



# **ATHENA**

Association for Therapeutic Eurythmy in North America

**SPRING 2020**

**SPECIAL ISSUE: THE FOUNDING OF ATHENA**





**Marble head of Athena,  
450-400 B. C.  
found in the  
Aegina Island area**

**Athena Velletri  
(pictured to the right)**

**The goddess  
Pallas Athena stands  
with arms outstretched.  
She wears a helm,  
floor-length robe and  
snake-trimmed aegis  
(goatskin) cloak.**

**Roman copy of Greek  
bronze attributed to  
Cresilas (430 B.C.) found  
in the ruins of Roman  
Villa Velletri, Italy.**

**Louvre Museum, Paris**



**Statue of Athena wearing  
a Corinthian helmet,  
the aegis (the goatskin of  
Amaltheia) and  
Gorgoneion (detail),  
AD 180-190,  
Liebieghaus,  
Frankfurt, Germany**



**SPECIAL COMMEMORATIVE ISSUE:  
THE FOUNDING OF ATHENA**

# ATHENA

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### ATHENA NEWSLETTER

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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.

www.therapeuticeurythmy.org  
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## LETTER FROM THE PRESIDENT

“We are led to recognize health as that condition which has its origin in the etheric. Healing must therefore consist in a treatment of the etheric organism.”

Rudolf Steiner and Ita Wegman,

From the end of Chapter 2 of *Fundamentals of Therapy*

Dear Colleagues,

The existential threat of COVID-19, taking the world by storm and threatening health and economy, is given so much power through fear. How prescient has been the eurythmy work we have been sharing relating to fear, anxiety and trauma. (See also Carsten Callesen’s research paper.) It is also noteworthy that this virus occurs as we are preparing and celebrating the centennials of anthroposophical medicine and therapeutic eurythmy. Let us draw our attention to the courageous and healing forces of Michael and Raphael, and that through our own self work we can work into the world with healing. These calls of ego strength and etheric support are so needed.

This current newsletter is a special issue to commemorate the founding of ATHENA, with articles about the birthing of ATHENA and its early history. I am grateful for the contributions from Anne Cook and Nancy McMahon, who were both founding members of ATHENA, along with five other colleagues. (Nancy has the unique perspective of being on the Board then and now.) As the Board and we, as an association, look to the future steps and needs, it is good to connect to the past. This year we celebrate 21 years of ATHENA, the birth of the ego capacity of the organization.

We can ask: what will the next 21 years

– let alone 100 years –

unfold for therapeutic eurythmy?

How can we ensure that therapeutic eurythmy and therapeutic eurythmists will continue to be active and visible on this continent, to say nothing of the whole world? Many of us, including myself, will have ceased practicing this healing art within these next 21 years. How do we prepare the way for our present and future colleagues, and for the growth and spreading of therapeutic eurythmy? These are important questions.

The ATHENA Board is very grateful to Mary Brian for taking on the correspondence; it is our intention to nominate her at the next AGM. Presently we are examining what steps we can take as an association. We welcome your thoughts and intentions. If you have suggestions, please do contact any of us currently serving on the Board. We hope that the dental workshop and our Annual General Meeting (AGM) can still go forward as scheduled. The Board also scheduled the remainder of the day after the AGM for meeting together, to plan future steps. As a springboard for this, we are referring to the three-year goals we formulated, an assignment taken on

by all the healing organizations connected to the Anthroposophic Health Association (AHA, formerly known as AAMTA).

This is the latest version, with some additions since the original draft.

- \* Building a wider collaboration and awareness of eurythmy therapy, with medical colleagues and schools, through joint workshops and presentations.

- \* Promoting new membership as ‘friends of ATHENA’.

- \* Providing new and regular meetings and literature.

- \* Supporting existing eurythmy therapy trainings; and continuing professional development workshops and conferences in collaboration with the Medical Section and our AHA partner organizations.

- \* Create a wider public awareness of eurythmy therapy through workshops, articles in publications, public presentations, and webinars to increase the presence and further recognition of our profession.

- \* Encourage therapeutic eurythmy research, and testimonials from members and clients.

- \* Create a larger online database of eurythmy therapy exercises and experiences which ATHENA members can access.

- \* Seek sources for additional funding and foster creative ways of drawing and working with money.

Whew! Obviously this cannot be done alone, nor only by the Board, but only through all of our joint working together. So we welcome the input and initiatives from our fellow ATHENA members, and those not in our profession but willing to help. Let us help unfold this future for therapeutic eurythmy together!

*Michael Hughes*

## LETTER FROM THE EDITOR

Spring Greetings!

Welcome to this special issue of the ATHENA Newsletter, commemorating the coming into being of our association. Founding members Anne Cook served as the first president and Nancy McMahon, as treasurer. Nancy gives a warm recollection of the Conception of ATHENA, along with the moment the name was recognized. Anne did much research looking through her materials and reading all of the previous newsletters to give us this concise history of our association in *The Birth of ATHENA*. She reveals that April 28, 1999 is our official Birth Date. Happy Birthday ATHENA!

I am grateful to Michael Hughes, who asked and encouraged both Nancy and Anne to document the history of our association, informing our own shared collective memory. During the Annual General Meeting in July, Nancy told the story of the impulse to begin and the process that followed, naming many others who offered support, guidance, and inspiration. It has been a nine month process preparing these

accounts. I have enjoyed looking at the many ancient images of Athena, Goddess of Wisdom; other attributes attributed to her include courage, inspiration, civilization, law and justice, strategic warfare, mathematics, strength, strategy, the arts, crafts, and skill. Now Michael asks us to look forward to what is coming toward us from the future and to make plans for the next 21 years. Imagine! I believe we will need all the forces that Athena has to offer us.

The theme of anxiety continues in this spring issue. Carsten Callesen submits "Fear and Anxiety, A Presence in our Time," his research paper written for The Therapeutic Eurythmy Training in North America. Thank you to all who submitted items of relevant content to document our work, especially Miyoung Schoen!

Humanity faces a worldwide pandemic crisis and while we are required to retreat from the world for safety, our own meditative practice to fortify our inner lives is more important than ever. According to Hans-Werner Schroeder, "Threatened balance" is a picture that presents us with the possibility of healing, encouraging us to "...pay attention to the other side of the scale, which always makes it possible to achieve balance again!" From "The Healing Power of Quiet Contemplation and Prayer" by Hans-Werner Schroeder; and for those who wish a copy of this text, please ask and I will send it to you.

The call to inner work, quiet reflection, meditation and prayer is heard by many today. This inner work will sustain us. What we may learn is how to live in the moment, fully present. When we do emerge from this retreat, the artists and therapists will be truly needed. Blessings!

*Maria Ver Eecke*

"I carry serenity within myself. I carry within myself the energy that will strengthen me!" *Rudolf Steiner*

### **The latest Medical Section Newsletter is linked!**

We encourage you to subscribe to it individually and it's free.

1. Go to <https://medsektion-goetheanum.org/en/anthroposophic-medicine/>
2. At the bottom of the page, click the [subscribe to our newsletter] link.
3. Enter your email and name. Check the [Accept] box. Then you are all subscribed.

The Medical Section also recommends we check out their new resource site, [anthromedics](http://anthromedics.com). Both in German and English, it has wonderful exercise examples for the illnesses listed. German search words (heileurythmie) will bring more results.

Best Regards,

Miyoung Schoen, Corresponding Secretary for ATHENA  
Celebrating Waldorf 100 &  
Therapeutic Eurythmy 100 in 2021  
[eurythmytherapy.org](http://eurythmytherapy.org)

## **MINUTES OF AGM IN PORTLAND, OREGON** **SATURDAY JULY 27, 2019**

Present: Skeydrit Baehr, Jolanda Frischknecht, Mareike Kaiser, Robert Kellum, Maria Helland-Hanson, Keith Hess, Cynthia Hoven, Michael Hughes, Nancy McMahan, Glenda Monasch, Miyoung Schoen, Lynn Stull, Maria Ver Eecke

Online: Dale Robinson, Linda Larson, Mary Ruud, Susan Walsh

Welcome by Michael

Verse spoken by Nancy

Hallelujah for those who crossed the threshold, including Nigel Harrison, TE

### **History of ATHENA**

ATHENA is 20 years old! Nancy McMahan told the story of the beginning efforts to form our association and how the name was chosen. "As the myth tells us she sprang fully armored from the forehead of Zeus!"

### **Review of the Year**

\* Last June, Jan Ranck gave the Therapeutic Tone Eurythmy course in Portland, Oregon.

\* There were two teleconferences, one on the use of music during a therapeutic session, and one on the theme of pain.

\* In September the Medical Section conference was held and Miyoung participated.

\* In February five students graduated from TETNA.

\* In April Dr. Anna Lups spoke on the theme of women's health at the Pre-IPMT conference in Spring Valley, NY.

New officers were confirmed and welcomed to the Board.

### **Reports**

ATHENA Membership – There are currently 61 full members, including 20 with AnthroMed; we have 14 associate members (friends and anthroposophical physicians) and 10 member Waldorf schools.

IKAM – We lost our international coordinator Monika Folz. Kristian Schneider is stepping in till a new person for this position is found. There are active TE's in 49 countries, but only 16 countries are organized in associations (outside Europe it is New Zealand, Japan and USA). The international working group of all TE Association always meets in September; they will vote on closing this group and to start working on founding an International TE Association; this became necessary since the art therapies do not want to have the AnthroMed label and for us this is very helpful, since Eurythmy Therapy is called differently in every country and this brand name (AnthroMed – EURYTHMY THERAPY) will stand for our professional community into the future (much like DEMETER for the farmers).

IKAM – (cont.) The yearly reports of all associations are due at the end of August. From the office we heard that the web page is being reorganized and the newsletter will continue to be sent out on a regular basis.

AAMTA – Barbara Bressette-Mills is stepping down and Mary Ruud will be our new contact person. Thank you Both!

IPMT – The yearly conference is held now in Spring Valley and is for physicians, nurses, and massage therapists. Some years ago Glenda Monasch was asked by Michaela Gloeckler to do Eurythmy and TE with the physicians; Dale started the pre-IPMT a few years ago so that therapeutic eurythmy, as a “new medicine” can be further introduced to physicians and the therapeutic eurythmists can work directly with the physicians for one day

TETNA – Maria Helland Hanson and Glenda Monasch are now leading the training. Seth Morrison and Anna Ree will be consultants only; Raven Garland is doing therapeutic tone eurythmy. There are 11 students and it is an international group of strong women with deep questions. TETNA is an accredited training mentored by Stroud (UK). Glenda thanks ATHENA for the help with mentoring and the good working relationship.

FINANCES – ATHENA received the WEF grant of \$13,000 this year; Category 1 (Educational Workshop) receives \$2,000; Category 2 (Essential TE Program) \$5,000; Category 3 (Mentoring) \$2,500; and 4 (Professional Workshop) \$4,000. Linda Larson wrote our grant request. The deadline to apply for a grant is September 20, which is earlier per request of the Waldorf schools (schools make their budget generally in January). There is also a Children-in-Need Fund which goes to children who are not in a Waldorf school; this is a modest fund (and comes from contributions) of \$2,500; the goal is to make this fund more visible with an article in the newsletter. Treasurer’s report was handed out to board members, but was not discussed because of the absence of our treasurer; the numbers look good, the grant for this year came in.

Mareike Kaiser reports on her dental work. She is giving classes around the world, in South Africa, Chile (where there are quite a number of physicians working with Dr. Haupt), New Zealand, Japan and the US. In Europe the courses are given on different weekends, abroad in two blocks of two weeks.

Mareike encourages us all to document our work for the wider world and find dentists who will work with us. The course next summer with Dr. Haupt will consist of morning lectures, which are not only for those who are familiar with anthroposophy, but is meant for the wider public and for regular dentists; in the afternoon Mareike will work with us TEs.

ATHENA Newsletter

Mareike comments that ours is one of the best in the world! Maria and Gino Ver Eecke see one of their tasks in publishing the newsletter as documenting our work; every issue is available on our website. They are looking for reports of those who have received grants, case studies, and more. Contributions are needed and welcomed! The theme of the fall issue will be the dental conference/work and reports about the teleconferences, webinars, etc.

