



ATHENA

Association for Therapeutic Eurythmy in North America

AUTUMN 2013



LISTENING

ATHENA

THE ATHENA BOARD MEMBERS

2013-2014

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Front Cover:
“Listening” by John Stolfo, soft hardening clay from his sculptural series “Goethe forms”, 2003, Chicago

Back Cover:
The West Window of the Goetheanum (pictured above)
Saint Martin of Tours, Bishop, 325-397, Stained glass, 1220-30, from a church in Varennes-Jancy, France, Musée National de l'Age Médiévale, Paris (pictured below)

ATHENA NEWSLETTER

Please send contributions to:

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Deadlines: April 1 and Nov. 1

Although welcomed,
the viewpoints expressed in the
ATHENA Newsletter are not necessarily
those of the publisher.

LETTER FROM THE PRESIDENT

Dear Members,

In becoming your new president at the 2013 AGM in Buffalo this past August, I am truly honored to serve in this capacity. As the tasks as president are unfolding themselves, I am more and more appreciative of out-going President Mary Ruud, for her dedicated work to ATHENA over the last six years. Much of what she and the Board have been working on over the past few years is now coming to fruition. A word of appreciation and thanks is due also to the founders and all past Board Members for their vision and impulse and hard work to support therapeutic eurythmy in this country.

To briefly introduce myself: I grew up in San Francisco. My academic degree is in Developmental and Behavioral Biology. I came to anthroposophy at the early age of fourteen. I finished my eurythmy training in Dornach in 1980 and have worked as a pedagogical eurythmist for 28 years in Waldorf schools in the San Francisco Bay Area. In 2000, I completed the Training in Curative Eurythmy course in England, and began taking up what was in fact my original impulse when I started the eurythmy training: to becoming a therapeutic eurythmist. Five years ago I left the umbrella of being employed by a school and started my private practice, working mostly with school children having developmental concerns, and occasionally, with some adults. With my background and my years of pedagogical eurythmy behind me, I have developed ways in which to bring the TE exercises to children so they can more easily enter into, enjoy and deepen them.

Therapeutic eurythmists have been given a very extensive training. We are brought to the point of not only learning about the three-fold and four-fold nature of the human being, but also of experiencing it in our every day work, in every movement we make. Through our training and with experience, we may become especially sensitized and open for imaginations, inspirations and intuitions from the spiritual world. This is an extremely valuable gift which informs and helps us when we are working with our patients, allowing us to be completely there and present for them in the moment.

And we have such a rich treasure of gestures and exercises! With the descriptions of the therapeutic sound gestures and exercises given in the Therapeutic Eurythmy course by Steiner, we have, as the von Laues have said, ‘windows’ that need to be looked through. Most of Steiner’s descriptions are in a sense ‘etheric’, bordering on the physical, leaving us to do inner work and make further connections. These ‘further connections’ of how spirit manifests in our physical organism down to the minutest details are perhaps becoming more possible now with modern medical research and terminology – and our consciousness soul.

Yet with all this training and these treasures, so many of us find it difficult to bring eurythmy into the world and to

make a living. It can be argued that other factors are causing the role of TE in Waldorf schools to diminish. There are less and less part-time positions, and no full-time positions that I know of, being offered to TE practitioners in the Waldorf schools, for example. Yet, if the primary concerns of the teachers when they look for extra help or support are developmental, learning and behavioral issues, are we able to show how we can effectively work with these difficulties? Are we ourselves clear on how to work with specific developmental conditions which often affect behavior and learning?

I believe TE can be the most effective therapy when dealing with developmental challenges. TE can give the effective and long-lasting remediation that is being asked for – and much more! And yet it is not a given that we will be effective. It may depend on what exercises we choose to do or how we do them. We have to ask ourselves: can we really ‘look through the windows’ that Steiner gave us? Are we ready to step up to the plate? We may need further training and clarification of what TE can do for specific developmental challenges in the school setting. Can we acquire an additional perspective of our own work to make what we do understandable to other people? Can we become fluent in the current medical terminology, the language used by other therapists or remedial people in describing developmental phases and processes, and can we understand how to relate this terminology to what we are doing?

To this end ATHENA has sponsored various regional workshops earlier this year with ‘Developmental Concerns’ as the central theme. We are excited to announce our 2014 National Conference coming up in February with the intention of bringing together all the different threads of this theme that are being worked on. We will have an excellent learning opportunity with Drs. Michaela Glockler and Susan Johnson as key note speakers. AND our conference will be integrated into the West Coast Waldorf Educator’s Conference providing exposure to many teachers and educational support people, as to the benefits of TE in the school setting. (See the ATHENA National Conference announcement.) Please join us!

I and the dedicated Board Members of ATHENA strive to focus our attention on issues that can affect TE in this country in positive ways. One example of this that we are just now starting to implement is our new AnthroMed certified membership. As a certified TE you can now join with anthroposophical medical colleagues around the world in upholding international professional standards. We are also organizing Areas of Practice tele-conferences where you can interact with colleagues here and abroad on specific areas of our work. We will continue to seek ways to strengthen our connections with our sister organizations and colleagues in AAMTA, with our training program at TETNA, with the Waldorf schools through AWSNA, and with our anthroposophical medical colleagues throughout the world through IKAM. But mostly we want to support all of you

members in any way we can. How is your work going? What are your struggles? Your successes? Your strengths? Your questions and concerns? What are your interests? I and my fellow board members will always look forward to hearing from you by phone or email, at tele-conferences, through articles submitted to our Newsletter, or meeting you in person at conferences and other events as they present themselves. Please reach out to us as we reach out to you so we can keep in touch and support each other in our work. That's what ATHENA is here for!

Dale Robinson

LETTER FROM THE EDITOR

Dear Members,

News about ATHENA's Anthromed Contract comes in this issue! Please read Maria Ebersole's comprehensive letter thoroughly. The actual Agreement Contract and a Tally Sheet are provided as inserts. Congratulations to all Board Members who worked on this!

The art work on the cover, "Listening" is by eurythmist John Stolfo. Such activity is continually practiced in our therapeutic work, listening to clients or their parents, searching for the right words to express our observations, and working closely together with the physicians.

The research paper on the theme of "The Heart" by Nigel Harrison was presented in February 2012, during his studies at the Therapeutic Eurythmy Training of Great Britain. The picture of St. Martin on the back cover comes from Nigel's document.

This issue provides us with reports from Board Members of most recent activity and developments. Thank you to all who submitted items for publication!

Maria Ver Eecke

ANTHROMED CONTRACT

Dear ATHENA Members,

Over the past years the need arose to have a recognized international trademark for all of those individuals and organizations working out of the impulse of anthroposophic medicine. How could we make known the unique and high quality of our anthroposophic medical work amongst the myriad of alternative healing modalities available nowadays? How could we express the identity of anthroposophic medicine in a recognizable way? Through intense work, the AnthroMed® trademark came about and is now something that can be seen all over the world. It is an outer expression of our common spiritual wellspring and quality of work. Professional Associations, such as ours, can apply for the use of this trademark. The individual members then can choose to complete an agreement with the Professional Association to use the trademark on their office signs, letterhead, email or business cards.

When ATHENA embarked on the process of applying for the AnthroMed trademark several years ago, we were asked to look at our requirements for full membership.

Requirements are:

- Having diplomas from the basic and therapeutic eurythmy trainings recognized by the Section for Eurythmy, Music and Speech and the Medical Section of the Goetheanum.
- Residing in North America.

We were then asked in addition, to put in place a certain number of professional development hours as part of the requirements for full membership. This is common practice in therapeutic/medical professions such as physical therapists, nurses, and physicians. After conversations with the membership and Angelika Jaschke, our international coordinator for Eurythmy Therapy, we decided on **21 hours a year of professional development or 63 hours over a three year period** would be a workable amount, that would keep us actively learning in our profession.

Here is a preliminary list of some of the activities that would be accepted under this heading of professional development.

–ATHENA conferences or other international anthroposophic medical conferences, to keep up with research and deepening in our own field. Important for conferences, workshops and courses is that you are not the presenter, but are there to learn something you didn't know before.

–Exchanging, studying and researching with our therapeutic eurythmy colleagues. Study groups and exchange amongst colleagues is wonderful. It needs to be documented (date, place, time and short description of what you did, signature of a colleague who was present).

–Staying abreast of developments in mainstream or other alternative therapeutic modalities such as conferences on autism or learning disabilities.

–Courses to hone our skills in observation and documenting our work.

–Courses or workshops to learn about how to confidently deal with aspects of having a private practice as a business, such as accounting, or tax and insurance issues.

–Significant study can happen in Care Groups at Waldorf Schools or in clinics with other therapists and physicians.

So there are many possibilities! As more ideas come please share them with the ATHENA Board as a more comprehensive list is developed.

Finally, being actively engaged in the therapeutic work was another important aspect of full membership that was added: **Working with at least one patient during a given year.**

It is the sincere hope of the ATHENA Board that all of these steps can help to strengthen us in our individual and collegial professional work as therapeutic eurythmists in North America, as well as define our relationship to this world wide movement of anthroposophic medicine.

