialsculptor@gmail.com.

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.

Events

First Class of the School of Spiritual Science
Sunday APRIL 10
5919 SE Division St., Portland, OR 97207. Bothmer Hall
Blue card required 9:30 AM sharp. Lesson 13. Please contact Diane Rumage at (503) 908-0131 or Cheri Munske at (503) 772-2632

Easter Festival Celebration
Sunday, APRIL 24
Bothmer Hall, 5919 SE Division St., Portland, OR 7:00PM Dr. John Takacs will give a talk on The Geometry of Easter in Relation to Christmas and Ascension.

First Class of the School of Spiritual Science
Sunday MAY 8
5919 SE Division St., Portland, OR 97207. Bothmer Hall
Blue card required 9:30 AM sharp. Lesson 14. Please contact Diane Rumage at (503) 908-0131 or Cheri Munske at (503) 772-2632

Portland Branch Council Meeting
Monday, MAY 9
1304 SE Main Street, Portland, OR 97214.
7 PM – 9PM at the home of Chrystal Godleske. Phone 503-816-2440 All Branch members are welcome to attend.
The Second Coming of Christ  
**Thursday, MAY 12**  
Bothmer Hall, 5919 SE Division St., Portland, OR 97207  
7:00pm  
Reverend Sanford Miller of The Christian Community, a movement for religious renewal out of esoteric Christianity, will give a talk on this topic. It is possible that everything you thought you knew about it is wrong. The History of the Middle East pivots on this event. Come and learn more. A $5-$10 donation is suggested. Contact Sandra Burch, galenalyn@gmail.com or (503) 353-1818

The extraordinary gift of Rudolf Steiner to our understanding of the Christ Being  
**Friday, MAY 13**  
Bothmer Hall, 5919 SE Division St., Portland, OR 97207  
7:00PM The Portland Branch of the Anthroposophical Society is sponsoring this talk by Sanford Miller. Sanford will speak about Rudolf Steiner's contribution to the whole field of Christology and why it is significant to western thought structures. A $5-$10 donation is suggested, but not required. Contact Sandra Burch, galenalyn@gmail.com or (503) 353-1818

New Testament Study - John Chapter 15  
**Saturday, MAY 14**  
Bothmer Hall, 5919 SE Division St., Portland, OR 97202  
11:00 AM  
Study and Conversation based on John Chapter 15 - "I am the True Vine and my Father is the Gardener." Come and explore the Bible with Sanford Miller in a new way with the insights of Anthroposophy. Contact Sandra Burch, galenalyn@gmail.com or (503) 353-1818

Sunday Services  
**Sunday, MAY 15**  
Bothmer Hall, 5919 SE Division St., Portland, OR 97202  
9:15 AM  
Religious Instruction - 9:15AM for children in 1st - 8th grade, adults welcome too  
Children's Service - 10:00AM - for children in 1st - 8th grade  
The Act of Consecration of Man - 10:30AM  
Contact Sandra Burch with any questions or to sign up for childcare, galenalyn@gmail.com or (503) 353-1818

International Postgraduate Medical and Nurses Training  
**MAY 13-20, 2011**  
101 San Antonio Rd, Petaluma, CA 94952  

Karma, Reincarnation and Biography and Rudolf Steiner's Core Mission – Parts I and II  
**SEPTEMBER 23rd and 24th**  
Location: Bothmer Hall, 7:30 PM – 9:30 PM  
The Portland Branch of the Anthroposophical Society is sponsoring this lecture series as part of the 150th anniversary celebration of Rudolf Steiner's birth. Thomas Meyer will speak on the topics of Karma, Reincarnation and Biography by bringing alive the biographies of Laurence Oliphant (see Karmic Relationships Lecture by Rudolf Steiner on August 24, 1924) and Rudolf Steiner's core mission – reincarnation and karma. Thomas will also speak about the significant youth friend Friedrich Eckstein, also born in February 1861. The participant can expect to receive insight Rudolf Steiner's work on karma. Cost for the two-lecture series is $30 when purchased before the first lecture. The cost of individual lectures is $20. Pay online at www.PortlandAnthroposophy.org. Refreshments will be served after the lecture. Contact James Lee at anthroposophy@earthlink.net for more information and to reserve your place.
Embryo in Motion: Understanding Ourselves as Embryo
4-DVD Set Now Available With Jaap van der Wal, PhD, MD

This beautiful 4-DVD set that was professionally recorded live in Portland, OR, June 3–6, 2010.