### Looking ahead

- \* Jan Ranck will give another therapeutic Tone-Eurythmy course in October 10-19, in Chicago
- \* Two teleconferences are planned.
- \* Joint webinar about anxiety, January 15
- \* Pre-IPMT Workshop on the Seven Planetary Vowels, May 2, Chestnut Ridge, NY [CANCELED]
- \* Waldorf 100 Conference (combining Waldorf and Charter schools), June 23-26, Chicago, IL We plan to have TE workshops about anxiety. [CANCELED]
- \* The second Dental Conference with Mareike Kaiser and Claus Haupt will be in July in Portland, Oregon.
- \* AAMTA conference July 30 to August 2, Summerfield Waldorf School, Santa Rosa, CA

### Conversation about the future and specifically about the 100-year TE Anniversary in 2021

Mareike brought some ideas from other countries. Some regional countries celebrate together. In Russia the celebration will be more inward due to political reasons and they want to strengthen TE in schools. Finland plans to bring the Twelve Exercises to the wider public all year long. Other ideas include IAO done by all eurythmists in the morning so it travels around the world; research of the etheric; where or how we can best present ourselves; what contributions can we make to strengthen the immune system (vaccinations, Wi-Fi, etc.), how can we work with the etheric more openly and bring it to the wider communities through the Twelve Exercises done with faculty, physicians, parent bodies?

If we do a conference, please let IKAM know the dates; the hope is also that we TEs can visit each other’s conferences and strengthen our work through meeting each other.

*Jolanda Frischknecht*

**Photo on next page...**

**TE-PAAM conference in 1994, where initiatives were taken to get the therapeutic eurythmists together. Dr Jürgen Schurholtz from the Filder Klinik in Stuttgart is in the background, who was an ardent supporter of therapeutic eurythmy. Eurythmists are Veronica Reif, Nancy McMahon, Glenda Monasch, Mary Ruud, Cynthia Hoven, Alice Stamm, Ilse Kolbuschowski, and Maria Helland-Hansen**  
**Photo courtesy of Alice Stamm**

Dear ATHENA Members and Friends,  
We celebrate the founding of ATHENA twenty-one years ago this April, on the 28<sup>th</sup>! Thank you to Nancy McMahon for her account that focused on the period of 1994 through 1997 and to Anne Cook for her account of the years 1998-2005.

The Editor

### **CONCEPTION OF THE ASSOCIATION FOR THERAPEUTIC EURYTHMY IN NORTH AMERICA NANCY MCMAHON, TE**

To write this, I am relying on records and documents, my journals, and conversations recently held with many of the founding group of ATHENA, as well as my own memories.

In the early 1990's, the Medical Section of the Anthroposophic Society held annual conferences in the US, and there were also annual PAAM conferences. PAAM, the Physicians Association for Anthroposophic Medicine, formed in 1982, served at this time as an umbrella organization for those working in the medical field out of Anthroposophy including physicians, nurses, massage therapists, naturopaths and therapeutic eurythmists. Many working in the Fellowship Community, Camphill Villages, and other homes for children or adults in need of special care also participated in these conferences. Scholarship money was available to help with costs of travel and conference fees. I had returned to the United States in 1989, after ten years living in Europe, and was working as a therapeutic eurythmist at Raphael House in Fair Oaks, CA. I felt welcomed at these conferences.

The conferences generally had a keynote speaker, sometimes from Europe, and other lecturers; also ample time was given for each professional group to meet together. As therapeutic eurythmists, we met to do eurythmy together and also to talk with our colleagues living and working across this vast continent.

At the PAAM conference in Seattle in June of 1994, Dr. Michaela Gloeckler, then leader of the Medical Section at the Goetheanum in Dornach, Switzerland, told participants how important it would be for PAAM to move beyond the 'amoeba' stage of organization, in which every member is on an equal footing. We needed to move to a higher evolutionary stage, in which each professional group forms its own organ-unit, each with its own identity and function. She encouraged

each professional group that had not already done so to form its own association, to have a legal and worldly basis, as well as the spiritual basis for our work. She said that in the spiritual work all the medical professions can work together, but in representing ourselves to the world, it is important that each group, each part of the whole, have its own separate identity. It would be important that we therapeutic eurythmists can identify our work as one which requires specific training and recognized diploma, strives to cooperate with physicians, and has our own professional organization.

Six therapeutic eurythmists living and working in Northern California had already started to meet in the Bay Area now and then for a day to practice therapeutic exercises together and to share cases and questions. These six are Anne Cook, Maria Helland-Hansen, Cynthia Hoven, Veronica Reif, Roswitha Smith, and myself.

The following year, two hundred anthroposophic medical participants attended the PAAM conference in Chicago in June of 1995, held at the Saint Mary's Center. Together, participants discussed the formation of a new umbrella organization, Artemisia, in which all the therapeutic organizations, formed and to be formed, would be members. The umbrella group would carry responsibility for what were until then the PAAM Newsletter and the PAAM annual conference.

During that Chicago conference, I met together with Brian Wolff and Diane Mamroe to determine which group of therapeutic eurythmists might form a therapeutic eurythmy association, as no one individual felt capable of taking on this task alone. A meeting was held during the lunch break on Sunday, the 11<sup>th</sup> of June, with all the American therapeutic eurythmists present at the conference, including Cynthia Hoven, Vita Leicht, Diane Mamroe, Seth Morrison, Veronica Reif, Barbara Richardson, Mary Ruud, Alice Stamm, Susan Stevenson, Brian Wolff, and myself, plus European therapeutic eurythmist Elke von Laue. At this meeting, I proposed that Cynthia Hoven, Veronica Reif, and I, along with possibly Anne Cook, Maria Helland-Hansen, and Roswitha Smith, work together to form an American therapeutic eurythmy association. We had the strong support of Elke von Laue to form an association for America, also. This proposal was accepted by all eleven American therapeutic eurythmists present at the conference.

Upon returning to California, Anne, Maria, and Roswitha, plus Veronica, Cynthia, and I met together as the Initiative Group, for the first time in October of 1995. Bonnie Maffei soon joined us, making our number seven. We did eurythmy, including therapeutic eurythmy exercises on a specific theme or illness together with anthroposophic physicians in the area; we shared a potluck lunch together, and then the physicians went on to meet among themselves, while we eurythmists sat together to form our association.

(Continue on next page.)



Already in September of 1995, Cynthia and I, initially in charge of finances for our organization, started a bank account at the American River Bank in Fair Oaks with over \$2,000 of “seed money” from donations for eurythmy. As acting treasurer, I bought a log book and an accordion file, in which to keep paper records of expenses and any income. Cynthia and I also consulted a lawyer in Sacramento to find out if our association could qualify as a 501 C3, or non-profit, organization. In describing our purpose, it became clear we were actually intending to form a professional association, and thus could not qualify as a not-for-profit organization.

I served as our treasurer from 1995 through September of 2000. Roswitha Smith was treasurer from September 2000 until the end of 2003, and I served again from January 2004 until my board term was up in 2005. In the first year, I only entered one or two items into our log book. With each year, there were more items to record in the log book, and pockets in the accordion file began to hold more bank statements, financial correspondence, etc. It became challenging preparing financial statements for the board once we received grants, as the regular account needed to be kept separate from the grant account. We were all learning as we went along.

We were most fortunate to have Anne Cook in our group. She had more experience than the rest of us with organizations, and she asked many people for advice.

In January of 1997, Bonnie Maffei wrote on behalf of our Initiative Group to Dr. Michael Gloeckler of the Medical Section at the Goetheanum and Astrid Schmitt-Stegmann, Director of Teacher Education at Rudolf Steiner College in Fair Oaks, to offer a Curative Eurythmy presentation at the next Kolisko Conference. The letter stated, “We are seven diplomaed Curative Eurythmists and three Anthroposophical physicians (Bob Dudney, MD, Ida Leong, MD, and David Gershan, MD), who have been working together regularly since October 1995, in order to deepen and enrich our knowledge of Curative Eurythmy and the human being. We are preparing the ground for the formation of the Curative Eurythmy Association of North America. We would be pleased to offer lectures, case studies, demonstrations, workshops and/or a performance of eurythmy at the Kolisko Conference in accordance with the needs of your program, and are open to your requests. ...We would like to begin, at this meeting of the pedagogical and medical sections, to share our experiences of the dynamic healing powers of the most potent therapeutic tool of our time, Curative Eurythmy.”

We spent a lot of time deciding on what to call our organization. I and many others still called our profession curative eurythmy, but in 1997, there was an issue with a Waldorf school over the word curative, and when I realized that if we used the word therapeutic instead, we could call ourselves *ATHENA*, suddenly everyone in our initiative group fell into agreement. We loved the idea of having this beautiful and powerful goddess connected with our organization!

In looking back on this time of our intense work together over years as colleagues, who had learned therapeutic eurythmy at different trainings with different teachers and at different times, we shared our many memories during our time working together. We each had brought many versions of the exercises to practice together with the doctors at our morning meetings, different professional, as well as personal experiences shared over our potluck lunches with each other and with the doctors, and different contributions we each made to the formation of *ATHENA*. For all of us it has been a wonderful time of harmonious work together.

As Veronica Reif wrote me earlier this week: “Our coming together was always one of sincerity and searching, feeling of future forgings; we met as free souls with a common purpose, yet similar in intention such variety manifested when we moved, demonstrating that the basics were imprinted in us via different training processes. Our methods beamed unique intention each of us carried with devotion and dignity. Each one of us had a chance to contribute every time we met, an equal sharing always prevailed. I looked forward to experiencing the riches that were weavings of profound wisdom that Eurythmy created in our being a group of striving colleagues. What a special time it was when we gathered!”

## THE BIRTH OF THE ATHENA

ANNE COOK, TE

### **I. Goals and Purposes**

In 1998, the Initiative Group still came together every other month in San Francisco. We continued our work with doctors in the morning, followed by a social meal, and began forming a professional organization in the afternoon. The verse below, which we spoke together, began each meeting and reminded us why we were there.

#### *Therapist's Meditation*

*In the heart's dawning light lives man's sense to help,  
In the heart's warm strength works man's strength of love,  
With full will in warmth of heart,  
in light of heart may the soul be carried,  
So we bring healing through God's grace  
to those who healing need.*

Rudolf Steiner

We began by writing down our goals and purposes. We learned that these lofty words did not belong in the body of a legal document, so they became a Preamble and set the tone for all our work: “*The purposes of the Association are to fulfill and support the needs, endeavors, initiatives and achievements of each member as therapeutic eurythmists. Its activities may include, but shall not be restricted to, communication, publicity, education, mentoring, certification, research and the maintenance of archives. The services rendered by the Association shall enhance the work of its*



members so that Therapeutic Eurythmy shall take its place with other healing arts on the continent. (From the Preamble to the Articles of Association)

All of us were therapists, and none had formed an association before, but with good will for the task, we got to work on behalf of therapeutic eurythmy in North America. We were all well versed in Anthroposophy, Spiritual Science, and Performing Arts. We had to learn to be midwives to a new being, an entity to embody our work. Like any new being, it would need nourishment and care to thrive.

Bonnie Maffei wrote: *“ATHENA has lived in the hearts of Therapeutic Eurythmists for many decades. A fertile ground was gradually being prepared in various parts of North America, through regular gatherings and conferences of Eurythmists and medical doctors, working with the Curative Eurythmy Course and the exercises given by Rudolf Steiner. ATHENA was conceived in the hearts of those who have devoted themselves to this healing work, in joy, pain and struggle, through every activity performed out of the love of Eurythmy. This research is the fertile ground upon which this association was conceived.”*

Much wisdom was provided by Veronica Reif in our working sessions. She attended Rudolf Steiner School in NY City, trained as an anthroposophical nurse, and was in the first graduating class of the Stuttgart therapeutic eurythmy training in 1976. She had the most experience of us all and kept us grounded and inspired. Veronica asked: *“How do we survive the acceleration of the present? We need time. Let’s beware of premature form building and lack of substance. Affirm others and strengthen oneself. Beware antipathies. How can we work out of peace and not crises? How can this reflect into our work? There is so much width. We need to make sure the depth is there.”*

Attempting to follow Veronica’s advice, we looked at the situation of TE in the U.S. The major difficulty for qualified therapeutic eurythmists centered on finding jobs so they could live. Many people were teaching pedagogical eurythmy, relying on a spouse or doing administrative work to support themselves. In Europe they had very different practices with many clinics, hospitals, homes, and schools hiring eurythmists. We didn’t have these established medical facilities in this country, and few doctors’ practices could support a eurythmist. We could not be licensed or bill insurance companies ourselves. Schools often do not offer a salaried position or are unable to help parents meet private fees. Our work in North America is almost exclusively paid for privately. Because of these factors, therapeutic eurythmists had little job security or steady incomes, which remains a problem today.