So, what does this mean concretely?

In order to be a **full member of ATHENA** and have your name posted on our website directory, you must meet the above requirements printed in bold and pay your annual dues (\$55).

If you meet the requirements of full membership and **send in a completed agreement contract for the use of the AnthroMed trademark** and pay your dues (an additional \$10 for AnthroMed, so \$65 total), you will receive the AnthroMed trademark electronically to use on your professional correspondence, business cards etc. You will also have AnthroMed next to your contact information on our ATHENA website. Your information will also be included on the international online directory through our international professional organization. So if a Portuguese person falls ill while travelling in Wisconsin, for example, and is looking for a therapeutic eurythmist, they could find that person (maybe you!) through the international AnthroMed directory!

You will need to keep written track of your professional development hours (certificates of participation, complete with place, dates, and times, signed by the conference or workshop leader, or by a fellow colleague if you are doing a study, research or exchange together) and send them in to the ATHENA Board. You can also scan them and send them in electronically, with your **name and Professional Development and the date** clearly on the attachment, email, so it can be easily accessed and filed. Keep a copy of the documents for your records in a binder for example. We will have a subcommittee of the board that will oversee the Professional Development hours and materials. As mentioned, more specific guidelines for Professional Development activities will be included in a future newsletter.

As we are starting this up you can begin the tally in July, 2013. So if you attended something this past July or August for example, write that down and save the certificate, send it in when you renew next summer.

Each year you can send in your materials by the end of June, along with your membership renewal form and dues. Don't worry if in a given year you don't get 21 hours together. It will be tallied over a three-year period for 63 hours. **You only need to fill out the AnthroMed contract once** and the Board will keep that on file as long as you continue to meet the requirements for full membership and are in good standing with your dues (\$65 annually).

We are including a tally sheet [as an insert] for your own use to keep an overview of your Professional Development hours.

We welcome any and all questions and comments as we enter the launching phase of this endeavor and will look forward to tweaking and clarifying things as we go along to make things work well for all involved.

At long last, the AnthroMed agreement contract is ready to share with you! A copy is included in this newsletter and will be available for downloading from our website

www.therapeuticeurythmy.org.

If you have already sent in your \$55 dues and membership form this fall for 2013/14, you can send in the signed contract along with a check for \$10 made out to ATHENA.

If you have not yet sent in your membership form, please do so along with the contract (if you wish to use the AnthroMed trademark) and a \$65 dues check to our corresponding secretary Andrea Preiss. We are looking forward to seeing AnthroMed on beautiful business cards, email letterheads and possibly even bumperstickers!

Best Wishes and Warm Martinmas Greetings from
Maria Ebersole, ATHENA International Representative.

Inserts included in this issue of the newsletter:
The Professional Development Tally Sheet and the
AnthroMed Agreement Contract

INTERNATIONAL ONLINE DISCUSSION-FORUM

Dear Colleagues,

The international online discussion-forum for therapeutic eurythmy has been officially launched!

You can find it at the forum website in English at
<http://www.forumhe-medsektion.net/en/diskussion>
or in German at

<http://www.forumhe-medsektion.net/de/diskussion>.

You can send in your questions as well as experiences. The forum is bilingual.

Our colleague from Iceland, Heida Olafsdottier, has kindly offered to take over the moderation of the discussion forum. She can be of help with technical questions; her contact is heidaol@hotmail.com.

We wish you much joy and above all fruitful mutual exchange around professional therapeutic eurythmy questions.

For the Co-ordination Team of
the Therapeutic Eurythmy Forum,
Angelika Jaschke

From poems of Wonder, 33

*The life that flows through my veins, day and night,
Dances in wondrous rhythm in the heavens,
Courses through the pores of the earth,
Scattering joy to leaves, flowers and grains.
Year after year, life and death swing in step
With the ebb and flow of the oceans.
That life everlasting throbs through my limbs,
Giving them majesty,
And the heart-beat of Ages
Dances in my nerves.*

*Rabindranath Tagore,
1861-1941, a Bengali polymath,
who reshaped his region's literature and music*

ATHENA FINANCES

JULY 2012 THROUGH JUNE 2013

REGULAR ACCOUNT	INCOME	EXPENSES
Dues for 2012-2013	\$2,625.00	
Dues for 2013-2014	\$760.00	
Dues for 2014-2015	\$35.00	
Donations	\$232.00	
Sale of Brochures and Newsletters	\$165.00	
Sale of "100 Years of Eurythmy" booklets	\$70.00	
IKAM (with dues)	\$420.00	\$500.00
AAMTA 2012-2013 (with dues)	\$420.00	\$450.00
AnthroMed		\$649.43
Translation C.Haupt Book		\$423.80
Medical Section booklets and postage		\$225.00
International Newsletter mailing and envelopes		\$256.01
Conference Call Fee		\$320.00
General Postage and Envelopes		\$63.41
Bank Fees		\$53.93
Typing of Bylaws		\$45.00
Winter and Spring 2013 Newsletters		
Stipend		\$400.00
Printing		\$804.34
Postage		\$356.76
Envelopes		\$45.50
Lilipoh member refund		\$12.00
Donation to Athena Member for Medical Needs		\$300.00
Lilio Support for Web design and maintenance		\$330.00
Airfare to August 2013 Board Retreat		\$958.20
2013-2014 WEF Grant Preparation Fee		\$200.00
Sacramento Workshop April 2013 (expenses not covered by grants)		\$325.74
Baltimore Workshop April 2013 (expenses not covered by grants)	\$308.35	\$546.45
Fee received late for Sacramento workshop	\$50.00	
Dental Conference 2012 Profit	\$2,396.48	
Member donation to Medical Section	\$25.00	\$25.00
TOTAL	\$7,507.03	\$7,290.57

July 1, 2012 Account Balance: \$10,006.70

June 28, 2013 Account Balance: \$10,483.80

ATHENA FINANCES

JULY 2012 THROUGH JUNE 2013

GRANT ACCOUNT	INCOME	EXPENSES
WEF Glenmead Grant 2012-2013	\$11,000.00	
AAMTA Fiscal Agent Fee		\$275.00
Grant Report Fee		\$500.00
 GRANT DISTRIBUTIONS		
Educational Workshops		
Merriconeag Waldorf School		\$225.00
Prairie Hill Waldorf School		\$275.00
Suncoast Waldorf School		\$275.00
Great Barrington Waldorf School		\$300.00
Princeton Waldorf School		\$325.00
Seed Money		
Great Barrington Waldorf School		\$400.00
Hawthorne Valley Waldorf School		\$400.00
Micha-el Waldorf School		\$400.00
Mountain Laurel Waldorf School		\$400.00
Prairie Hill Waldorf School		\$400.00
Saratoga Waldorf School		\$400.00
Suncoast Waldorf School		\$400.00
Mentoring		
Christi Pierce		\$200.00
Merriconeag Waldorf School		\$250.00
Washington Waldorf School		\$475.00
Matching		\$350.00
Great Barrington Waldorf School		
Green Meadow Waldorf School		\$350.00
Merriconeag Waldorf School		\$350.00
Pleasant Ridge Waldorf School		\$350.00
Santa Cruz Waldorf School		\$350.00
Seattle Waldorf School		\$350.00
The Waldorf School of Philadelphia		\$350.00
Washington Waldorf School		\$350.00
Professional Development		
Sacramento and Baltimore Workshops April 2013		
Honoraria		\$1,700.00
Space Rental Fees		\$600.00
	\$11,000.00	\$11,000.00

Note:

Return of unused funds from two Waldorf schools (to be used 2013-2014)	\$820.00
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ATHENA FINANCES