To learn more about the 4-DVD set and for instructions on how to order it, go to the “shop” portal on the Portland Branch website at www.PortlandAnthroposophy.org.
Dear Members and Friends,

The past two months have been very difficult for those preparing to gather at the Goetheanum for the AGM on April 16/17th.

At the end of January, MariJo Rogers sent me a hard copy of the Carstens’ “no confidence” motion which she had received from a member. Then, in February, a variety of confusing and contradictory emails began to circulate. We alerted the membership on the website regarding the two most controversial motions, but generally wanted to wait for the Goetheanum to publish complete versions of the motions so that we would not inadvertently add to the growing confusion. In early March, Anthroposophy Worldwide came out with an accurate translation of all eleven motions (which Virginia Sease personally reviewed), and we immediately placed them on anthroposophy.org

For many members, the second motion, the one calling for a no-confidence vote regarding the Executive Council, has been the most disturbing. It was thus very helpful to be able to carefully read the first motion, the one put forth by the Executive Council, in which they responded:

the task of a member of the Executive Council requires re-affirmation from the General Meeting after seven years. The responsibility of the Executive Council for the development of the Anthroposophical Society and the Goetheanum as well as the changed circumstances of today’s world have prompted this decision. This became especially clear during the past year when we had to make difficult decisions. We see some of the following motions as a reaction to this situation.

The motion goes on to specify the process for re-affirmation by the membership, and who would be brought before the membership this year. We have not yet received detailed responses to the other motions, but will post them as soon as we do.

The approach we have taken is based upon a deep-seated American tradition of making sure that when accusations are made, those addressed have a chance to respond before there is a rush to judgment. It is so easy in this age of email to share bits of information and then give full airing of half-truths. Oppositional forces feed off this kind of public exposure, putting those in leadership roles into defensive positions even before they have had a chance to speak. The very methods used in public discourse today are often dehumanizing.

The General Council has taken time to review the motions, and MariJo and I have spoken frequently on this subject. We have also been in touch with other General Secretaries and have had phone conversations with individuals on the Executive Council. Some of the issues that are woven through the eleven motions are extremely complex, and I will need the week of meetings before the AGM to better understand them. But I also feel it is important to inform the membership that I intend to vote for the first motion as proposed by the Executive Council and against the second (no confidence) motion.

I have asked that significant time on the agenda of the General Secretary meetings be given to the concern felt by many members around the world regarding their voice in the annual AGM. Although it is particularly poignant this year, it is a real concern that only a few hundred members
out of 46,000 can afford the time and expense to be present for the AGM weekend in Dornach. We are a worldwide society, yet at times momentous decisions are made by relatively few members. The English-speaking General Secretaries in particular are preparing ways to speak forcefully for those who cannot be physically present, and to review our way of making decisions as a society.

I have told the General Council that in many ways this AGM is shaping up to be one of the most challenging meetings I have ever attended. The issues raised are not simple, some appear to have historical context that I am only beginning to grasp, and the weaving of individual destiny and spiritual streams is particularly evident. Why are these matters being raised now? Can we go beyond the simple act of voting to “reading” what is being expressed? How are we all being asked to change?

It seems fitting that the theme selected for this year is “Anthroposophy—Rosicrucianism in Our Time.” Quoting Rudolf Steiner in the aforementioned Anthroposophy Worldwide issue, Sergei Prokofieff reminds us that

Christian Rosenkreutz’ worldwide esoteric call re-awakens his pupils at a moment of great biographical crisis to a new life and thus puts a seal on the relationship with him. This is the basis for becoming a direct, inner pupil of Christian Rosenkreutz. This is how he chooses his community.