To improve this, we hoped to make our profession more visible as a healing art, as the “public” didn’t even know we existed. There were lots of practical aspects for us to consider, so that trained therapeutic eurythmists could work and make a living in North America.

So our burning question was: “How could we make therapeutic eurythmy (TE) more visible and understandable to our teachers and doctors, so they might better realize the healing force of TE and create jobs?” We knew what a treasure it was.

From Rudolf Steiner: *“In eurythmy we bring back what attended the vowels and consonants as movements and thus bring the body back into movement again.”* He gave *“a complete and detailed method of eurythmy therapy in which we could directly experience that even today the creative and curative power of the Word, with its capacity to take hold of the movement potential in the human body, is still at work.”*

The answer was to make a strong impression at the 1998 Kolisko conference in Fair Oaks, CA, where teachers and doctors would attend. Beth Usher produced a very informative brochure for parents, which was distributed to all. Dr. Michaela Gloeckler, head of the Medical Section in Dornach, Switzerland, asked our group to lead the participants in exercises from the stage each morning. Many of us remember the sight of over a thousand arms raised in “Ah” at the same time. Dr. Gloeckler made it possible for us to hold workshops and demonstrations, and she met with our professional group several times. It was profound, much appreciated and made a big impact on participants.

Nancy McMahon wrote: *“I also was asked by Dr. Gloeckler to lead two early-morning 20-minute sessions, at 8:00 am, with all of the physicians present: the first day on every sign of the Zodiac with its consonant or consonants, the second on the seven planets and their vowels. San Juan Hall was packed with us moving in eurythmy to these exalted beings.”*



## II. Articles of Association

The Articles contain information on how the organization will function and is full of legal details.

Using By-laws from the Anthroposophical Nurses Association of American (ANAA), the Eurythmy Association of North America (EANA), and the German Heileurythmie association for inspiration, the Initiative Group in California took great pains to write each line of a document that would serve members as a guide for how to run and be supported by a professional organization for years to come. We, like EANA, included our neighbors in Canada and Mexico in our association.

We were most fortunate to have the advice of David Hawkins, a lawyer and specialist in corporate law and husband of Kristin Hawkins, a therapeutic eurythmist in NY. Beth Usher represented therapeutic eurythmy to the Medical Section in the US in 1998, and helped interface with David. Nancy McMahon and Cynthia Hoven also consulted a lawyer in CA. We didn't qualify to be a "not for profit" 501 c3, as our full membership was restricted and not open to the public, which would have been required.

Veronica counseled us in 1999: *"Rudolf Steiner suggested threefold walking as a diagnostic tool to aid us with assessing our patients' state or needs, not just a simple exercise for us to master. One could use this as a model for the patience and exactness of the slow pace needed in organizational development. Each phase belongs to the other in a flowing manner; flexibility well-paced and placed. Many more steps lie ahead – lift, carry, place!"*

A first draft was ready in 1998 and sent out to leaders in TE across the country for feedback which we received from Brian Wolff, Seth Morrison, Beth and Stephen Usher, Linda Larson, David Hawkins, and Paul Scharff, MD.

We took seriously and incorporated the following advice we received:

Take your time and get it right.

Don't have the decision making body too large and unwieldy (no larger than seven).

Make the articles simple so the board can operate mostly by directives (simple majority of directors, not membership).

Communicate to all TE regularly regardless of membership status.

Make it difficult to change the articles.

Make the terms for the initial board different lengths so everyone doesn't step back all at once.

One of the hurdles we met was the refusal of The Hartford Insurance Company, which insured every Waldorf school in the US, to insure any school using the word "curative" for any of its programs, as it was deemed medical, not pedagogical. After a good deal of debate, we took Virginia Sease's advice and used the term "therapeutic" instead. In this manner we assured that The Hartford would continue to insure the

schools, so that parents and the public would not be confused and we could keep working in schools.

Our colleagues in Great Britain had stopped using the term curative years before, naming their professional association, "Association of Eurythmy Therapists". Our lawyer advised us not to use Therapists as the noun in our litigious society. So we used Eurythmy as the noun, as no one knows what that is! Then by placing the words together in various combinations, Nancy made the happy discovery of the acronym **ATHENA**. We happily adopted this Greek Goddess as our name. As an acronym, it is therefore all capital letters.



**Bronze statue of Athena with helmet from the 4th Century, B. C. Archaeological Museum of Piraeus**

*Notice the shield on her back and the figures of animals on the helmet. Her symbol of the owl is on the front of her helmet.*

*"The Association will represent and support therapeutic eurythmy as a movement therapy based on traditional and anthroposophically-extended medicine. It will support the professional interests of those engaged in TE, work cooperatively with TE training centers throughout the world and support the advancement of the profession."* (From the Articles)

A few other important highlights of the articles: ATHENA is a voluntary association organized under the laws of California, as an unincorporated association.

Full membership requires two recognized diplomas; residency in North America (NA), and any additional qualifications as shall be determined by the directors. Only full members have a vote. Membership can be rescinded. Exemptions in qualifications can be made.

There are three other types of members: Corresponding for other organizations; Associate for TE not residing in NA, TE students and physicians; Affiliate for eurythmists and friends.

There will be not less than three nor more than seven directors. The Initial Board will have five from the Initiative Group: one for one year, two for two years, and two for three years.

All directors must be full members of ATHENA and current members of the Anthroposophical Society in America (ASA). Two times three-year terms are possible, then one year must be taken off before being eligible again. Vacancies may be filled by the Directors appointing replacements.

Officers need to be members of ASA, full members of ATHENA and able to serve one year.

The president shall be a director. (In March 2000 the board added that the president must first serve on the board for at least one year and be a member of the Medical Section.)

To change the Articles, a vote from 2/3 of the directors, and 2/3 of full members is required.

April 28, 1999 is our official Birth Date. The Articles of Association were signed at a simple ceremony in San Francisco by Anne Cook, Bonnie Maffei, Cynthia Chandler-Hoven, Maria Helland-Hansen, Nancy McMahon, Roswitha Smith, and Veronica Reif, making ATHENA an official organization. Out of these, five were appointed to the initial board in terms ranging from 1-3 years: Anne, Maria, Nancy, Roswitha and Veronica. The Board elected the following officers to serve one year: Anne President; Nancy Treasurer; Roswitha Assistant Treasurer; Bonnie Secretary. The Board worked by consensus for the first six years.

An Ad Hoc Advisory board was created at that time including Bob Dudley, MD, Paul Scharff, MD, Johanna Rhode, Beth Usher, and Linda Larson.

In July, 2000, our first Annual General Meeting was called. Maria stepped down from the first board as planned. The board appointed Lesley Cox and Virginia Efta to fill vacancies. At the following board meeting, the new Board elected Anne as President, Roswitha as Treasurer, and Virginia Efta as Secretary. We began having our Board meetings by telephone, meeting once or twice a year in person at the Annual Board Meeting and the Annual General Meeting.



**Photo of Annual Board meeting, 2001  
Portland, Oregon  
Lesley Cox, Virginia Efta, Anne Cook,  
Nancy McMahon, Roswitha Smith  
(pictured left to right)**

### III. Recognition of ATHENA Nationally and Internationally

Dr. Gloeckler explained to us that for an organization to be accepted internationally, it first had to be recognized by its members and nationally by other established organizations. As we were already working within the Medical Section at home and in Dornach, our initiative was sanctioned, and our new association recognized right away.

In 1998 Dr. Gloeckler explained that the legal sphere is the rule of rights. In the rights sphere we can trust that a person can stand for the work because of his or her training. This is why full members must have two recognized diplomas. The Medical Section is responsible for the rights sphere. So we have to have the same rules for all. We need to be able to stand beside our members as brothers and sisters, both when questions arise from within our movement and from the “mainstream” medical and/or legal world. We must be able to say no, if an applicant does not meet membership guidelines. This means we trust the trainings, which are part of the Cultural Sphere, so are all different, but we still must discern if we accept an applicant.

As well as a board, that was acknowledged by therapeutic eurythmists in the US, we needed continuing education and social help if a colleague became ill. Dr. Gloeckler also said ATHENA could create a credentialing board similar to what the physicians have.

Anne’s son Christopher, then a high school student, organized our database of addresses and taught his mother how to use a computer, including formatting newsletters and inserting images. In November 1999, we mailed an introduction to ATHENA, including the preamble with our purpose, a history of TE on this continent, and an application form to all therapeutic eurythmists, all members of EANA, PAAM, Artemisia, the Medical Section, and all known Therapeutic Eurythmy Training centers internationally.

ATHENA members were very active in education and outreach by promoting TE through courses, conferences, articles, and as liaisons to other groups in America. We developed a Calendar of Events for publicity. Many members also made brochures, including Beth Usher, Holly Kofsky, Bonnie Maffei, Anne Cook, Veronica Reif and Seth Morrison, which were sent to schools, clinics and private practices so that more people would learn about TE. Vita Leicht published our first newsletters through 2007.

We attempted to keep in touch with the professional organizations in Germany, formed in 1990, and in Switzerland. We had a regular flow of information with the Association for Eurythmy Therapists in England and the English Eurythmy Therapy Training. We learned that governments in Europe were interfering and people were being threatened with not being allowed to work. We did not have those same issues.

In March 2002 a letter was sent from the Medical Section in German to “all” therapeutic eurythmists

announcing the formation of an international professional group for therapeutic eurythmy, only no one in the US received it. Upon discovering this oversight, we asked for it to be translated and sent out in North America, which they did. It turned out there had been meetings going on for two years about this topic, yet ATHENA had not been invited, though we had been sending them newsletters and information since 1998. So it took a while for ATHENA to be fully included internationally as a professional organization. In August 2003, Angelika Jaschke was appointed as international coordinator, which helped unite us.

Therapeutic Eurythmy trainers meet each year to discuss curriculum, quality, and many other issues. In March 2001 they asked “*what is missing in the artistic trainings? They must already gain an experience of the sounds.*” Out of a concern that the trainings were not good enough, leaders of trainings in Europe were planning on shortening the “basic” training for eurythmists to three years, followed by specialty training in Artistic, Pedagogical, or Therapeutic training of only one year. Werner Barfod, head of the Section for Eurythmy, Speech, Music and Drama at the time, told us that “*Since 1998 traditional trainings don’t work as people are different now.*”

Christoph Graf, leader of the Eurythmy School in Aesch, Switzerland, and a therapeutic eurythmist himself, told Anne in November 2001 that the trainings were changed from three to four years circa 1970. Then in the 1980’s they were changed to five years for a time. Christof said: “*It gets shorter only because students don’t come. It needs at least four years to work through the instrument to be able to do eurythmy. That body becomes streaming and flexible, which is not possible in three years. It doesn’t have to do with content. You have to be an artist to do therapeutic eurythmy. The first therapeutic eurythmists were great artists: Frau de Jaeger, Frau Niederhauser. Rudolf Steiner said “All the delicate and minute nuances we need in order to help a sick child or adult come to us out of artistic eurythmy.”*”

Dr. Gloeckler advised us not to accept anyone not fulfilling our requirements. She said it is our responsibility as the professional organization to set rules for membership. If we don’t follow our own rules, then we aren’t being professional. But trainings, as part of the Cultural Sphere, are not part of our purview. We did, however, poll our members and let the training circle know we were against shortening the trainings.