JULY 2012 THROUGH JUNE 2013

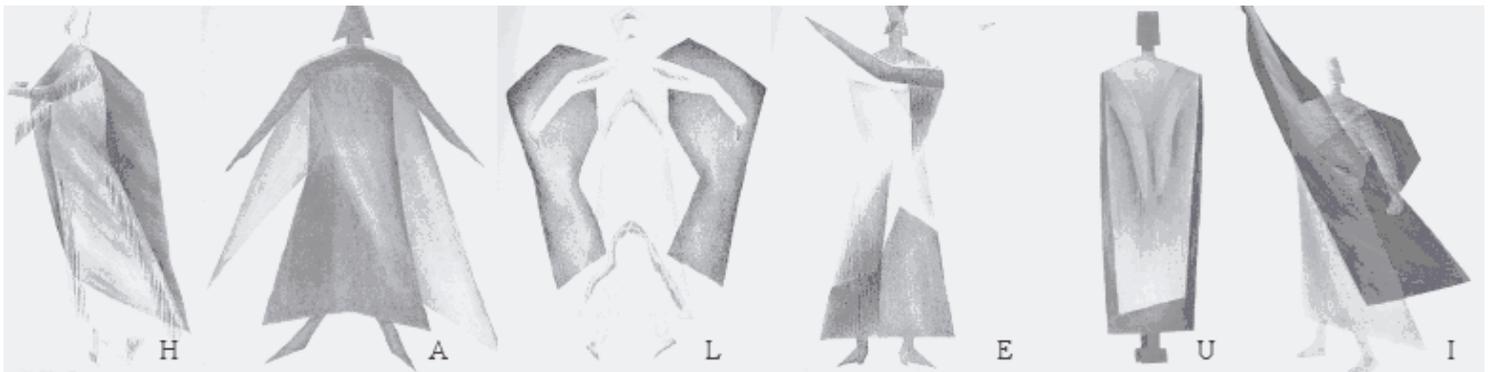
GRANT ACCOUNT SUMMARY

INCOME

EXPENSES

BALANCE ON JULY 1, 2012: \$11,311.69

WEF Glenmede Grant 2012-2013	\$11,000.00	
Distributions to Waldorf schools		\$7,925.00
Sacramento April 2013 Workshop		\$1,060.00
Baltimore April 2013 Workshop		\$1,240.00
Fees (Fiscal Agent & Report)		\$775.00
Return of Unused Funds	\$820.00	
Uncashed check?	\$500.00	
Lost check returned	\$600.00	
Camphill Foundation Grant (Requested and used for Dental Conference August 2012)	\$3,900.00	
Dental Conference August 2012 (see detailed conference report for how WEF Glenmede, Camphill, and Rudolf Steiner Charitable Trust grants for 2011-12 were applied)		\$11,550.00
TOTAL	\$16,820.00	\$22,550.00
BALANCE ON JUNE 28, 2013:	\$5693.37	
	(-\$36.63)	



LETTER FROM TREASURER

Dear ATHENA Colleagues,

After two years as your treasurer (and officially only for one year), I need to share some thoughts with you. I took over from Jeanne Simon-MacDonald because 1) after six years she had to step down; 2) I felt it was my time to make a contribution to my professional organization; 3) I can add and subtract and keep organized records; and 4) I am honest and can be trusted with ATHENA's funds.

Yes, I have managed to pay bills and disburse grant funds on a timely basis and to occasionally give advice on how to spend our money. What I cannot do at all well is prepare financial reports. I have no training in this activity nor in computer software, which is difficult.

One of the major problems is that we operate on a fiscal year from July 1 to June 30, receiving grants which are often spent for conferences which take place in the next fiscal year. Another frustration is that members sometimes pay their dues twice in one fiscal year or in the next fiscal year for the membership year which has just concluded or will begin a year in the future. We are working to notify you only when your dues are due and do not include a membership form with each newsletter. There are other challenges, as well.

Therefore, I wish to open the position of treasurer of ATHENA. Please contact me with any questions about recent financial reports and with your suggestions and assistance.

Sincerely, Susan Walsh

REPORT OF THE ATHENA ANNUAL GENERAL MEETING

Aurora Waldorf School, East Aurora, NY

August 11, 2013

Welcome: Mary Ruud, the current President of the Board, welcomed all members to the ATHENA Annual General Meeting. Mary reminded us that ATHENA is a being, and we are part of that great being.

Opening Verse: (Read by Susan Walsh)

Review of the year by Mary Brian: One of the big endeavors was Maria Ebersole's working with AnthroMed to get the AnthroMed trademark; this came through last week. This past year members continued to order brochures; there are some left which can be ordered from Susan Walsh, ATHENA treasurer. The ATHENA newsletters have been greatly appreciated by all. Mary Ruud and Maria Ver Eecke are carrying this important work.

The second half of the dental conference happened this past year (summer 2012) at Kimberton Hills; Therapeutic Eurythmist Mareike Kaiser was our presenter/trainer from Austria and Claus Haupt, Dentist, was our presenter from Munich. Board Member Susanne Eddy has been working with Mareike independently as she missed part one of the

training that was held the previous summer; she is not able to be at our Board AGM because she is now in Europe with Mareike Kaiser and Herbert Vetter. Course participant Susanne Zipperlin is the first to have completed her certification in the dental eurythmy.

Board Member Barbara Bresette-Mills has been working intensively with the eye eurythmy exercises and she attended a course with Frau Margarete Thiersch this summer. She is hoping to be a contact person for others in North America who are interested in this work.

This year instead of a large conference we held three smaller, regional conferences. The first was in Barrie, Ontario, Canada; the second in Sacramento, CA; the third at the Baltimore Waldorf School, MD. The theme for the conferences centered around developmental issues. There will be a fourth conference, a tele-conference in the Midwest, August 24, led by Mary Ruud.

Through Glenmede, ATHENA distributed 23 grants to support Therapeutic Eurythmy in Waldorf schools. ATHENA has been able to help to find practicum placements for people in the TETNA training. Outreach to other organizations continues. The relationship between ATHENA and AAMTA has been strengthened. ATHENA sent a report representing North America to IKAM and received copies of an international newsletter which was distributed to members.

Claus Haupt's book is still being edited and will soon be available. The final translation of Mareike Kaiser's notes on Dental Therapeutic Eurythmy are still in the process of being finished.

Reports

AWSNA: Collegueship is growing between AWSNA and ATHENA; a collaborative report about Dental Therapeutic Eurythmy is being developed and will be distributed to Waldorf schools.

AAMTA: AAMTA is the umbrella organization for anthroposophic medicine and therapies. There are recent additions: NAAMTA (the Music Therapy group) and the new Naturopath Group. Adam Blanning is the new president of AAMTA. AAMTA will soon have a practitioners' directory that people can be part of. So members please check the AAMTA website. AAMTA is holding a conference called "Healing The Wound" at the Hesperus Community near Toronto, Canada, March 12-15, 2014. A new task for AAMTA is to bring the AAMTA newsletter online with regular reports from each of the daughter organizations.

TETNA: This year Christi Pierce was the ATHENA liason to TETNA and one of the tasks for ATHENA was to help find placements for practicants. A letter was sent to all members to ask if they would be willing to have students do practicums with them. An ATHENA representative will attend the TETNA graduation in February 2014, and will present information about ATHENA to help the graduates facilitate the transition into active professional life. ATHENA intends to

offer a complementary membership for one year to new graduates, as was done for the last class of TETNA graduates.

IKAM: We have decided that we want to have a representative at the international delegates meeting of therapeutic eurythmy organisations in Dornach, Switzerland; this delegates meeting is part of the Annual International Anthroposophic Medical Conference. Maria Walker Ebersole is representing ATHENA this year as the North American delegate; our Board Vice President, Mary Brian, is also attending. Our ATHENA delegate has been asked to lead a eurythmy session with all of the delegates. We were able to distribute the international newsletter so that the whole membership could get an idea of the scope of the challenges and strengths of our international movement. A challenge for our colleagues, especially in Europe, is the increased training and practice of therapeutic eurythmy by individuals, who have not completed the initial four year eurythmy training. An international organisation has now formed that is a combination of Therapeutic Eurythmists and Art Therapists so that they can have a stronger representation in all legal matters. As of Friday, August 9, 2013, ATHENA has received the official confirmation that we may use the AnthroMed trademark.

Membership: We currently have 97 members in ATHENA; 61 Full Members and 36 schools, doctors and friends. With the transition to AnthroMed certification we are working to clarify membership categories. We are working on a directory of members which we will make available to all members.

Treasurer: ATHENA has been able to maintain a steady balance circa \$10,000 this year. (See attached report.) New expenses this year were the contribution to the Claus Haupt Dentistry book translation; the one-time fee for the application to AnthroMed; and a donation for the international newsletter. We are grateful to have again received the Glenmede grant which will be distributed to Waldorf schools.

Farewell and Thank You: We said goodbye to Mary Ruud after her many years of dedicated service as President of ATHENA; and also to Christi Pierce who has served one three-year term on the Board.

Vote of New Board of Directors

President: Dale Robinson

Vice President: Mary Brian

Treasurer: Susan Walsh

Recording Secretary: Barbara Bresette-Mills

Corresponding Sec.: Andrea Marquardt-Preiss

Members-at-Large: Susann Herb-Eddy

and Maria Ebersole

The outgoing president proposed the slate of directors; the motion was seconded and carried.

Future Tasks:

Fields of Practice meetings

Online courses for members

Further training in specialty areas

Advisory Committees of the ATHENA Board
Conferences

Discussion on AnthroMed: We are so pleased to have been able to realize the hope that was expressed a year ago at our AGM, that is, to be certified with the International Trademark of AnthroMed. This will enhance our professional standing by making visible our connection to the International Anthroposophic Medical Movement. Members will receive a letter expressing our enthusiastic hope that members will make use of this exciting possibility. [See pages 5-6 for guidelines for membership in AnthroMed.] The contract agreement must be signed and returned by each individual member who wishes to take this step. Because 21 hours of continuing education will be required annually (or 63 hours within a three-year period) discussion included the possibilities for professional development that would count toward this. Continuing education hours can be fulfilled through online courses, conferences, study groups, local meetings, classes relating to professional business skills including social and business skills, money management, tax reporting, insurance, intervision sharing, and others. Also discussed was the clarification of our membership categories and dues. There was discussion around the streamlining of fiscal versus calendar year accounting, in relation to our sister organizations.