Please carry the evolving community of our Anthroposophical Society in your thoughts, especially on the 16th and 17th of April. I will write a report to the membership, to be posted on the web and sent as hard copy in being human, as soon as I return from Dornach on April 18th. For those members who wish to participate, our Ann Arbor office will organize several teleconferences in May as an opportunity for questions and discussion.

Sincerely,

[Signature]

Torin M Finser
General Secretary
Dear Friends,

In order to acknowledge the many gifts we have received through Rudolf Steiner and to honor the 150th anniversary of his birth, we wish to convene as members of the School of Spiritual Science from August 7-12, 2011, at Rudolf Steiner College in Fair Oaks, California, for the Nineteen Lessons of the First Class.

Classholders from both the U.S. and Canada, in cooperation with members of the Collegium of the School of Spiritual Science at the Goetheanum in Dornach, Switzerland, will present the nineteen Class Lessons in freely rendered form.

It will be a significant spiritual event to participate in three Class Lessons per day, and in this way enter deeply into every step of the unfolding path of the Michael School. Our Anthroposophical work here in North America will be greatly enriched.

In addition, in celebration of the 150th anniversary of his birth, we wish to convene the Nineteen Lessons of the First Class of the School of Spiritual Science an important deed for the West Coast and North America. In order to bring this about, we estimate that all of the costs and needs can be met if each person contributes $350 for the conference. It is our intention to open the conference to any member of the School of Spiritual Science who feels called to attend. Since not everyone is able to pay $350, we ask you to contribute as fully as you can, hoping for more generous support from those who are able to provide it. Any contribution of $350 is tax deductible. We also welcome support from individuals or groups who may not be able to attend. The full amount of such donations is tax deductible and supports the working of the First Class.

A $10 donation per evening program is suggested for those who are not already attending the Class Conference. Pre-registra- tion is not required for the evening sessions. Dr. Michaela Göckler’s late afternoon discussions will be focused on the needs and questions of new friends and members and will be free of charge.

Please remember to bring your blue card for all Class Lessons. No cards are necessary for the evening events that are open to all members and friends.

REGISTRATION: The national office in Ann Arbor is handling registration for this conference. Please tear out and fill out the registration form from this brochure and return it to the ad- dress noted. Our beautiful Stegmann Hall has limited seating, so we expect this special event to fill up quickly. Please pre-regis- ter early and let us know if space is a place held for you. Please include a note regarding any special needs we should be aware of with your registration form.

LOCATION: The conference will take place on the campus of Rudolf Steiner College, 9200 Fair Oaks Blvd., Fair Oaks, California 95628. Maps of the campus and surrounding community will be provided, including information on local restaurants and services. There are beautiful walking trails through the biodynamic garden and along the American River nearby. The weather in August can be hot, but the humidity is typically quite low. Conference rooms are air-conditioned.

QUESTIONS: Please contact Bucky McGrath at 530.308.7251 or email mcgrath333@yahoo.com.

We look forward to seeing you in Fair Oaks in August!

CONFERENCE COST: This conference of the First Class of the School of Spiritual Science is an important deed for the West Coast and North America. In order to bring this about, we estimate that all of the costs and needs can be met if each person contributes $350 for the conference. It is our intention to open the conference to any member of the School of Spiritual Science who feels called to attend. Since not everyone is able to pay $350, we ask you to contribute as fully as you can, hoping for more generous support from those who are able to provide it. Any contribution of $350 is tax deductible. We also welcome support from individuals or groups who may not be able to attend. The full amount of such donations is tax deductible and supports the working of the First Class.

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TRANSPORTATION:

Airport Shuttle from Sacramento International Airport: SuperShuttle: www.supershuttle.com 1.800.BLUE-VAN (1.800.258.3826) 24-hour service, major credit cards accepted on board, to & from airport. Rates: Based on Airport to Fair Oaks (95628): Shared Van Service (Up to 7 people) - $30 1st person, $11 each additional person. Parking, car-pooling and local transportation options will be noted in the program.