#### IV. Relationships to other Organizations

Many of the Initiative Group attended **Medical Section** meetings. We discovered all of the Initiative Group were members of the School of Spiritual Science. To maintain close ties, ATHENA decided its president must be a member of the Medical Section.

Beth Usher writes: “*One special moment is the cheer that went out in the Circle of Representatives meeting, when I*

*announced ATHENA for the first time. Someone asked, ‘What does it stand for?’ and when I said, ‘The Association for Therapeutic Eurythmy in North America,’ the smiles and cheers in the room were like sunshine. It was quite a welcome to the Circle within the Medical Section.*”

Anne joined the Circle of Representatives for the Medical Section in North America as president of ATHENA in 1999. Led by Dr. Paul Scharff, the head of the Medical Section in America, this large group kept each other informed of everything going on with doctors, nurses, massage therapy, physiotherapy, therapeutic eurythmy, curative education, social therapy, patients’ rights, rhythmic massage, art therapy, singing and music therapy, until it disbanded a few years later. ATHENA sent Virginia Efta to represent us at the International Medical Section meeting in 2000, Anne in 2001, and Roswitha in 2002.

The Physicians Association for Anthroposophic Medicine (**PAAM**) is the professional organization for licensed doctors trained in Anthroposophically Extended Medicine. PAAM used to organize events for all anthroposophical therapeutic practitioners. Some therapeutic eurythmists were members of PAAM. Many physicians supported ATHENA and joined as individual associate members. Many therapeutic eurythmists worked together with doctors to teach them exercises, and to learn about medical conditions. They were and are our very close colleagues. The Initiative Group continued this work for years after ATHENA was formed, and was joined by local colleagues Heidi Finser, Dale Robinson, and Johanna Rohde.

At around the same time as ATHENA was formed, **Artemisia** (Association for the Anthroposophical Renewal of Healing) became the “mother” organization for all anthroposophical therapeutic activities in North America and took over organizing conferences. Artemisia, which did become a 501 c3, accepted grant money for us and charged a fee to be our fiscal agent. ATHENA decided in 2001 that our dues for full members only would include a fee which is sent to Artemisia, as we are clearly a daughter organization. (Artemisia was later renamed AAMTA). Veronica served on the Board of Artemisia as liaison. Anne joined the Artemisia Board in May 2002 and formed professional sessions at conferences from 1999-2004. Artemisia offered a free web page to ATHENA in 2000. This website is still active and includes articles, resources and a directory of members.

The **Anthroposophical Nurses Association of America** was our first corresponding member, and was very supportive, sharing with us pit-falls they experienced and advising us on how to avoid them. They are a sister organization.

As therapeutic eurythmy is grounded in anthroposophy, ATHENA Board members and officers have to be members of **ASA** (Anthroposophical Society in America). We applied and became an Interest Group of ASA (now called Subject Group) in 2001. ASA provided the conference calling

platform beginning in 2002 for our Board meetings, for which they charged us a fee. They accepted and disbursed our first grant.

**Professional associations** for TE in England, Switzerland, and Germany kept in touch before and during our formation. As most of us were trained in Europe, we knew many of the colleagues there. When **TETNA** (The Therapeutic Eurythmy Training in North America) formally began in 2000, led by Seth Morrison and Anna Ree, ATHENA endorsed it, which was required by the medical section. ATHENA formed a welcomed official advisory group to TETNA including Nancy McMahon, who was the liaison at this time. ATHENA members mentor the students from TETNA, and help teach blocks. The ATHENA Board decided each new graduate of TETNA would receive a complimentary membership to ATHENA for one year. In 2003 we sent Virginia Efta to their first graduation to congratulate them.

As all therapeutic eurythmists are eurythmists also, **EANA** and ATHENA are very closely linked. Anne was a “Member-at-Large” of EANA from 1997-2003 and served as liaison to ATHENA. As we originally received all names and addresses of therapeutic eurythmists in North America from EANA, we worked with them to correctly categorize people who did not have two valid diplomas. We requested they put our membership application in their well-established newsletter, and they did, starting in 2000. Noris Friedman from EANA wrote guidelines for Eurythmy in Waldorf Schools in 1999 and included a section on Therapeutic Eurythmy. Editor of EANA (since 1998), Maria Ver Eecke, became the editor for ATHENA newsletters in 2008. We were very grateful for all the support from EANA.

**Rudolf Steiner Library** requested a free membership to receive mailings in March 2000. We agreed. They are still a member.

AWSNA helped us with the WEF grants. They provided a cover letter to Waldorf schools about therapeutic eurythmy. They provided addresses for the schools and mailed out some of the applications. They worked with us to identify all the training centers for teachers. We contacted all of them and offered to introduce therapeutic eurythmy to the trainees. We attended the AWSNA teachers’ conferences and ran workshops and demonstrations. Education was key.

*“Therapeutic eurythmy gives your child an opportunity to overcome imbalances, weaknesses or learning differences that may disturb their healthy development and ability to perform well at school.”* From a letter to parents of the Waldorf School of Baltimore by Virginia Efta, TE



*This image of a Classical Grecian maiden was placed on the grant applications and reports.*

## V. Grants

We looked into grants in 1999 from AWSNA, ANTHA, Artemisia, Goetheanum West Giving Group, Rudolf Steiner Charitable Trust, Orcas, Rudolf Steiner Foundation, and Shared Gifting Group of the Mid-States Program. We applied to some of them to help us get started and received a small grant from Rudolf Steiner Charitable Trust our first year, which was very welcome.

## Waldorf Educational Foundation (WEF)

This organization had been supporting Waldorf Education for years. In 1999, we were informed through AWSNA that WEF had added a new category called “Healing Arts”. We were invited to apply, but only if we were an official organization. This galvanized us into signing our Articles and becoming one. We spent huge amounts of time on writing, administering, and evaluating grants. The Speech Association also qualified and applied.

We collected reports of activities from all over the country, including testimonials from parents saying that TE helped their child.

We developed a Calendar of Events for grant supported activities and advertised widely. All activities had to give credit to ATHENA and WEF, spend the money as requested or return it, and send an evaluation by the due date stating how it furthered this Healing Art in Waldorf schools. These grants put us “on the map” and are ongoing today.

**Grant I:** written by Bonnie Maffei with assistance from Beth Usher, Roswitha Smith, and Anne Cook. We asked for \$33,657. All therapeutic eurythmists and all Waldorf schools received information on how to apply for the grant, which included joining ATHENA. We did not receive funding for a training. We received \$15K for:

Administration – the birth of ATHENA (logo, Fax machine, office supplies, postage for membership drive.) Only funded once.

Educational Workshops at a Waldorf school with a full member and a physician – funded four workshops.

Scholarship funds for therapeutic eurythmy in Waldorf schools, which funded five schools.

Continuing Education for Therapeutic Eurythmists

The first conference was organized by Roswitha Smith for Eye Therapeutic Eurythmy with Margrit Thiersch from Dornach, Switzerland, and Dr. Susanna Vogel from Munich, Germany. It was held at Summerfield Waldorf School in Santa Rosa, CA in 2000. This was repeated in Portland, organized by Lesley Cox, in the summer of 2001, and again in the summer of 2002 in Copake, NY. Anne wrote the evaluation.

**Grant II.** was written by Anne. New category requested and funded: Seed Money. We received \$15,000 for:

Educational Workshops: funded five workshops.

Scholarships Support for Existing Programs: funded four programs.

Seed Money: funded four programs.

Continuing Education conference.

Virginia Efta did the Evaluation Report assisted by Anne, Nancy, and Roswitha.

**Grant III.** Anne wrote the grant. New categories requested and funded: Development Work; Conferences for Physicians and Therapeutic Eurythmists. We were awarded \$30,000 for:

Educational Workshops: funded seven workshops.

Matching Grants for Expanding Programs: funded five programs.

Matching Grants for Existing Programs: funded five programs.

Seed Money for New Program Development: funded two programs.

Development Work: funded one school.

Conferences for Physicians and Therapeutic Eurythmists: funded one conference.

Continuing Education for Therapeutic Eurythmists: funded one conference.

In 2002, Susan Stevenson worked with us on the theme of the Rhythmic System from Chapter 5 of the *Curative Eurythmy Course* at the teachers' conference in Fair Oaks. And Daniel Marston came from the Lukas Clinic in Arlesheim, Switzerland, to work with us on cancer at the Artemisa conference in Portland. Anne wrote the evaluation.

**Grant IV.** Anne wrote the grant and did the evaluation. New category requested and funded: Mentoring. The Board decided to give a stipend to the grant writer and organizer. We applied for \$50,000 and received \$20,000 in August 2003 for all categories.

Virginia Efta organized a conference in Baltimore with Titia Jonkmans in June 2004 on "*Basic Exercises*" and Back Problems.

Examples of workshops on our Calendar of Events included the following.

"*How can Therapeutic Eurythmy balance extremes of Behavior and Temperament*", with Cynthia Gelder, TE, and Ana Lups, MD, at Green Meadow Waldorf School, 2003

"*Healthy Habits*", with Heidi Finser, TE, and Rosemary Rau-Levine, MD, at Marin Waldorf School, 2003

"*How Therapeutic Eurythmy Can Help Your 6-10 year old Child Achieve Developmental Milestones*" with Anne Cook, TE, and Pat Gans, MD, at Summerfield Waldorf School, 2004

Linda Larson became the grant administrator for the next 15 years.



## VII. Logo

Our first letterhead used a Greek Frieze of the goddess Athena. We called her "Angel Athena", and researched that we could legally reproduce her as she was "old classic art". But we wanted something more unique to make visual some of the underlying forces with which we work. After all, we had chosen a goddess of wisdom, courage, inspiration, civilization, law and justice, strategic warfare, mathematics, strength, strategy, the arts, crafts, and skill.

Our Logo was ordered in 2000 from Christiana Bryan, an artist in England

who designed anthroposophical fonts and book covers for Rudolf Steiner Press. We had several dozen sketches from which to choose. The one we chose, after studying who the Goddess Athena was, has elements of Ahriman below and Lucifer above with a strong Christ uprightness in the middle, and a suggestion of a helmet. ATHENA purchased Christiana's trademarked fonts Sagittar and Virgo to match the letterhead. All members were sent a large copy of the logo with permission to use in their own publicity in 2001.

In September 2001, we were given permission to add "*In connection with the Medical Section, Goetheanum, Switzerland*" on the letterhead. It appeared on letters, newsletter and membership applications when it was finished in 2001, and is still used today.



## VI. Membership: contact; concerns; research; continuing education; training

For our first mailing, we researched how our profession got started on "this side of the pond" as all of us were trained in Europe. Rudolf Steiner had sent the first anthroposophical physician, Dr. Christof Linder, to New York City in the 1920's. The first therapeutic eurythmist in America was Miriam Wallace who worked in Pennsylvania, during the 1930's and 40's.

ATHENA Board members did a lot of work creating and maintaining address lists for all TEs regardless of whether they joined ATHENA or not. There were approximately 70 trained therapeutic eurythmists in 1999. By the end of that year, we had 38 full members. Everyone received a mailing at renewal time inviting them to join. Only members received grant information. By December 2000 we had 84 members. Outreach was hard work. We wrote, called, and spoke in

person regionally. We sought new Board members and officers and sweetened the deal by waiving the ATHENA portion of the renewal fee for Board members on request, and reducing the fee for members in financial need. Membership was 112 in 2001 (although that included all types, including schools) and by 2003 ATHENA was the largest professional anthroposophical medical association in North America.

Miriam Karnow and Diane Mamroe were elected Directors in March 2001. Miriam left the Board in the autumn of 2001, and Diane left in the spring of 2002. Virginia Efta became Secretary in 2000, and joined the Board the next year, remaining Secretary until Susanne Zipperlin took up this position in January 2004. Lesley Cox became Assistant Secretary in 2002. Roswitha Smith was Treasurer for 2001, 2002, and 2003, leaving the Board after four and one half years of service at the end of '03, when Nancy McMahon stepped in as Treasurer again. Holly Kofsky became a Director in December 2003, and Cynthia Gelder and Gillian Schoemaker followed shortly thereafter. In 2004 Cynthia was elected President and Gillian, Vice President.