Closing: We ended with Hallelujah in eurythmy all together.

Respectfully submitted,

Christi Pierce

The Fountain

*Don't say, don't say there is no water
to solace the dryness at our hearts.*

I have seen

the fountain springing out of the rock wall

and you drinking there. And I too

before your eyes

found footholds and climbed

to drink the cool water.

The woman of that place, shading her eyes,

frowned as she watched-but not because

she grudged the water,

only because she was waiting

to see we drank our fill and were

refreshed.

Don't say, don't say there is no water.

That fountain is there among its scalloped

green and gray stones,

it is still there and always there

with its quiet song and strange power

to spring in us,

up and out through the rock.

Denise Levertov

MEETING THE CHALLENGE OF DEVELOPMENTAL ISSUES WITH THERAPEUTIC EURYTHMY

ATHENA West Coast Regional Conference

Rudolf Steiner College, April 26-27, 2013

In this short conference eurythmy therapists and medical practitioners worked collaboratively to further understand how developmental issues manifest themselves in children, and how these challenges can be addressed with therapeutic eurythmy. The keynote addresses were given by two doctors: Dr. Susan Johnson, a Behavioral and Developmental Pediatrician from Colfax, CA who is also a certified Waldorf teacher and Extra Lesson practitioner and Dr. Adam Blanning, an anthroposophical doctor and school doctor for three schools in the Denver, CO area. Some time was also dedicated to the sharing of exercises and observations.

On Friday evening Susan Johnson spoke about the development of foundational neurological pathways and the relationship between the four lower senses (sense of life, sense of self-movement, sense of touch, sense of balance) and their relation to higher capacities. When these lower senses are not fully developed and there are imbalances, the learning process is impeded. These impediments can lead to attention difficulties, poor coordination, lack of dexterity, anxiety, hyperactivity, poor memory and to difficulties with writing, reading and math. In her many years of working with children, she has found eurythmy therapy to be highly effective.

Dr. Susan Johnson has thoroughly assessed children before and after doing recommended therapies, and found that those children who did eurythmy therapy showed the most improvement!

For eurythmy or any movement therapy to be most effective, the sense of life should first be strengthened so that the child can be peaceful and relaxed. In mainstream terminology this is related to a well functioning parasympathetic nervous system, which promotes good blood flow to all areas of the brain, enabling a peaceful, relaxed, flowing, open attitude to the world. If instead, a child's sympathetic nervous system is more active the blood flows mainly to the "reptilian" area of the brain causing the child to be stressed and have jerky movements, become hypersensitive to sight and sound, and to generally experience a "fight or flight" reaction to the world. A strong parasympathetic nervous system leads to a good sense of life and a peaceful sense of well-being.

To strengthen this healthy sense of life a child needs warmth, enough sleep, a healthy diet, breathing rhythms and routines, harmonious (non-competitive) activities and unconditional love. So, before prescribing eurythmy therapy for a patient Susan first works with the parents to help them structure a healthy home life for their child. She has also found that one or two cranial sacral sessions will also open up the

parasympathetic neural passageways and then eurythmy movements and gestures can penetrate more deeply into the child and show positive results sooner.

Eurythmy therapy further invigorates and harmonizes the life/growth forces and helps children develop their sense of self-movement, which leads to better balance and improved body and spatial awareness (proprioception). It strengthens their bilateral and cross lateral integration (crossing of midline barriers) and improves their sensory integration by helping them overcome their early reflexes. Susan has several favorite therapeutic eurythmy exercises that she often prescribes for children with developmental issues: IAO, Dexterity E, qui-qui, seven-fold rod exercise, B, L, M, Big A and Hope U. She also recommends the allergy sequence TSRMA for almost everyone because it is so strengthening. With T, S, R and M we have all four cardinal points on the zodiac, so one learns to digest impressions from all around the cosmos. One then overcomes one's animal nature with A and becomes a true human being standing on the earth in a healthy way.

On Saturday morning, Adam approached classroom and learning challenges from a slightly different angle. In his role as school doctor, he has observed many children and many classes. In every class there are children who "spill out" (chat, make faces, move and abandon the group activity). Another group of kids is very slow to enter any activity and need to be shepherded. He refers to them as spillers and herders. This is a result of how they come into their bodies. Adam then reviewed the four members of the human being (physical, etheric, astral, ego), early reflexes and the twelve senses before going into a case study.

Adam described a second grade boy who exhibited a lack of empathy for others. He observed that this boy's foundational senses (sense of life, self-movement, touch and balance) were young and underdeveloped which led to his lack of perception of others. The boy always had his head and torso on top of his desk with his pelvis up to the edge of the desk and his arms hanging down at the sides. This position relaxed the body and gave it a boundary. The pressure and contact helped him feel his body. In between activities he held onto the backs of two chairs and swung his legs and feet. With the pressure on his hands he could feel his joints and this was stimulating. He had a tall thin body, was a good soccer player and had good balance. One could see veins on the side of his head (more commonly seen on adults, not on children) and his face was sculptured. He often instigated things that were unkind to others. When spoken to he seemed to understand the thoughts, but it didn't go beyond that into sensing the ego of another.

This boy needed to further develop his lower senses in order for the higher ones to manifest. His sense of life was so poor that he required pressure and movement for self-awareness. His lack of empathy was not a moral issue. One is not born with morality or will, but one needs to develop it new every incarnation. In order for the higher sense of another's

ego to unfold, the lower senses must develop. Movement, massage and therapeutic eurythmy were prescribed.

Adam has found that the eurythmy sequence RLSI helps children come into their bodies and develop a healthy sense of life that allows them to then connect with their will. These sounds take them in and stir them up in a beneficial way. R brings them into movement, L moves through the etheric, S moves through the astral and I, joyfully done, brings a free balance of up and down, a balance of levity and gravity. Adam commented that the experience of this sound sequence is similar to the process of a karmic exercise described by Rudolf Steiner at the end of Chapter Two in *Karmic Relationships Vol 2*, where one is directed to deepen with the physical, add rhythm with the etheric, intensify with the astral and inwardly reflect with the ego. Then at night one's higher being takes it into the spiritual. This sound sequence also helps fantasy poor children to get their thick etheric bodies moving again.

For children who are hyperactive and fidgety, whose astrality is disconnected and unhoused, Adam prescribes MNBPAU. M sets up a bridge and helps to build a connection, while N contrasts with M as a breathing polarity. He pointed out that there is character in the heads of both the M and N eurythmy figures. M has the character in the forehead, while N has character in chin and back of head. B and P help to house the movement of the unhoused astral. Then the vowels help to quiet down and organize all the head activity.

In our final discussion period with the doctors, we reflected on how Waldorf education is a healing education that supports the incarnation of the child. However, so many children today have such sensory seeking needs that pedagogy alone cannot meet all of their needs and therapy is necessary. Pedagogical eurythmy supports the archetypal development of the human being, but therapeutic eurythmy can address specific constitutions which are individual. Therapeutic eurythmy works with the Logos, with the creative forces of the sounds. It brings in the spiritual which differentiates it from other movement therapies. We ended the conference greatly inspired by these doctors who strongly support our work and value eurythmy so highly.

From notes taken by *Barbara Neumann*



Dr. Blanning demonstrates

THE MIDWEST REGIONAL CONFERENCE

August 24, 2013

Our Midwest Regional Conference was held online through Go to Meeting, a resource ATHENA has been using for monthly Board meetings. We emailed each other ahead of time with a small study of an exercise or a student. When we met we were able to spend about 15 minutes sharing about each contribution.

It was fruitful and enlightening to share in this way and we all felt we learned from each other and that each gave a valuable contribution.

Some questions came up as topics for deeper research. One was the deeper significance of left and right, front and back. We can also go more deeply into each of seemingly simple exercises.

I am including one of the email sharing. This is something we can easily share often with one another and include in each of our newsletters. The actual work we do day to day is really of the most interest to all of us. This one [that follows] is from Barbara Bressette Mills.

Mary Ruud

Case Study

I began working with *E.* in her last year of kindergarten.

She is a fair skinned, blue-eyed, dusty blonde-haired girl. She is thin with limbs that seem long because of it. She is playful, bright, very aware of what goes on around her. She is the first child of a second marriage, fifth out of six in all.

The concerns were centered on difficulty falling asleep, and constipation. The initial eurythmy indications from the doctor were for the calming sequence – DFGKH.

We began by passing the copper ball around her middle with B quality because it seemed she needed that extra sheath around her before proceeding with the other sequence. Her fingers were often spread open while forming the gestures. She would fuss with her hairclips and clothes and she would wiggle her legs nervously without placing her heels down. So we also did B with the feet around the copper ball on the floor.

It then came up after a couple of sessions that she still had some 'wet nights' so I began to concentrate on the B and the bedwetting sequence. She continued work with the ball, B in the feet and the metabolic B with the arms and legs. She had difficulty lifting the leg and forming the B with it. Sometimes we used a prop of a round pillow or ball.

Then we added F and U. She could do the F rather well, even at first, with little feather steps; "The fairies would fly into the forest." Adding the jumps the proved more difficult because of the control and holding that was needed – such as keeping the legs together and coming down slowly through the heels.