ACCOMMODATIONS:

Hotel Contact Information The following discounted rates are available if you mention Rudolf Steiner College when you call to reserve a room (rates are not available online). All rates include breakfast with the room. Hotel Sierra: 11260 Point East Drive, Rancho Cordova, CA – 916.638.4141. 3.7 miles away – Prices starting at $84/night for a basic room, increase with kitchen, etc. Holiday Inn: 11269 Point East Drive, Rancho Cordova, CA – 916.635.4040. 3.7 miles away – Prices starting at $89/night for basic room, free laundry, complete buffet breakfast. Extended stay $69.95 ($5+ nights, varies). Fairfield Inn: 10745 Gold Center Drive, Rancho Cordova, CA – 916.858.8680. 5.0 miles away – Prices starting at $89/night. Housing arranged through Rudolf Steiner College – Bed and Breakfast Dormitories: (space permitting) Single Occupancy $52/day; Double Occupancy $34/day/person. Each unit has six private bedrooms (linens and towels provided), two shared bathrooms and a shared living/dining room. The kitchen is equipped with basic cookware, dishes, and flatware. Housing in Private Homes: (when rooms are completely full) Shared Bath Single $45/day; Double $50/day/person. Kitchen may be unavailable in some homes. All reservations for lodging through Rudolf Steiner College are handled directly through the Housing Office. Please go to www. steinercollege.edu and click on “Housing” to access the “Short Term Housing Request Form” (PDF) that can be printed out and returned via fax or mail. Please note that all reservations must first be confirmed by the Housing Office to ensure that space is available. Housing is not available online. To register more than one person for the conference, please duplicate this form.

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The Nineteen Lessons of the First Class of the School of Spiritual Science

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<td>August 7</td>
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**FOR FIRST CLASS MEMBERS ONLY**

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<tr>
<td>9:00-10:00</td>
<td>Opening&lt;br&gt;Virginia Sease&lt;br&gt;Lesson 4&lt;br&gt;Lesson 7&lt;br&gt;Lesson 10&lt;br&gt;Lesson 14&lt;br&gt;Lesson 17</td>
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<td>11:00-12:00</td>
<td>Lessons 1-2&lt;br&gt;Lesson 5&lt;br&gt;Lesson 8&lt;br&gt;Lesson 11&lt;br&gt;Lesson 15&lt;br&gt;Lesson 18</td>
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<td>12:00-1:00</td>
<td>Midday Break</td>
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<td>4:00-5:00</td>
<td>Lesson 3&lt;br&gt;Lesson 6&lt;br&gt;Lesson 9&lt;br&gt;Lessons 12-13&lt;br&gt;Lesson 16&lt;br&gt;Lesson 19</td>
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**FOR ALL MEMBERS OF THE ANTHROPOSOPHICAL SOCIETY AND FRIENDS**

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<tr>
<td>5:30-6:30</td>
<td>Various Contemporary Topics&lt;br&gt;Conversations with Members and Friends&lt;br&gt;Michaela Glückler</td>
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<tr>
<td>7:30-8:30</td>
<td>Rudolf Steiner’s Early Years&lt;br&gt;Rudolf Steiner in Weimar&lt;br&gt;Artistic Program of Eurythmy and Music&lt;br&gt;Rudolf Steiner’s Esoteric Work 1900-1914&lt;br&gt;Virginia Sease&lt;br&gt;Rudolf Steiner’s Impulses During &amp; After WWI&lt;br&gt;Virginia Sease&lt;br&gt;Michaela Glückler&lt;br&gt;The Christmas Foundation Meeting and The School of Spiritual Science</td>
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Foundation Stone Eurythmy Closing Each Evening

A Conference in Honor of the 150th Anniversary of Rudolf Steiner’s Birth
Special events for members and friends in the afternoons and evenings

August 7 - 12, 2011
at
Rudolf Steiner College
Fair Oaks, California
This seminar explores how human prenatal development expresses the essence of human spiritual unfoldment. Understanding the stages of embryological development provides a basis for therapeutic recognition of embryological forces in all later stages of life. This seminar is a rare opportunity to hear a world authority on modern embryology through a unique synthesis of scientific and spiritual principles.

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PORTLANDBRANCH.ORG