How could we support activities of members not funded by grants, who were working with adults, doing research or teaching in trainings? We learned it is typical to use a percentage of every grant for administration, as long as that is reported in the evaluation. This percentage, plus money from conferences and members' dues, paid for everything we did, including sending members to meetings.

We looked into becoming licensed practitioners in the US, but quickly discovered that to apply we had to have over 1000 members. In 2004 the question of help for retiring members arose, but we had no funds for that. Also, certification for TE was looked at, but much more research was needed.

As it was the Board of ATHENA's responsibility to control the quality of our profession in North America, there were several situations with untrained people practicing that we had to address. This was a painful process, but the Medical Section said we had to be able to say no and take action.

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In April 2000 we discovered a practicing member had not completed a fully recognized TE training. Dr. Gloeckler explained to us that the training by Susanne Mueller-Wiedermann was only recognized within the anthroposophical movement for adults and children with special needs. Anyone wishing to practice outside that area had to have a diploma fully recognized by the Medical Section. We changed that person's membership from full to affiliate, and asked her to finish at a recognized training, which she did. She is now a long standing member of ATHENA.

A physical therapist, also trained in Rhythmical Massage Therapy kept practicing and asking to be recognized as a therapeutic eurythmist and to attend our meetings, even though she had not done a eurythmy training nor a therapeutic eurythmy training. She felt very connected to TE and thought

she was really helping people. We asked her to stop until she could finish two recognized trainings, but she said she couldn't do that with her life situation. After meeting with her and writing to her, we eventually contacted the doctor who was sending her patients and asked him not to, and he agreed.

The Board received a complaint that another person was practicing TE in Missouri without training. We contacted this person and asked her to stop until she could finish two recognized trainings.

There were also serious issues that the initial Board researched concerning how therapeutic eurythmy was being practiced. We shared what we found and made recommendations.

The Board discussed the issue of working without an anthroposophical physician, as there are far too few in North America, and we outnumber them. Rudolf Steiner originally gave physicians the responsibility of carrying TE and said "*when curative eurythmy is going to be put into practice the therapist must get the support of a doctor.*" Physicians prescribe eurythmy for chronic, developmental, psychological, structural and organic weaknesses. We need to help our physician colleagues by working with them locally and nationally on the specific exercises and their therapeutic effects. Dr. Alica Landman-Reiner wrote to Anne that she thought perhaps four physicians were needed to keep one therapeutic eurythmist fully employed. She was helping by training new doctors, who receive courses in therapeutic eurythmy. Dr. Gloeckler wrote: "*The training of a therapeutic eurythmist has not enough medical impact and basis. To work freely as a healer would be an expression of a serious understanding of medicine. It is much better to cooperate with a mainstream trained doctor than with no doctor.*" Anne Cook wrote: "*It says on my recognized diploma, that I am trained to practice Curative Eurythmy 'in connection with a medical doctor', not an anthroposophically trained doctor. I have found success by doing this, but it needs more research.*" We encouraged members to consult with physicians about their patients.

Several members were concerned that therapeutic eurythmists were teaching teachers to do therapeutic eurythmy with their students, and that doctors were teaching exercises to their patients. As this was counterproductive for the practice of eurythmy and impacted the therapeutic eurythmists in their work, the Board looked into both. We advised our members to make clear that any therapeutic eurythmy exercises teachers and patients learn were only for themselves, not for them to teach others. We encouraged physicians studying anthroposophically-extended medicine to engage with their local TEs for their patients to receive TE unless they have completed a full therapeutic eurythmy training themselves.

We were informed that some members were giving sessions for free or charging almost nothing. This did not promote healthy salaries for members, nor did it respect the admonition Rudolf Steiner gave in the *Curative Eurythmy*

Course in 1924: *“When you go into the world and bring eurythmy to people, you must be paid, and paid well, as eurythmy was wrestled away from Ahriman and he must receive his due.”* We counseled our members to charge reasonable rates for their area.

There was no funding for research, but it was going on anyway. Some of the many topics we knew about or helped with included the following.

There were active concerns from therapeutic eurythmists around the country about Extra Lesson/Remedial work, how practitioners interacted with families at schools, and how schools were creating jobs for this and not TE. Anne interviewed Jean Hunt, Audrey McAllen, Rosemary Gebert, and Bonnie River in England, and David Brewster, Linda Banks, Ingun Schneider, Rachel Ross, Mary Ellen Willby, Elizabeth Mallory, Joop van Dam, MD, Bob Dudley, MD, and Siegwald Elsas, MD, in this country to try and understand what underlies their work, and how it compares to ours. We learned that Extra Lesson is not a medical therapy, but a pedagogical practice. Whereas we work with all four bodily sheaths, Extra Lesson works mainly with the physical body, in particular the four lower senses. It was recommended school doctors should get involved.

In June 2001 we were asked how Spacial Dynamics® compares to Therapeutic Eurythmy. TE engages the feeling life and is a far more extensive therapeutic modality. Spacial Dynamics® works differently on the finer bodies than TE. This needs further research.

Beth Usher was trying to find a way to develop a protocol for showing the efficacy of eurythmy therapy in America and was very interested in the work of Jane Schwab. Jane, an American therapeutic eurythmist working in Sweden, developed a way of comparing the progress of an individual patient to him/herself, rather than with a large control group. This was being accepted by researchers as a valid method of doing case studies.

A group in Portland including Lesley Cox, James Knight, and Francine Adams-Marquiss researched epilepsy with neurologist Siegwald Elsas MD. Lesley Cox wrote: *“An intent certainly was to support the studies he had made in how to best strengthen the overall capacities for a balanced relationship between the breathing of three-fold and four-fold man. Based on his studies, we learned that it might be possible for an epileptic patient to develop an awareness of the specific aura which precedes their seizures, and that, by learning to resist its onset, one could temper the severity or prevent the actual seizure. Intensive sessions of Therapeutic Eurythmy to strengthen the ego organization with patients included the sounds E, R, S, L, M and Ah.”*

Conferences in Chicago organized by Brian Wolff, with Drs. Rentea and Kamsler, continued for years on various topics including the *Curative Eurythmy Course*.

Holly Kofsky, on behalf of the ATHENA Board, conducted an in-depth survey with 54 questions which were

sent to all 81 therapeutic eurythmists in North America in 2004. We collected reports of activities all over the country including testimonials from parents that TE helped their child. Holly wrote: *“Our goal was to build a clear picture of the strengths and needs of therapeutic eurythmy on this continent. Half of those who responded worked with a medical doctor (not necessarily anthroposophical) while others worked with various health professionals, teachers or from their own knowledge and experience. For most respondents, the most valuable insight and direction for working with a client came from the therapeutic eurythmist’s own observation. We found from those who responded, that people living in a Camphill Community were able to make a full-time living as a therapeutic eurythmist. All others needing to make a living wage took on other work. This work was varied. One individual was also a painting contractor, while others were teachers and consultants. Only two respondents, who were not also teachers or in a Camphill, were offered health insurance and retirement benefits. How can we support the personal needs of ourselves and each other in our profession so that we can meet our own needs and the needs of others?”*

This is, of course, an ongoing burning question. We advertised positions for members if they came up, but mostly people were busy creating new positions themselves. At Summerfield, Anne was advised to make herself indispensable, and ask for \$1000 in the budget each year to help with scholarships. It worked, and built up to a half-time position which she held until Summerfield took the program out of the budget in 2009.

We endeavored to keep the original impulse of our profession alive. Again we were inspired by Veronica Reif, who wrote: *“A modality based on spiritual science links outer mastery and inner discernment.”*

In June 2005 Jeanne Simon-McDonald joined the board and became Treasurer. Stella Elliston joined the board. Virginia, Lesley, and the two remaining Initial Board Members, Anne and Nancy, left the board in 2005 after serving two full terms. It was the end of an era.

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ATHENA has continued to develop and mature. Cynthia Gelder, Mary Ruud, and then Dale Robinson served as presidents caring for our members and our profession. Now Michael Hughes is taking a turn to lead us into our adult years.

It was an honor to serve, to join ATHENA and to document the birth of our professional association. I await future developments with joy and gratitude, and thank my sisters and brothers for the tremendous support and good will I have experienced.



**Photo of Mealani Smith, student at Summerfield WS, doing ‘B’ exercise.**

Thank you All!



**FEAR AND ANXIETY**  
**A PRESENCE IN OUR TIME**  
**GRADUATION PROJECT FOR**  
**THE THERAPEUTIC EURYTHMY TRAINING**  
**IN NORTH AMERICA**  
**CARSTEN H. CALLESEN, TE**

**Prelude**

Everywhere in today's world fear and anxiety tend to have a strong presence in the soul of many human beings. One tends to call it a phenomenon of our time, but in researching it one can discover; that fear and anxiety have been on the increase over the past century. This change most likely lies in the reality, that as human beings we continually grow in our spiritual development and have become more 'awake' to the world around us. Being more conscious within ourselves as individuals our souls are more perceptible, and we also become more at risk for taking our experiences deeper into our 'soul-being'. We become more vulnerable.

It is a reality; that fear and anxiety are manifold and have many sides to their manifestations. All human beings naturally encounter them during their lives and they are part of forming and finding out who we are. Who has not been anxious or maybe afraid before taking a test, going for a job-interview or leaving for a longer trip? The experience is usually of a short duration. Today we also encounter a world which can appear being unstable; there are wars, terror, unstable societies... and mankind is bombarded with information in this regard. The information can, and is possibly meant to induce fear and anxiety in mankind. The forces of darkness are becoming stronger.

When the feeling of fear and anxiety becomes present for longer periods of time in a person, when this feeling begins to overshadow a person's activities, help and support are often needed.

A third element to consider is that of the person who encounters illness. During their journey from discovering something is not as it should be; as they are feeling unwell; going through tests; waiting for a diagnosis and possible treatment options. Most people experience much fear and anxiety on this path, as the illness brings many questions, e.g.: what is wrong with me; will I ever find out what it is; is there a diagnosis soon; will I die, are there any treatments for me; will or can I be healed?

The aim of this research paper will be to explore and deepen the understanding of fear and anxiety as they present themselves in human beings: Firstly by exploring what they are conceptually; what symptoms are presenting themselves; Secondly, aiming to develop an understanding of what processes are taking place in the human organization in regard to the symptoms observed in order to develop an understanding based on a more spiritual conception of the human being; And lastly to explore and develop a possible therapeutic eurythmy approach where we can help the persons

on a path to restore harmony and healing. In this approach I will aim to take the more physical symptoms and relate them to the indications given for the different illnesses, as studied within the therapeutic eurythmy training with the golden rule:

*"Always begin where the person is."*

**Introduction: What is fear? What is anxiety?**

The landscape of the human soul "is never at rest, never set, never finished. It is always astir and active – a moving panorama of forces, images, feelings and qualities". An ever changing landscape where the fundamental feeling of soul lies in the interplay of sympathy and antipathy, or one could say lightness and darkness. (4)

At times this landscape becomes shrouded in fog. It may last for a short moment, a short while where there is uncertainty—Fear is present. It may also last for a longer time and become a constant presence held in time. Time tends to become 'lost' as an experience and a feeling of emptiness, as if a void and darkness where filling the soul.

Here anxiety begins to present itself In the first instance it can be at hand of a sudden experience such as a fright, a shock or a surprise. In the latter it is more of a gradual loss of faith and uncertainty envelops the soul in darkness. (4) Fear and anxiety is like the two sides of a coin, each presenting their quality of the experience.

**Fear**

In medical books it is described as a sudden attack by the presence or nearness of perceived risk or danger, which makes a person feel uneasiness or frightened. It is often spoken of as a primal emotion with the general response of 'Fight or flight' at hand of a heightened awareness.

Symptoms which can be observed are that the person grows tense and stiff, as if frozen, clammy sweating, having a sinking feeling in their stomach (the digestive system shuts down), a pounding pulse as the blood-pressure goes up.

Dr. Karl König compares fear to a Drama, which is an action or a series of events and is always related to an object. (4) The beginning stages of phobias belong to the realm of fear.