Initially with the U she would not put her feet together, didn't know that they weren't touching. So we'd make a little game of holding something between the feet, the

ankles the knees, etc., as she went up and down.

It was wonderful to see how after just a few sessions she began to pull herself in and grow stronger in her gestures and her overall being. One week while she was out of town with her family she had an accident in the night and told her mother, "It's because I didn't do my exercises."

We did work on the D through various stepping over the rods.

She was very light footed and often still on her toes. We stepped over the rod with firm strong steps – "The dwarfs going deep, down into the ground" eventually getting deeper and adding arm gesture. But during the first 7/8 week session we didn't concentrate on every sound in the calming sequence.

As she progressed, sometimes I would have her do the full calming sequence just standing with the arm gestures, very clear and archetypal, almost as a verse ending with the 'H'.

Then we'd close with Ah – Reverence. I had a blue silk to help with the picture of the starry night sky behind her. She would reach out in an A gesture to the corners of the silk and then lift it up and over her head to rest on her back.

*"The stars sparkle overhead – hovering all around
(releasing slowly)*

*The dark blue sky holds their light –
quietly touching down*

All night their song I hear – gently does it sound."

Eventually she would release it behind in the H and let it fall while trying to catch the stars behind her as she brought her arms slowly down. Afterwards I would cover her in the blue silk as she took her rest.

Now a year later after first grade, another session is recommended since she still has some challenges staying centered and focused. She also has lots of tongue movements during certain activities.

It would be wonderful to get some insights from all of you on next steps!

Barbara Bressette Mills

Sunset

*Slowly the west reaches for clothes of new colors
which it passes to a row of ancient trees.*

*You look, and soon these two worlds both leave you
one part climbs toward heaven, one sinks to earth.*

*leaving you, not really belonging to either;
not so hopelessly dark as that house that is silent,
not so unswervingly given to the eternal as that thing
that turns to a star each night and climbs-*

*leaving you (it is impossible to untangle the threads)
your own life, timid and standing high and growing,
so that, sometimes blocked in, sometimes reaching out,
one moment your life is a stone in you, and the next, a star.*

Rainer Maria Rilke, translated by Robert Bly

THE HEART IN CONNECTION TO -D-T- AND -E- ON THE FLOOR

Nigel Harrison

February 2012

As we know through anthroposophical knowledge, the notion of the heart as a pump can be discarded. Also, recent medical research attests to the fact that the heart is actually unable to fulfill the function of pumping blood through the entire cardiovascular system, although this is not acknowledged openly. So then what is the heart?

First, a gift of wisdom from the German poet and scientist, Johann Wolfgang von Goethe: "Human life runs its course in the metamorphosis between receiving and giving."

Beginning with the duality of receiving and giving, we can think of some more paired characteristics or qualities that can be reflective of the heart's twofold activity:

minor	major
inner	outer
concave	convex
feminine	masculine
diastole	systole

Now let us take the two soul attributes for which the heart is known: Conscience and Courage. Let us connect Courage with the future, and Conscience with the past.

What is conscience? I think that it is fair to say that Conscience is heightened consciousness. It has a quality of reflection, of coming to stillness. Courage, on the other hand, allows us to act. If we accept these ideas, we can make a connection of Consciousness with the nerve-sense system and a death process, and Courage with the metabolic-limb system and a birth process.

Let us look at how we can further characterize these two traits that live in the heart. Courage is not the absence of fear: it is the overcoming of fear with the faith that either you own the required capacities to take on the task, or that you will acquire them through the doing of the task.

Conscience, on the other hand, can be regarded as the moral ground we stand on. There are many expressions used to denote someone of good conscience that include the word "stand." Here are a few: to be in good standing, to take a stand, to be an upstanding citizen (pray be upstanding: meaning stand up, but also be of good character).

The similar yet different illnesses of anxiety, nervousness and depression seem to stem from an imbalance within the heart: a lack of Courage and too much Conscience can lead to the three disorders above. One can simplistically say that these are hardening/cooling/Ahrimanic-depressive conditions.

On the other hand, too much Courage and too little Conscience would appear to lead to hubris, ambition and elation, situations known to us when we look at some people in power. In such cases we can see that these are fever-like/effusing/Luciferic-manic conditions. It is also possible to

find situations where the two conditions live side by side. Then one can experience manic-depression or bipolar illness.

In order to have Courage to act, there is required an inner stirring, caused by an impression of something in the outer world, impelling one to make an impression on the outer world. Courage is strongest when that which is loved takes you into action

In order to be motivated by Conscience, we are required to have an inner stirring of something that comes from the stillness of reflection and discernment and the freedom to act and do the right thing. Conscience gains greatest strength when we can free our personal nature from the situation.

I need to add to the above statements that Courage and Conscience need to be held in balance: neither one should reign supreme. Should an imbalance arise, our heart would become ill and we would fall under the thrall of both Ahriman and Lucifer.

Conscience and Courage in Connection with -D- and -T-

When you stand in the world, you are also making an impression on the world. If you are aware of the world, it is making an impression on you. I would like to propose that with the -D- one has a strong experience of making an impression on the world that surrounds us. On the other hand, when we are aware of the world speaking to us, we can have the perspective of conscience which can be seen in the gesture for ---. We can experience making an impression on the world with both gestures for -D- and the world speaking back to us with -T-, but when we do the -D- in eurythmy by extending and pointing, we can truly have an experience of reaching and pressing into the world. Here is an extract from Rudolf Steiner's *Eurythmy as Visible Speech* (GA279) where this is expressed: "D (as I told you) is a pointing downwards, or indeed a pointing in any direction." [etc.]

In this way, with the -D- we are making an impression on the world. When something is pointed out to us we touch it, at the very least with our eyes. Gentleness and subtlety allow us to look at it. This moving out into the outer world we can liken to Courage. This is a making of a mark or impression on the world, and it will always be our own impression, just as my footprint in the snow can be made by no one else. This is the reaching-out nature of the eye. This making an impression on the world can be seen as the archetypal -D-.

What then does the gesture of -T- signify? I would like to suggest that this is a gesture of pouring into us. When we make the gesture for -T- we touch the point where there has been an opening in the skull. One can say that the fontanelle is the point where spiritual forces can most easily flow into us. I would like to suggest that when we do a -T- we increase the chance for our Conscience or consciousness to grow: we allow something of a more spiritual nature to enter through the crown chakra.

We can compare the systolic part of the heartbeat to

the -D-: making an impression, squeezing into true substance. With the diastolic part there can be experienced the filling up of the heart, the opening of the human being to the carrier of our spiritual part: the blood. This can be seen as the -T-. One might therefore say that within the pulsing movement of the heart we can experience -D- and -T-. Of course, we must realize that when there is an impression made on something, there is always some kind of lawful countermovement, meaning that -D- and -T- are in some respects interchangeable or complementary.

Two Illustrations from Literature

There are examples in literature in which the characters display Courage and Conscience, both in a healthy balance and in unhealthy ways. In Macbeth we see the main character, who has been hailed as a courageous warrior, one whose conscience was clear:

*For brave Macbeth – well he deserves that name –
Disdaining fortune, with his brandish'd steel,
Which smoked with bloody execution,
Like valour's minion carved out his passage
Till he faced the slave;*

By the middle of the play his conscience has left him for the most part, and only returns at moments, such as when he sees a vision of his former comrade, assassinated on his orders, sitting at the banquet table with the mortal wounds covering his body. By the end, this noble warrior with courage and conscience, on hearing of the death of his wife, speaks these lines:

*She should have died hereafter;
There would have been a time for such a word.
To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.*

By this time, one can experience Macbeth's heart with no true Conscience and without real Courage. I think one can say that his courage grew towards pride, or even megalomania. Correspondingly, one can see that all that has the quality of true conscience and consciousness is denigrated in the quote above. At work in this situation are forces, Ahrimanic in nature. Is it therefore possible to look at the heart as a kind of mechanism to govern both Courage and Conscience?

If we can say that the protagonist of the play Macbeth takes a false path in which the heart grows hard (Conscience) and brittle (Courage), can we find an example of someone who trod the true path of the heart?

I would put forward that Saint Martin of Tours is a character from history who trod the path in which not only his Conscience and Consciousness grew and developed, but also his Courage. It is uncanny that as a soldier recently discharged from the Roman army, he offered to stand between the lines of battle to show his lack of cowardice. Speaking to his superior officer, Martin said: "With the sign of the Cross, I shall more certainly break through the ranks of the enemy than if armed with shield and sword." That this patron saint of soldiers is celebrated on the same day that the final shots of the First World War were fired seems almost too much of a coincidence.

We see in Macbeth a person whose heart has been attacked and overpowered by Lucifer and Ahriman. They reach into the core of his being. These beings long to dominate through extreme bending, hardening, densification, crystallizing (Ahriman) or extreme stretching, effusing, vaporizing (Lucifer). In Saint Martin we see a being who manages to master these two forces. When his conscience fills him with remorse for what he has done, he takes action.