**Anxiety**

Dr. Karl König describes it as an Elegy, which is a lament, a mournful song or poem. It is not easy to define or portray anxiety, it is as a dark cloud, which hovers above the person and permeates his/her whole being. One could say that anxiety is when fear becomes more psychosomatic. It is when the person no longer can be in charge of the situation, where he/she in a way surrenders to the feeling and can no longer keep a presence of mind and have become confused. (4)

Anxiety is listed in the medical books under various categories of which the first one is: "Generalized Anxiety Disorder" (GAD) and is characterized by excessive, unrealistic worry that last for six months or more, and

symptoms include trembling, muscular aches, insomnia, abdominal upsets, dizziness, and irritability. Other categories are: “Obsessive- Compulsive Disorder”; “Panic Disorder”; “Posttraumatic Stress Disorder”; “Social Anxiety Disorder” and “Specific Phobias” (See appendix 1).

For the purpose of this research paper I will choose to explore the question of fear and anxiety in a broader sense. When looking at the given symptoms respectively one is led to discover a clear similarity, but intensified in the area of anxiety. To develop therapeutic measures, one must still enter into trying to develop an understanding and thereby consider the soul/spiritual aspect of the given symptoms.

### **Soul/Spiritual considerations**

There appears to be a ‘body-shut down’ in the person. There is tension and/or cramping in the musculature, often along with the sweating and increased blood-pressure, pictorially making the person unable to move. This indicates that there is a strong pushing gesture or response from inside going out, fixing the person in his/her form. This can initially be a response from the person to ward off danger or the ‘world around’. An image of ‘held movement’ comes to mind. This has a major impact on the breathing, both physically and socially. The activity of breathing into the world and taking the world into oneself has been stopped. Our Ego needs this rhythmic activity in order to bring its activities and renewing forces to the person. I wonder if the ego actually has, in some way, been pushed out or shut out from the center of the person and is no longer able to be the anchor within the individual. Another aspect, which supports this thought, is that the person often does not feel in control, has many thoughts going through his/her mind and is confused. It appears that the person has become more of a head/limb person and the middle has become empty.

Another dominant symptom is that of loose bowels/diarrhea. This is often seen as a constitutional weakness, which manifests as an astral uneasiness. What is in fact happening is that the nerve-sense system has pushed in too deep and pierced through into the digestive system, a place where it does not belong. This is where the ego and astral body usually are at work. Due to the breaking through by the nerve-sense system the ego and astral body no longer meet the form they require and therefore seep out. There is uneasiness present there which then seeps out into the blood stream and into the heart where it causes feelings of uneasiness. (1)

The blood, as we know from our studies, is the carrier of our ego, which continually helps maintain a balance between the center and periphery. In the above observations and contemplations, a phenomenon begins to appear. The Ego appears on the one hand as being in the situation of being pushed out of the person’s body and thereby become ‘stuck’ on the periphery, it cannot enter. On the other hand, it is in the center, but the center has been broken through and can therefore not provide the required form where the Ego can take hold – it disperses – and we can see that the space

between the center and the periphery has become empty – it has become void.

This leads to the conclusion that the task at hand is first and foremost to stimulate the middle system in order to re-establish the breathing activity between the inner and the outer; to help re-order the three systems within man (the head system; the rhythmical system and the metabolic-limb system); and finally to help the Ego with new vitality to re-establish itself within the person so that it again can be the anchor within. It is not my impression, out of my research on fear and anxiety, that there is a weak ego constitution present in the person. I am led to think that there is a strong and fine Ego, which is being hindered in its work, as a result of other imbalances within the organization of the person.

### **A Therapeutic Eurythmy approach**

My intention is now to propose a therapeutic sequence, based on the research presented and in my work with some individuals where aspects of the described symptoms were observed. I have been led to a sequence as follows: ‘M-R-N-I-U-B’.

I shall aim to briefly describe the quality we encounter in each sound on the journey and relate to it in context of the theme. I acknowledge that this is a very comprehensive and intense sequence. It will require careful building up and possibly many sessions over a longer time than what is usually possible in many cases.

The Consonant “M” has a power which enables us to modify the forces of temptation coming from two sides by strengthening the middle. (1) It has a regulatory effect on the duality of man like the flow of: front/back; above/below, and through this it maintains a balance. It comes out of the Zodiac of Aquarius “the whole human being seeking to obtain equilibrium” (6) and we know from our study that it especially works on the out breathing processes.

In the ‘anxious person’ we can perceive him/her as caught in time which is held as the inner and outer cannot connect and creates an empty middle. Therefore with ‘M’ we can stimulate this process and use it as a bridge builder or a foundation for our further steps in the process. It works like an opening, a prelude for what is to follow.

The consonant “R” stimulates the whole rhythmic system and creates a balance between the centripetal forces of the head organization and the centrifugal forces of the digestive system. “R” is a sound which really activates and stimulates the whole human being. It comes out of the Zodiac of the Bull; “Action itself, the deed.” (6)

In the sequence the “R” helps us activate further what has been stimulated out of the opening activity of the “M”; it builds connections between all the systems within the person and stimulates activity and circulation. I believe this comes about in particular through the bending and stretching involved in the execution of the sound.

The consonant “N” is given for diarrhea coming about

due to a misplacement of our nerve sense system within our digestion. With “N” we help these so called head activities back to their right placement again. Within the gesture of “N” we also meet the external world and withdraw again. Within this activity we begin to understand. (I). “N” comes from the Zodiac of Pisces, “Event has become destiny.”

In relation to the person with anxiety, we can address problems with loose bowels, should they be present. But I think foremost it addresses the inability to hold and connect the thoughts. It can help to order and place the thought activities rightly and thereby help restore form and it also helps to stimulate a connecting between the external and internal too.

The vowel “I”. In looking at the well-known vowel sequence of “A EI OU” we can recognize that “I” stands in the middle and is like a turning point for the in breathing of “A & E” and the out-breathing of “O & U”. The “I” is connected to the spine of man and stands as an expression of him/her as a person. It carries within itself the quality of inner.

In the process of addressing anxiety, the “I” is very beneficial following the stimulating and ordering created out of the consonantal elements. What is now possible and needed is for the ‘Ego’ to reestablish itself. The person needs to find him-self or herself, and develop new courage. Here the “I” can help to take hold once again of the formative forces. In my experience it has been helpful to move with the “I” on a growing five-pointed star, as it helps the person to enter the world from the center of his/her being and allow him/her to enter the space gently. The exercise can also give a new sense of wholeness, with a feeling “I can and I am able” It is my sense, that the activity of using the “I” in addressing anxiety needs to be supported and worked with together with the vowel “U”.

The vowel “U” helps to bring inner form and ‘root’ of being. As an exercise the “Large U” helps the person to stand properly. It has a firm formative quality to it. It helps the ‘Ego’ in the process of building up our bones, bringing the element of cooling, stiffens and benumbs which it can offer to our ‘Ego system’ which is the builder of our bones and brings its principals out of the element of warmth.

The “Large I” is given for those who need to walk properly. It works strongly on our spine, which is like an image of our ‘Ego’, our personality. It must be done with care and joy to avoid it stimulating egotistic force. In having the “U” activity alongside the activity of “I” we help to modify this tendency. The “U” also brings inner form and a grounding to the radiant being which is unfolding, along with a stimulation of warmth.

When doing the “Large I” exercise following the work on the five-pointed star, a circulation of the generated foundation of warmth takes place.

The consonant “B” is given therapeutically for the activity and healing in relation to our kidneys which can purify substance. When one is working with the gesture of “B”

one can experience that quality of cleansing and purification, it modifies aspects of our astral nature. The soul exercise of “Migraine B” is very helpful, as it helps to harmonize the polarity of the head forces and the metabolic limb system and it has a warming quality, which is gentle and envelops the person, and still upholds the inner light as it offers it a sheath of protection. The intention is to give the person a protective sheath and a vessel at the end of the journey, which has now come to a destination.

### Overview of Therapeutic Plan

“M” moving forward and backward with, increasing with one step each way up to five, and the slowing down and decreasing with one step back to one step only.

“R” done with stepping so that the activity of bending and stretching is part of the exercise.

“N” done with the jumps going backward.

“I and U” on a star, moving with the “I” gesture on the star ways and the “U” in standing at each point of the star. Initially on a growing star, meaning: the first way is one step; the second way is two steps, etc. Then move on a bigger star.

“The Large I” exercise done in the center of the just moved star.

“Migraine B” done on a growing star, out from the place where “The Large I” was done. Going the opposite direction of the first growing star, so as to include a recall, as this is from where I came.

“B” along the ways of the pentagram as a gesture of embracing the work done; to mark out the ‘Temple’ that has thus been created.

\*There should be a good pause in between each exercise\*

### Postlude

When placing the eurythmy figures in the given sequence of “M-R-N-I-U-B” and observing the color-mood which presents itself, we can discover an interplay of an inward gesture (darkness) and a radiant gesture (light) as one goes from sound to sound. In “M” we meet an inward quality via the colors of green/blue. In “R” we meet a radiant quality via the red/yellow. In “N” again we meet an inward quality via the yellow green/blue-violet. In “I” we meet a radiance via the yellow-orange/red. In “U” and “B” a kind of balance begins to be present. “U” as such appears via the blue/yellow inward and “B” appears radiant via the yellow/blue, yet the interplay of inwardness and radiance begins to be more harmonized in these last two sounds.

Through the engagement with this project I have been able to deepen my understanding of the human being and have begun to have an inkling into the complexity of the nature of the human soul. I acknowledge that this is only the beginning on the path of discovery. The surface of the water has just been touched and set in motion, so that a ripple has been allowed to move across the ocean of the etheric.

In deepening a subject, I realize with awe what a

wealth of avenues and possibilities is imbued in the art of therapeutic eurythmy, enabling us to address each individual out of their specific personal being.

When I initially began to approach the subject of fear and anxiety, I had the concept that the ‘Ego’ is weak and unable to take hold of its tasks in life, and our task out of the therapeutic eurythmy had to be to help the person to strengthen it. I can put this aside and understand that the ‘Ego’ is a strong entity as a spiritual being, and sense that it is other aspects around and within the person that need to be harmonized in order to provide the right vehicle for the ‘Ego’ so that it is able to fulfill its task.

The world is filled with aspects which engender fears in the human being. It can be devastating and hard to bear. All of us are challenged to uphold the integrity out of our human uprightness, trust and know that our ‘Ego’ is healthy and to meet the challenges with an awareness that we can learn, grow, and have the courage to heal by offering possibilities to one another, and thus create a community of human beings in its true sense.

### Appendix 1.

Overview of the Anxiety Disorders.

Generalized Anxiety Disorder (GAD) is characterized by excessive, unrealistic worry that lasts six months or more; in adults, the anxiety may focus on issues such as health, money, or career. In addition to chronic worry, GAD symptoms include trembling, muscular aches, insomnia, abdominal upsets, dizziness, and irritability.

Obsessive-Compulsive Disorder (OCD) individuals are plagued by persistent, recurring thoughts (obsessions) that reflect exaggerated anxiety or fears; typical obsessions include worry about being contaminated or fears of behaving improperly or acting violently. The obsessions may lead an individual to perform a ritual or routine (compulsion), such as washing hands, repeating phrases or hoarding-to relieve the anxiety caused by the obsession.

Panic Disorder. People with panic disorder suffer severe attacks of panic-which may make them feel like they are having a heart attack or are going crazy-for no apparent reason. Symptoms include heart palpitations, chest pain or discomfort, sweating, trembling, tingling sensations, feelings of choking, fear of dying, fear of losing control, and feelings of unreality. Panic disorder often occurs with agoraphobia, in which people are afraid of having a panic attack in a place from which escape would be difficult, so they avoid these places.

Posttraumatic Stress Disorder (PTSD) can follow an exposure to a traumatic event, such as a sexual or physical assault, witnessing a death, the unexpected death of a loved one, or a natural disaster. There are three main symptoms associated

with PTSD: “reliving” of the traumatic event (such as flashbacks and nightmares); avoidance behaviors (such as avoiding places related to the trauma) and emotional numbing (detachment from others); and physiological arousal such as difficulty sleeping, irritability or poor concentration.

Social Anxiety Disorder (Social Phobia) (SAD) is characterized by extreme anxiety about being judged by others or behaving in a way that might cause embarrassment or ridicule. This intense anxiety may lead to avoidance behavior. Physical symptoms associated with SAD include heart palpitations, faintness, blushing and profuse sweating.

Specific Phobias. People suffer from an intense fear reaction to a specific object or situation (such as spiders, dogs, or heights); the level of fear is usually inappropriate to the situation, and is recognized by the sufferer as being irrational. This inordinate fear can lead to the avoidance of common, everyday situation.

(Overview taken from ADAA, The Anxiety Disorders Association of America)

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### AND THE LIGHT SHINETH IN DARKNESS THREE THERAPEUTIC EURYTHMY EXERCISES FOR CHILDREN-IN-NEED OF SPECIAL CARE

In the fifth lecture of the *Curative Eurythmy Course* Rudolf Steiner gave twelve soul exercises, three of which are of special significance: Ah-Veneration, Love-E, and Hope-U. They are of significance firstly because of their composition and secondly, because of what Rudolf Steiner said about effect on the human organism. All three exercises are a combination of a vowel and a soul gesture. Thereby a special rhythm of tension is brought about in the vowel, and relaxation in the soul gesture. These two qualities are there whatever the sequence is. Another important fact is the tempo. There is neither acceleration nor slowing down; the tempo remains the same throughout.

Rudolf Steiner's words concerning these exercises are as follows:

Ah-Veneration affects the whole organism, makes it more persistent and thereby more resistant (toward illness). Love-E has a warming effect on the circulation system. Hope-U has a warming effect on the whole breathing system.

In doing therapeutic eurythmy with handicapped children over many years, experience has shown that the exercise Ah-Veneration is prescribed most frequently:

1. For children who are easily excitable and always on the go, through either deafness or maladjustment.

2. For children who are fettered by their senses to the outer world and are therefore restless and overactive.

Generally speaking, both types of children are incarnated too deeply into their astral organization, which holds good for both the neglected and maladjusted child, as well as for children with organic disorders, for example, the child suffering from kleptomania belongs here as well. In these children it can be observed that the astral body in the lower organization (metabolic limb system) floods, as it were, the upper organization (nerve sense system). Therefore, the child loses the connection with the spiritual world out of which it is born too early.

The overactive astral body prevents these children from taking hold of the world by way of their Ego, and they are consequently overpowered by the surrounding sensory world. (Dr. König refers to this type of child in an unpublished lecture held on 22nd December 1963 in Camphill)

The exercise Ah-Veneration works in a healing way, because the vowel 'Ah' is produced intensively, and thus ego force penetrates into the child. About the way in which the 'Ah' should be produced, Rudolf Steiner speaks in the third lecture of the *Eurythmy Course*:

*"...however you hold your arms – in the case of Ah-Veneration it is forward – 'Ah' means that you stretch your arms at an angle in two directions and experience your stiffened muscles; 'Ah' means to reach out with intention in these two directions."*

The reality of the vowel is characterized in the same lecture in the following words: *"If we feel ourselves as human beings on earth, then we must feel our dignity as streaming together from different parts of the cosmos."*

The soul gesture 'Veneration' begins with the 'H' alone, with the shoulder blades only, while the arms are held in the 'Ah' position and are then moved backwards in slow motion.

The combination of these two so differently experienced elements, vowel and soul gesture, frees the child and brings light into his higher organization. The child is freed from fear and can connect himself with the spiritual world, the true home of his soul. Rudolf Steiner, when discussing the exercise, says that the whole organism feels veneration when the soul gesture for 'Veneration' follows the vowel 'A'.

Love-E is known and used to motivate the warming of

the blood circulation. (In this respect, it has an affinity to an exercise given for anemic children, namely, the evolving spiral.) In the realm of curative education there are two types of children who benefit from this exercise. It is the child with Down syndrome on the one hand, and another type, which Dr. König in the above-mentioned lecture diagnosed as "lame".

Both types show an abnormality in the relation between peripheral and central circulation. The children's emotional life is usually directed to the periphery and most of their experiences are not related to themselves. If challenged by questions regarding concepts pertaining to the world around or concerning their life of feeling, they evade answering, get easily tired and will withdraw. These children can show unexpected symptoms, for example, paleness, blue lips, cold hands and changing pulse. They can react to demands with extreme shyness, even stubbornness or other unreasonable behavior. These behavior patterns indicate that the etheric organization is not centered properly. Therefore, it can neither be the tool to form concepts nor can the self be centered in it. The etheric organization of these children expands to the periphery.

The 'E' gesture in the exercise Love-E helps to establish self-experience. The empathic element of love can find its right measure. The experience of a slight pain, connected with every 'E' gesture in the exercise, will be of help, in that the gesture 'Love' will be done with a lightened and purified empathy. And equally so, only if the soul gesture 'Love' is done with intensity, accompanied by a feeling *"I embrace the whole world"*, will the Vowel 'E' have its right effect, namely, that the Ego becomes the center and the forming element within the etheric organization (It may be mentioned here, that already during the embryonic development the 'E' gesture occurs, when out of the peripheral blood circulation the heart is given its final form.)

Hope-U: the aim of this exercise is the warming of the breathing system. It can be helpful in certain conditions of asthma. How can its value then be understood for the handicapped person?

The gesture 'Hope' has to be made in utter relaxation with the exception of the muscles behind the knees. These are tense, as we stand with the weight on our heels, lifting the toes from the ground. The gesture 'Hope' can give us a feeling of *"sinking an anchor into the ground of our own existence"*, where our destiny originates. We experience the forces of the earth which carry us and give us support. We are connected to the eternal foundation of the world and have an experience similar to that related to us by the sense of touch, which Rudolf Steiner had called *"Gottvertrauen"* (Trust in God or Divine Presence).

It is the autistic child especially for whom this exercise can be of great help, for this child is bound up with past experiences. He shuns away from connecting himself with his present incarnation and from the realities of the life he is confronted with.

The gesture 'Hope' helps these children to "breathe in" their individuality into the whole organism. In the 'U' which follows the Ego is led to connect himself with the warmth organization and there meets what the soul first experienced in the soul gesture 'Hope'. The exercise is significant through the restraint in outer movement and is therefore suited to the withdrawn, autistic child. In certain situations it can be helpful to precede 'Hope-U' by the exercise 'Love-E'.

Intimate acquaintance with these three soul exercises can lead us to see them in connection with three essential soul attitudes.

Hope-U: *leads to obedience*, guiding the autistic child out of his isolation toward the acceptance of his Karma.

Love-E: *leads to chastity* in the realm of feeling. Combined with the wakening power of self-experience, it helps those children who are not self-centered enough and tend to lose themselves in the periphery.

Veneration-Ah: can create through *Poverty in Spirit* the possibility that in this exercise the Ego can practice self-discipline and restraint. The restless child can be invested with human dignity and can become aware of its true origin, which is the spiritual world.

The question may arise, how can one arrive at an understanding of the three successive steps taken in these three exercises? Rudolf Steiner himself gives an essential answer in lectures given in Nuremberg, December 2, 3, 1911 entitled "Faith, Love, Hope; three steps in the life of a human being."

The following quotations are partly abbreviated from the original.

About faith, (Astral-Body, Ah-Veneration)

*"Many of those, who, on account of their so-called scientific world-conception have become arrogant and overbearing, now say: the ages of faith are long past. Naturally ... people come to look upon faith as a cherished gift to their fathers in the past. There were once men, who, without any knowledge of natural science said: 'I believe what I know is certain knowledge is the only foundation of faith.'*

*We should know, in order to take increasing possession of those forces, which are forces of faith in the human soul. By losing the forces of faith men would be incapacitated to find their way about in life; their very existence would be undermined by fear, care, and anxiety. To put it briefly, it is through the forces of faith alone that we can receive the life which should well up to invigorate the soul ... There lies in the hidden depths of our being something in which our true Ego is embodied. This is the human sheath where the forces of faith are active. We may term it the faith-body. It has hitherto been the more abstract name of Astral-Body. The most important forces of the Astral-Body are those of faith."*

[Faith, Love, Hope may be found at [https://wn.rsarchive.org/Lectures/GA130/English/GB1964/FaLoHo\\_index.html](https://wn.rsarchive.org/Lectures/GA130/English/GB1964/FaLoHo_index.html)]

About Love, (Ether Body, Love-E)

*"A second force that is also to be found in the hidden depths of man's being is the force expressed by the word Love'... when a man is incapable of developing the force of love, he too becomes dried-up and withered in his inner being. And just as we are embedded in a body of faith, so are we embedded in a body of love, or, as in Spiritual Science, the Etheric Body, the body of life forces. For the chief forces working in us from the etheric body out of the depths of our being are those, expressed in a man's capacity to love at every stage of his existence. For were there no love in man at all, the sheath, which should be sustained by love forces would shrivel, and the person, empty of love, would actually perish... Thus at the very center of man's being we have his essential kernel, the Ego, surrounded by its nearest sheath, the faith-body or Astral-Body, and then the love body or Ether Body.*

About hope, (Physical Body, Hope-U)

*"The forces we need emphatically as life giving forces are those of hope, of confidence in the future. It is precisely in physical life that we need hope. For everything is upheld by hope and without it, nothing can really be done. The forces of hope therefore are connected with our last sheath as human beings, with our physical body. What the forces of faith are for the Astral Body, and the forces of love for the Ether Body, this is what the forces of hope are for the Physical Body. Thus a man who is unable to have hope, a man always despondent about what he supposes the future may bring, will go sadly through the world and his attitude will show clearly in his physical appearance. Hopelessness makes for deep wrinkles and results in the annihilation of the strength of our physical body... We only comprehend the true significance of our physical body if we bear in mind that it is sustained by the forces of hope. These forces of hope in truth work within our physical body. Hope builds up our Physical Body."*

These words of Rudolf Steiner are quoted here in order that they may become substance for thought and meditation for those who do these exercises with the children. They may thus help to create inner therapeutic attitudes necessary to make the exercises fruitful for the child in a healing way.

In conclusion, attention may be drawn to the effect of these exercises when one sees them related to the three great fields of our sensory organization (as they were discovered and described by Rudolf Steiner): Hope-U makes perceptible the lower or bodily senses, in the exercise Love-E the field of the middle senses may be opened to the child, and Ah-Veneration has the power to awaken the higher or spirit senses.

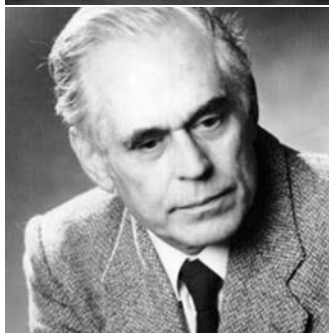
Susanne Müller-Wiedemann (1916-2010)

First Published in: Der Merkurstab

Organ of Anthroposophical Medicine in Germany

Translated into English by Elsbeth Groth.

<https://www.anthromedics.org/BAS-0315-EN>



## SUSANNE & HANS MÜLLER-WIEDEMANN

Susanne Lissau was born in 1916. She was the younger sister of Dr. Rudolf Lissau and grew up in an anthroposophical family in Vienna. At the age of five she began to take eurythmy lessons and met with Rudolf Steiner in 1922. She studied eurythmy in Arlesheim.

Dr. Ita Wegmann financially helped her continue to study piano and when Susanne had drawn the admiration of world famous pianists such as Horowitz and Dino Lipati, she replied, "But there are so many great pianists in the world, and so few curative eurythmists!"

In close connection with Dr. Ita Wegman and Dr. Karl König, she worked with children with special needs at the Sonnenhof and other Camphill villages throughout Europe and South Africa. She developed a number of therapies for autistic children and teenagers on the basis of tone eurythmy.

She was a talented musician, eurythmist, therapeutic eurythmist, and curative educator. Her particular contributions are in the field of music therapy and curative eurythmy for people with hearing and other disabilities, in which she did much primary and documented research and training of others.