However, we should not believe that these characteristics belong only to the powerful and famous, or that they can only be drawn from legends and stories. These are everyday qualities that we display or fail to display as required in any given situation. The fact that there are two qualities makes them truly human. When I fail to do something, is my conscience going to be pricked and will I have enough courage to admit it? Or will I say "The dog ate my homework"? By so doing I not only have to deal with the consequences of my actions, but I also weaken the capacities of my heart. The example of the dog eating the homework is crass, but similar consequences need to be faced when more existential choices are being made. Needless to say, we can always make positive choices which will naturally strengthen the heart.

Seeing the Heart within the Representation of Humanity (or Group)

When we look at the Representative of Humanity sculpture by Rudolf Steiner, we see an image of the heart. The septum and the Bundle of His can be likened to the human being, separating Ahriman and Lucifer, the unredeemed beings. In the blood that flows through the atria and ventricles, we can imagine the karma and experience that we need to go through to overcome the forces of Ahriman and Lucifer. If we look at the form of the two Lucifers, we can see the movement of the veil for the sound -T-, and between the subterranean Ahriman and the one who is above ground we see a horizontal: a kind of gesture for the -D-. When one views the heart as a microcosm of the human body, one can look at the Figure of Humanity as Man in the Macrocosm. Through that we perceive, in all the movement we can experience, the heart. And when we are striving, we transform and redeem the two beings of Ahriman and Lucifer.

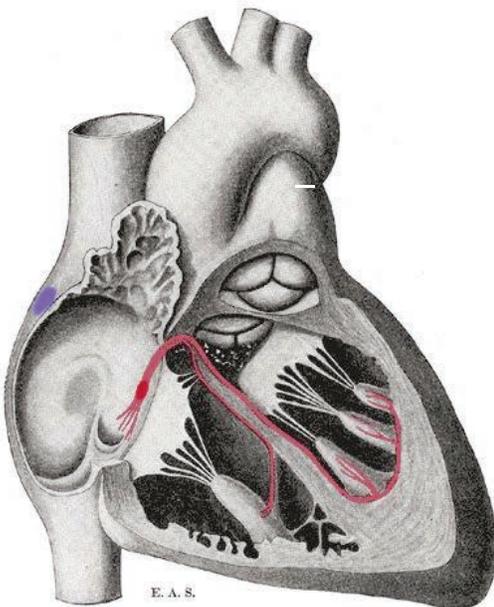
The Connection of -D- and -T- with -E-

Let us now imagine that we are at a railway station, looking for someone who is getting off a train. It is interesting to note that in order for us to be sure that the person we are looking for in a crowd is indeed the one we are looking for, we must first come back to ourselves. This is an experience of -E-. This -E- allows us to be both looking out towards the sea of people, seeing an undifferentiated mass, and also giving us the ability to separate those in the group. When this does not happen, we may look straight through the person we are looking for. We also come back to ourselves when we meet someone else as we walk along. We see someone, we step back to perceive who it is, and if it is someone we know, we step forward to greet them. In the Evoë indeed we often strengthen that -E- gesture by taking a step back from the person we are greeting.

E on the Floor in Connection with Courage and Conscience

What does it take to do the -E- on the floor? It requires both Courage and Conscience. If we look back at Goethe's quote, "*Human life runs its course in the metamorphosis between receiving and giving,*" we see that this exercise is also an exercise for life. It is an exercise in which we must learn to be both courageous and guided by our conscience. We can hold back, or we can sweep forward. Neither of these things are good or bad in and of themselves, but they rely on two very different moods of soul.

The heart in most cases is an extremely reliable organ. Why is this so? The heart speeds up and slows down only as much as it needs to because the body requires nourishment. Otherwise, and even within the



changing of the heartbeat, it is extremely rhythmical. It does not slow down or stop working like the liver, which hardly functions for approximately twelve hours (which is of course rhythmical in a different way). This all goes to say that in order for the heart never to fail, it not only has to be beating regularly, it has to have balance. By balance I mean that it needs to be able to swing from:

Conscience to Courage;
Flowing in to Outpouring;

and, indeed, from

Freedom to Love.

In this way we see that the heart is a reflection of Man as duality: the earthbound and the spiritual, the mundane (worldly) and the divine.

Let us look at how we would normally form the -E- physically. We cross and touch our arms. This activity helps us make clear within ourself that which is us, and that which is foreign to us.

What does the soul gesture for Reverence express? That which is separate from us deserves to be looked at and observed with respect and high regard. Is it any coincidence that the gesture in eurythmy for Reverence is one where we cross our arms over our heart? When we make that gesture, what are we saying in essence is that we are a microcosm of all that is outside, both physically and non-physically, and that what is at the “heart” of our microcosm is our heart, of course. In making the gesture for Reverence we also create a space that allows us that distance we need to be discerning. That is, I believe, the same space we make when we are looking for someone in a crowd or when we start the Evoë. Dr. Steiner talks about Reverence being the primary condition required to prepare oneself for knowledge of the higher worlds. Indeed, he speaks about Reverence being necessary to move towards cognition. This gesture is seen often in religious works of art.

Now what is the difference between the gesture of Reverence and -E-? I would like to suggest that it is a qualitative difference in the soul; and, in a more concrete way, the gesture -E- also separates us from that which is not us. When we wake up we grow more separate. When we experience pain, we grow more contracted and, at least in some ways, less aware of the world. We can also see the gesture of -E- made in fear; this we can also find in religious artwork.

It is interesting to note that the mother of my two patients with heart issues spoke of how fear lives in their home. And isn't it the case that when we are confronted with something we do not wish to face, we can flee (the metabolic-limb system takes over), we can freeze (the nerve-sense system is stronger), or finally we can tackle the issue. At this point we require both Courage, which rules our metabolic-limb system, and Conscience, which is connected to our nerve-sense system. With my patients, the children Isabelle and Madeleine, I have perceived a conscience in them that holds them back from doing things or forces them to go

through extremely long, drawn-out thought processes in order for their conscience to be clear.

The Heart as an Organ of Perception

Let us look back at the list at the beginning of this paper.

passive	active
minor	major
inner	outer
concave	convex
feminine	masculine
diastole	systole

Now let us take the two attributes for which the heart is known: Conscience and Courage

We can see how the gesture that brings left and right together is -E-. It not only brings them together, but brings them into physical contact with one another. It is an interesting fact that there are two gestures for -AU-: the one where you can see the -A- and the -U- clearly in one gesture, and the other one where the hands are physically touching, drawing in. This sound -AU- is connected to the sun and sunlight, which Dr. Steiner relates to the Christ being. In the same lectures, The Mission of the Archangel Michael (GA 194 and 174a), Dr. Steiner also speaks of St. Michael being reflected sunlight. Much more could be said on this, but let us add only one additional tidbit. The chemical abbreviation for gold, the metal most closely associated with the Sun, is Au, from the Latin for “gold” – Aurum.

In the -E-, we can see a clear crossing. In the exercise -E- on the floor, where the indication is to cross through the center without pre-determining who will go first, one can see that there has to be a holding back from one person and a moving forward from the other.

Courage can be related to the systolic part of the heartbeat; one can experience the active forward motion of the blood, an active moment where will is released. In the systolic impulse, the heart muscle constricts and the ventricles for a moment cease to take up space: one could call this a closing or perhaps even a hardening of the heart. The diastolic can be seen as the part of the heartbeat where there is an opening of the heart. When one talks about having an open heart, one can say that all may enter in. We become aware and conscious, and we have a growing conscience, when blood can flood into our heart.

Charles B. Parselle is the author of *The Heart as an Organ of Perception*. When I did an Internet search for “heart as organ of perception,” his interesting article came up. Mr. Parselle has a legal background and works as a mediator. He writes: *“Does a mediator need a heart? That depends on what you think a heart is for. Around the time the Mayflower set sail (1620s), the great Dr. Harvey made the discovery in London that the heart functions as a pump for blood. Until then, the teachings of the Roman physician known to us as Galen, who taught that the blood moved with a kind of pulse or wave motion, had been treated as the established orthodoxy*

for more than fourteen hundred years. Harvey's discovery aroused such great consternation and hostility that one eminent physician remarked that he "would rather err with Galen than be right with Harvey."

Ironically, modern research tells us that the heart is simply incapable of pumping blood through the 60,000 miles of blood vessels in a human body, and that Galen was partially right. Certainly the heart muscle functions as a powerful pump, capable of throwing a jet of water vertically ten feet into the air, but to pump two gallons of blood per minute through 60,000 miles of blood vessels would require a pump capable of throwing a 100-pound weight a mile into the air...

The developing embryo perceives nothing but the steady heartbeat of its mother. The embryonic heart develops long before the embryonic ear, which hears first only the rush of blood, but the developing embryo starts to interpret the mother's heartbeats, and those electromagnetic transmissions are interpreted as emotions. The four principal emotions are sad, mad, glad and scared, just as the four basic tastes are sweet, sour, bitter and salt, but from these simple bases we combine and interpret an enormous range of information. We can affirm that the heart is an organ for pumping blood, but also a transmitter and interpreter of emotional states.

Although our science has been slow to recognize the heart as an organ of feeling and perception, our language is in no doubt.....

[O]ur society is not lacking in problem-solving ability. It is lacking in heart. As a culture, our hearts are uneasy, which is why diseases of the heart are the commonest cause of death. Probably this is the reason why mediation exists at all as a profession. It is to provide something that in our present society is in short supply.

Is it possible to cultivate the heart as an organ of perception and understanding? I suggest it is not only possible but also absolutely necessary. Even the most hard-boiled "mentals" will notice the difference even if they cannot quite explain what it is."

(<http://www.mediate.com/mobile/article.cfm?id=1763>)

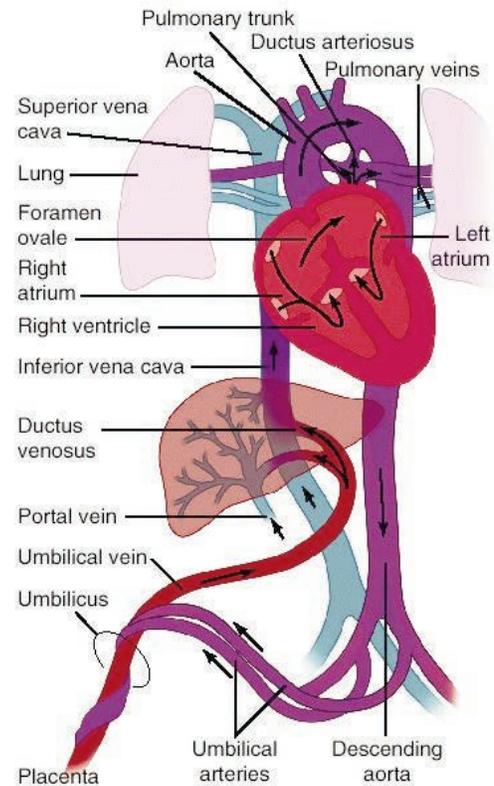
The Heart as an Organ of Perception by Charles B. Parselle)

We can see that even someone from the mainstream culture, who does not work in a medically related field (perhaps that is an advantage) experiences the heart not as a mechanical pump devoid of other capacities, but as a tremendous organ with which we can experience the state of the soul. It can not only allow us to experience the state of our own soul, but can also make the necessary adjustments to give us what we need to help us function.

Blood and Formation of the Heart

So far I have not mentioned the role of the blood. However, not only is it necessary to speak even briefly about the blood, but it proves essential in order to see how the physical heart is formed.

The primitive heart is formed early within the fetus. It



is in fact the first organ to form, after approximately 21 days from conception. Around that time, blood cells begin to be formed outside the embryo, creating blood islands in the Yolk Sac and Chorion. During month two, the formation of blood is taken on by the liver, and the following month also by the spleen. Only around the midpoint of the pregnancy does the bone marrow take over. Gradually as blood formation goes from external to internal (within the liver and spleen) we see the development of vessels. Within the embryonic disc grows a pericardial cavity, allowing for the endocardial tubes to fuse and become the primordial heart. Essentially, as I understand this process, these tubes are blood vessels that metamorphose in such a way that the muscle surrounding the blood vessels can give the initial impulse to send the living blood on its way.

Blood does not simply move in an arrhythmic manner; the pulsing heart within the mother gives rhythm to the flow of the blood, and through this the heart begins to develop. The blood flow in the unborn child is naturally different, as the heart is not fully formed and the lungs cannot bring air into the body. Oxygenated blood enters the body through the umbilical arteries and leaves the body through the descending aorta. Because the heart is not fully formed and venous and arterial blood mix in the liver, the blood leaving the heart to be re-oxygenated through the mother is only partially deoxygenated.

The Heart and its Relationship to the Cosmos

The sun is the core (*cuore*, Italian for heart) of our Solar System. Mercury, the closest planet to the sun, could be said to communicate between the Sun and the outer planets, due to its highly eccentric orbit in which it comes relatively close to

the center and returns out towards the periphery. We can therefore say that the relationship that the sun has with Mercury can be linked to the connection that the heart has with the lungs. With this imagination, we can create another picture of the role that the heart and lungs play within the human being. The heart is the source of the will to commune with the world around it and stays still, while the lungs are the wings that allow that will to take flight to commune with the world. The lungs are both that which helps us to move through the world, and the way that what comes from us goes out into the world, through our breath and the outer movement that is carried on our breath. This makes the lungs our most earthly organs, and the heart the most spiritual: or vice versa!

The section that follows is linked to this one, as we know well that the head is connected to the cosmos. We talk of the dome of the heavens and the dome of the skull, and how the head organization reflects all that comes from the spiritual world. It is our most direct connection to the cosmos, and through our head we may choose to do spiritual deeds with our limbs or not. In Dr. Steiner's "The Human Heart" (GA 212) we can read how the truly individualized etheric heart is formed from the cosmos:

"Before he approaches his physical body — or rather the germ, the embryo, of it — man draws into himself the forces of the etheric universe. Here on earth we live in the physical world — in the world characterized by all that we see with the senses and understand with earthly intellect. But there is nothing in this world that is not permeated by the etheric world. And before man gets the inclination to unite — through the embryo — with the physical world, he draws to himself the forces of the etheric world, and, in so doing, he forms his own etheric body. But to say that man clothes himself with his etheric body is to say very little. We must enter a little more closely into the nature and constitution of this body...."

This is of great significance. On our descent into the earthly world, when we draw to ourselves the forces of the universal ether, we actually take with us in our etheric body a kind of image of the cosmos. If we could extract the etheric body of a man at the moment when he is uniting with the physical, we should have a sphere — far more beautiful than has ever been wrought by mechanical means — a sphere complete with stars and zodiac and sun and moon....

So we have this strange phenomenon of the star-etheric-body drawing inwards. As etheric body it is, of course, undifferentiated at the periphery of the organism — very little can be distinguished in there. On the other hand, during the time from the change of teeth until puberty, it is intensely radiant, raying from without inwards. Then it gathers itself together, and there, clearly suspended within it, is the physical heart.

We can glean from this that the etheric heart is a kind of distillation of the cosmos: and yet is that not what the head is supposed to be?

The Heart and its Relationship to the Head

In Dr. Steiner's *Balance in Teaching* (GA 302a) the following paragraph appears in Lecture Four:

"When modern embryologists study the development of the human embryo in the mother's womb, they observe that at first the head is large and definitely shaped in comparison to the other amorphous members that take shape later, yet they proceed to assume that all the phenomena are of uniform importance. In this respect modern embryology is really rather limited—so much so, in fact, that it is difficult to find common ground for discussion with present-day physiologists. Their thinking works on an entirely different plane. What matters is that fertilization acts primarily upon the limb-nature of the human being, upon parts other than the head. Essentially the head receives its configuration from the whole cosmos, not from the father. The human head is in fact not conceived from the male parent but out of the cosmos. Furthermore, the head as potentiality already exists in the unfertilized human cell, in which the head—while still under a cosmic influence—is affected by the fact that fertilization acts first upon the rest of the organism. Not until the embryo begins to develop do the effects of the embryonic development work back upon the head. Thus we can discover even by studying embryonic development quite externally, but by really studying it, that the head forms itself out of the mother's body before any direct influence by fertilizing forces has been exerted. It is just like building a carriage in a workshop, a carriage that is then to carry a passenger; they come toward each other. In the same way the head is prepared in order to receive into itself the descending human ego. And for a long time after birth, really through all the formative years, a human being bears traces of this confluence of the human and the cosmic organizations."

If we consider that the head is the carrier of the I-organization and we look at where the heart starts in the embryo, we see that the head and the heart are adjacent to one another. My understanding is that the I-organization can never be at rest in the spiritual world; it is in constant motion. The I-organization can only be brought into stillness in the physical world, and it comes to quietness through the densest part of our physical body — the head: this is one of those wonderful contradictions, for the head is also the most spiritual. As the fetus develops we see the heart moving to its place. At this point I believe that the essence of the cosmos remains with the head. Soon after the child is ready to go to school, we see the individual's etheric heart gradually beginning to form, as I perceive it, from the descending cosmic essence that comes from the head. I believe that this is because the head is now fully in stillness: it is ready to be carried by the rest of the body. The head is at this point free to begin its life as a head, with the heart and rhythmic system helping the child learn through imagination. This is a freeing of the head from movement. The I-organization can only come into stillness through meeting the physical: this is mentioned

in the paragraph from Balance in Teaching. Indeed, as the carrier of the I, the blood is not able to remain still and must be contained by the physical.

This returns us to the heart as reflection of the Christ figure in the Representation of Man in the Group Sculpture. The heart is a microcosm of the microcosm of the Macrocosm. The Sun is the representative of the whole cosmos.

I am privileged to have had a chance to research, reflect and share some of my findings.

Acknowledgements

I am heavily indebted to my colleagues who helped me make connections that I otherwise might not have made and inspired me to carry on. I am naming those who helped me especially. Rachel Ross, my dear mentor, who has been a mainstay and cheerleader to all my work in eurythmy. Diane Barnes, a music teacher and therapist whose knowledge of Dr. Steiner's work is wide and deep, as is that of class teacher Amalia Pretel-Gray. The two colleagues with whom I work most closely as a eurythmy teacher, Linda Straub and Oana Havris: Linda accompanies me with a piano and a whole heart; Oana teaches the eurythmy classes I cannot manage to teach, and looks on and smiles warmly on my work with, I think sometimes misguided, admiration. Many thanks to my colleague and friend Leslie Reingold-Lew who encouraged me when the work seemed endless, and to Melissa Merklung who read and helped edit this opus.

All of us owe a debt to Rudolf Steiner, who gave so much and to whom I hope this work is not displeasing. His work is like a tapestry seen from far off where one grasps the patterns and colors, but as yet I am not able to see the threads without missing the whole picture.

I corresponded with Charles Parselle briefly; he also had encouraging words as well as letting me use his excellent and interesting article concerning the necessity of having a "heart" to help in mediation.

Ehrenfried Pfeiffer has also given me much inspiration to learn more about the heart.

Isabelle and Madeleine were willing and hardworking patients with whom I shared what I have learnt: I thank Amy and Neil Abramson as supportive parents who truly appreciate the healing that therapeutic eurythmy can bring. It is to this family that I dedicate this work.

Finally, Marleen, without whom I doubt I would have the courage or the capacities to fulfill my obligations as a teacher, therapist and colleague. She has made this work possible. Through her I have learnt what it means to have a truly great heart and use it. All of these people I thank from the bottom of my heart.

*Nigel Harrison
Katonah, NY*

It was the 27th of February, 1925, on his sixty-third birthday that Rudolf Steiner gave the following meditation to

Dr. Ita Wegman.

*"Hearts interpret Karma
When hearts learn to read
The Word,
Which creates in
Human Life;
When hearts learn to
Speak the Word
Which creates in
The Human Being"*

Rudolf Steiner

EURYTHMICAL INSPIRATION FOR SOME OF THE EXTRA LESSON MOVEMENTS

For many years I have been interested in the relation of Therapeutic Eurythmy to the Extra Lesson movements. I met the Extra Lesson many years ago when Audrey McAllen visited Steiner College and was training persons to bring her exercises to children.

I then learned more about the movements when I joined Bonnie River and the Gradalis program in Boulder, CO, and could really experience what the movements did and how they were built up, what principles were at work in each one. At that time I was amazed at the subtle patterns which were also found in our rod exercises, but now taken to a variety of movements to help integrate the child's own structural forces.

Here was a new picture for me of what all children construct so to speak as they incarnate: a so-called structural body which is common to all children.

We talk about bones and nerves, a skeletal structure which will then serve to carry our destiny. The strength of the structure, its integration into the child's movement abilities seemed to be the main area of the Extra Lesson work. This also touched the way we work with the rods in eurythmy, or the exercise, *Light streams upwards, weight bears downwards*.

The great cosmos places us gradually on the earth and overcoming gravity is part of the journey at first; the cosmic forces – Steiner indicates the Christ forces indeed, ensure that every child (should) come into uprightness, integrate balance and movement, bring forth speech and then integrate thinking during the first three years. Here eurythmy can be of great help in helping this process; we can think of the large *Ah* exercise, or our rhythmical movements to help the child; even babies can "do" eurythmy.

The Extra Lesson movements can gradually help, along with other integrative movements, the forces of uprightness to be strengthened in helping the structural body come into being.

At the same time we have a constitutional body which we usually indicate with our ether, astral and ego sheaths.

These we have individually formed through our own karma and destiny, before birth and during our life on earth. One might say that our constitutional body fills in our structural body; that our own karma fills in world karma, constitution fills in structure.

One can see then how elements in eurythmy support the structural body: the rod exercises and especially the *So is* "S" movements of the hands and then complimentary foot movements strengthen the emerging astral body in the 6th, 7th and 8th graders. Before that, the vowels in their geometrically breathing aspects have ordered the ether-astral relationship in the early grades.

Audrey McAllen brought the hand and foot movements found in the *So ist es* exercise into a myriad of wonderful exercises to help the forces building up the structural body to flow freely into it. These have to do with the hands turning outwards and the feet inwards as archetypal gestures found in the small child.

A creative working together of the Extra Lesson teacher with the other teachers can meet the children with a combination of support which is unparalleled today. Think of it. On the one hand, movements which directly support the all-human forces in early childhood which then gradually go to sleep as it were in adulthood; and those movements which appeal directly to the growing individual inhabiting this body, his/her life forces, sentient forces and ego forces which bring this destiny further along its remarkable journey: that is, our consonants and vowels and pedagogical forms, the music and poetry to inspire such young souls.

In both cases it is essential that all teachers really understand what they are working with. Also, in seeing each other's work, be able to see what the child needs at what moment. The children today bring a strong social impulse with them. It is as if they ask, who can work together on our behalf so that many different paths come together to help our destinies be realized, come to fruition, to unfold?

When I teach remedial students then, along with eurythmy forms and movements to enliven their life forces and imaginations, I always bring the rod exercises as a kind of backbone for eurythmy, helping us to feel confident in our place in space and time on earth.

May this little essay serve to help bridge these worlds of structure and constitution. Both are so needed today when space is virtual, relations become even more so, and childhood may become extinct!

Alice Stamm, Rudolf Steiner College

CASE STUDY

THERAPEUTIC EURYTHMY REPORT

Name: E. (a six-year-old child in kindergarten)

Date of Birth: Autumn 2006

Sessions: February 26-May 14, 2013

Projected Goals: To help him become aware of his bodily

functions

Observations: E. is a large child, on the heavy-set side. He has red hair, blue eyes, and freckles. E. loves to giggle and he is often smiling, although he can look serious, at times.

During eurythmy lessons in the kindergarten, he can be lethargic, going in and out of the activities. The teacher was concerned that he was hindered by social insecurities.

His parents live in separate homes, but are cooperating in parenting their two children (the son is one-and-a-half years older than his sister). His parents' main concern is that E. continues to defecate in his pants.

After his rest time in the eurythmy therapy sessions, the child takes long finger-knitted yarn to wrap and tie around furniture throughout the room, like a huge spider's web. This he does at home, as well.

Progress Report:

When we pass the felted balls, Elijah may push too hard or throw the ball. Also he will cross his arms when passing the ball. He quickly tires of this activity and he can be difficult.

We practiced an exercise of Slow/Quick, to help him gain control over his movements. He learned to move his left arm and left leg forward very slowly and to follow with the right arm and leg quickly. He loves doing this exercise.

The form of the square was created with four corners. E. walked each wall of the castle and then stood at the corners, listening to the wind blow through the towers with the U sound. After the fourth tower, he would walk backward with an N gesture, repeating the U at each corner. This exercise is given for control of bowel movements.

Also I recommended root vegetables in the diet, such as carrots and celery, so that he learns to assimilate salt in a natural form. This is an indication for children who have trouble penetrating the nerve/sense system.

*Maria Ver Eecke
Therapeutic Eurythmist*

Comments from the father who observed every session:

I really appreciate watching how you flow with my son and these play exercises, yet also find creative and loving ways to "keep on track." I continue to look for imaginative and gentle ways to get his sister involved in everything from drawing to play to her own potty time and then move through the exercises with my son on his own. Most days this works and his sister doesn't even realize we've gone over to a corner and done them, but through it all I am trying not to make anything that happens a big deal, just look for fluid ways to access "play" time with my son alone, if possible. Even without our usual exercise balls (they were left at mom's this weekend) we have had productive and fun "play-eurythmy" times this week, using gnomes in our hands instead.

We are very grateful for this opportunity for our son, and also for the ripple effect it has had through our family.

Save the Date!
2014 ATHENA National Conference
February 16–19, 2014

*Why & How Therapeutic Eurythmy Can be Most Effective
 Working with Developmental Processes and Issues of Our Time
 With Drs. Michaela Glockler and Susan Johnson*

Behind developmental delays and issues affecting children we see the human being struggling to incarnate. The integration of our four-fold nature into the physical body is a process that takes place in time and space. Yet all too often children are not given the time they need.

Nor are they given the proper ‘inner space’ to go through the various stages of this process in a healthy, harmonious way - i.e., they are over-intellectualized or put in a ‘fight or flight mode’.

In this conference we will learn to connect medical terminology currently used to describe developmental processes (e.g., autonomic nervous system, proprioception, bi-lateral integration,...) to the developing four lower senses.

We will then see how Therapeutic Eurythmy can be most effective in promoting normal development and how it works hygienically against later sclerotic illnesses.

Specific TE exercises are proving to be especially helpful in this field.

In the spirit of collaborative research we will practice them together and perhaps explore others that are equally helpful.

This conference will take place at Rudolf Steiner College, Fair Oaks, CA,
 in conjunction with the West Coast Educators’ Conference on “Technology and Health”.

* * * * *

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* * * * *

You are invited to attend ATHENA’s
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Friday, March 14 from 4:45-6:00 p.m.