Susanne Müller-Wiedemann and her husband, Dr. Hans Müller-Wiedemann, were internationally well-known pioneers of Camphill in Scotland, South Africa, and Europe. In 1966 they built up the Brachreutheute special home-school in Lake Constance. A school is named after him, the Hans Müller-Wiedemann Schule, Mannheim, Germany.



### FINDING INNER REST IN AN ANXIOUS WORLD THERAPEUTIC EURYTHMY EXERCISES FOR RELIEVING ANXIETY PRESENTED BY MARY RUUD AND MIYOUNG SCHOEN

*This webinar was hosted by PAAM, joined with ATHENA,  
and the Association of Anthroposophic Psychology  
on January 15, 2020*

#### **Part I: Eurythmy Therapy for Anxiety, presented by Mary Ruud**

Eurythmy is an active movement therapy based on human language. Each sound in language has an archetypal gesture and we use these gestures to influence human physiology. Each vowel and consonant gesture has a particular supporting and healing effect.

In the last decade the majority of referrals for Eurythmy Therapy for young children have been for anxiety in its many manifestations; stomach aches, headaches, nervousness, insomnia, fears and school refusal. In children with anxiety we see inhibited breathing and a lack of awareness of lower legs and feet, a lack of feeling grounded.

I will demonstrate two exercises that I have often used with children who have anxiety, even very young ones.

Before we begin the exercises it's important to observe the child's breathing. We can do small expansion/contraction with hands or a feeling of hiding and release. Then we work with the main exercise using particular consonants and a vowel. Here the breathing is between the in-drawing activity of the consonants and the out-streaming activity of the vowel.

The exercise begins with B. This is a protective gesture of the arms creating a boundary around the child. In each consonant we can find a picture from nature, such as a

bud enclosing a potential flower. The consonants can be expressed in color. Here the figure is golden, and the surrounding gesture is blue. It could be seen as the shining sun in the blue sky. The child can be given a blue cloth and feel how the enclosing gesture feels protective.

Then the hands turn, and the palms push outwards. This is the gesture for G. The figure is still golden and now the surrounding is grey. It is like the sun shining through the clouds. It can be a gate to step through.

The third gesture is the vowel I (Ee). No longer a nature expression, this is human, a singing out into the environment. Again, it is golden, the child can feel the strength of this golden color. Now it streams out in red. This is the vowel one exclaims when one is filled with joy in the recognition of self. The child can feel like a king or queen, a hero, the star of a play or whatever image allows them to feel confident.

The exercise returns to the protective B and is repeated over and over again until a change is felt; breathing, glowing with confidence and joy. For the very young child you can see this pattern in a simple but archetypal was in the baby game of peel-a-boo, "I'm hiding, I open out, you can see me and I am filled with delight."

The second exercise, **Yes/No**, is done with feet. By using the feet, we work lower in the body. This exercise is to bring breathing from below. The feet are centered, and a space is marked out where the feet are standing. With **Yes**, the left foot is brought forward in a slight curve and weight is placed

onto the foot so that weight is distributed evenly to both feet. **No** is a step backward with the right foot. After several times **Yes**, several times **No**, the feet alternate, starting slowly and speeding up. The children soon notice the balance in the center is important and they experience themselves centered. The **No** gesture is strong and self-affirming. The child especially likes to say **No**. These two exercises can be playful and enjoyable for children as they work on enhancing breathing, centering and grounding.

*Mary Ruud has been teaching eurythmy to adults and children for more than 30 years. She teaches in several Waldorf teacher training courses for private, public, and charter schools, as well as Lifeways Early Childhood Training.*

## Part II: Principles of Therapeutic Eurythmy applied in Anxiety, Excerpt from the presentation by Miyoung Schoen

Anxiety is a normal reaction to stress and can be beneficial in some situations. It can alert us to dangers and help us prepare and pay attention. Anxiety disorders differ from normal feelings of nervousness or anxiousness, and involve excessive fear or anxiety. Anxiety disorders are the most common of mental disorders and affect nearly 30 percent of adults at some point in their

**Causes**

### Symptoms or Results

lives · Illness, PTSD, Phobia

- Sleep disturbance
- Poor digestion, Eating disorder
- Breathing issues
- Panic
- Social withdrawal, conflict
- Mood swings
- Headache, cramp, pain

Congenital / Constitution

- Autism, ADHD,
- Sensory issues,
- Genetic disorders, etc.

Environmental

- Life style
- Stress from family, work, academic, social, political, economic, climate, etc.

Long term consequence from chronic systems may include:

- Compromised immune system
- Depression
- Addiction

(Source: psychiatry.org)

Therapeutic Eurythmy, when appropriately applied, can address both the causes and symptoms and help to prevent the long-term problems. The basic elements of Therapeutic Eurythmy include rhythms and sounds of speech, music, and their related colors. Additional tools (e.g., rod, ball, cloth) and exercises of Eurythmy are often used to aid the effectiveness of the therapy.

Therapeutic Eurythmy can be applied in a variety of situations. It supports the treatment of many conditions in both children and adults, including: allergies, asthma, anxiety, arthritis, autism spectrum disorders, back and postural problems, cancer, cardiac support, convalescence, dental irregularities, depression, developmental disabilities, diabetes, digestive disorders, emotional issues, eye conditions and diseases, stress and fatigue, trauma recovery, women's health issues.

For children common conditions treated include: constitutional anomalies, speech development delays and disorders, attention disorders (ADD, ADHD), emotional disorders, poor memory, learning difficulties, dental anomalies, enuresis, and developmental delays in motor skills, speech, etc.

### Consonant Exercises

Help develop healthy organs

Strengthens inhalation, digestive function, and mental picturing. Sculptural formative force works against deformation.

Visual observation of one's own movement is the key.

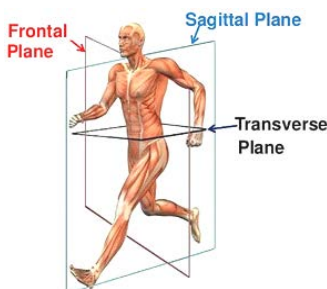
### Vowel Exercises

Help regulate rhythmic system

Strengthens exhalation and brings order in thinking and feeling.

Conscious sensing of one's own movement and muscular system in its detail will bring respective results.

### Working through the Planes



Anxious children may show disturbed connections with their surroundings. Therapeutic eurythmy movements bring the harmonious and strengthened relationship with the world by directive movements in all the three planes. Regular and conscious practices of eurythmy help build foundational strength in dealing with anxiety situations.

Eurythmy therapy offers an important therapeutic opportunity for children suffering from anxiety. A comparison with the detailed discussion elsewhere on the use of eurythmy therapy in



cases of bronchial asthma sheds light on some key aspects of this therapy: it can...

- create the balance required for the development of consciousness through the learning of new, ensouled forms of movement,
- promote a positive and harmonious inner experience of the body, strengthen soul-activity in the body in a targeted manner through eurythmic movements, and reinforce the child's self-confidence and loosen inappropriately strong ties to and dependence on the mother. (Solder & Stelman)

**Bodily functions improve with consonantal forces**

**Three soul aspects work through the planes**

**Soul capacities grow with vowel and soul exercises**

**B:** Envelopes the right and left side while bending and stretching the gestalt.

**B and Love-E exercises**  
Fosters clear thinking by moving along the sagittal plane.

**Love-E:** Encompass the right and left equally. Sweep through the periphery and gather at the center point in front of heart.

**M:** Harmonizes the breathing space in between front and back.

**M and A-H Veneration**  
Develops moral willing by carrying the frontal plane forward and backward.

**A-H Veneration** alternates the front space of the sensory world and back space of the spiritual. One learns to let go.

**D:** Calming and Regulating movement of up and down

**D and Hope-U exercises**  
Direct secure feeling with and through the transverse plane.

**Hope-U** gathers wishes and all surroundings into the will zone down through the center line.

**Vowel exercise specifics:** pronunciation, geometry, and “sensation of muscle movement”. They must be felt and configured.

1. ‘A’ works against the animal nature in man. [Ah, as in father] = “Angle of arms, arms still with hands”
  2. ‘E’ takes holds of the bodily functions. [eh, as in hey ] = “Crossing”
  3. ‘I’ strengthens the individuality [ee in speech] = “Every stretching”
  4. ‘O’ embrace the soul [o as in soul = “Every enclosing rounding of the limbs”
  5. ‘U’ restores the archetypical quality of human [oo sound, as in moon] = “Express both hands parallel”
- ‘A’ exercise is applied in 1) ‘B-P-M-N-A-U’ to help children with maniacal tendency to take hold of themselves;  
2) ‘T-S-R-M-A’ to help digest the outer nature substances that cause allergies to human systems by strengthening rhythmic system and catabolic functions of digestion;  
3) several exercises related to the growth and development in children.

The “A-H” gestures, when performed in the context of the “A-Veneration” exercise, strengthen the different levels of the organization in their protective, enveloping quality. It does children good to thoroughly immerse themselves in the ‘A’ movement until the opening and anxiety-mitigating effect of this exercise becomes living experience. (Solder & Stelman)

## Conclusion

In the fall of 2019, ATHENA hosted two online conferences on Anxiety in preparation of this webinar. Many therapeutic eurythmists shared their cases and experiences in working with children and adults. The presentations and discussions included their successful and effective treatments in separation anxiety, selective mutism, social anxiety, travel anxiety, panic attack, addiction, and PTSD.

Next year, 2021, marks the 100-year celebration of Therapeutic Eurythmy since the course was given to anthroposophical physicians by Rudolf Steiner in 1921. And we still ponder on the question, “Why speech, why music to express and to heal?”

Let’s watch how children grow. They naturally stand, walk and speak by the age of three. Their future individual independence completely relies on those important milestones. The answer becomes clear as we delve into the fundamental nature of human being that sets us apart from all the animal kingdom; language and music. The entire human history and its civilizations are founded on the creative knowledge of communication and art. And this power of Logos was implanted in our human body and soul, given equally to all humanity. Therapeutic Eurythmy employs the powerful principles of speech and music to tune health and to strengthen creative human forces according to the ideal human quality.

“Every individual man carries within himself, at least in his adaptation and destination, a purely ideal man. The great problem of his existence is to bring all the incessant changes of his outer life into conformity with the unchanging unity of this ideal.” (From *Letters upon the Aesthetic Education of Man* by Frederick Schiller)

*Miyoung Schoen has been practicing therapeutic eurythmy since 2015 and pedagogical eurythmy since 2008. She currently teaches at Alice Birney Public Waldorf School and Davis Waldorf School.*

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- Eurythmy Therapy in clinical studies: a systematic literature review*  
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2322948/>
- Anthroposophic therapy for chronic depression: a four-year prospective cohort study*  
<https://bmcp psychiatry.biomedcentral.com/articles/10.1186/1471-244X-6-57>

To find Therapeutic Eurythmists in your area, visit  
<http://eurythmytherapy.org/>

## **SUMMARY OF ATHENA ZOOM MEETING** **SUNDAY, MARCH 29, 2020**

Twenty-four ATHENA members checked in online to talk about their therapeutic work and present situation in regards to the Coronavirus. Many faces were visible in the small profile photos; some voices came over the phone; one person sent a note. Miyoung Schoen facilitated the meeting and Nancy McMahon started off by reading the “A Verse for Our Time” from Rudolf Steiner.

Michael Hughes, President of ATHENA, spoke of the possibility of emergency funding, and urged members to answer the two questions that ATHENA sent out near the end of March and to communicate your needs directly to him. The Board is also discussing a proposal put forward by Andrea and Frank Preiss for more ongoing financial support for those in need. Michael mentioned, as did James Knight, that the US government will give everyone \$1200 in the next few weeks. James also said that if you are self-employed, you are eligible for compensation. Miyoung and Dale Robinson recommended exploring funding at the local, state, and federal levels, as each state has different programs.

Many members described how their therapeutic eurythmy work had come to a sudden halt because of the virus. Some are making videos for their students; others have reservations about doing eurythmy online. Linda Larson recommended the chapter on technology in the book by M. Gloeckler and W. Goebel, *A Guide to Child's Health*, as well

as the Spring 2017 ATHENA webinar, “The Influence of Media”: (See [therapeuticeurythmy.org](http://therapeuticeurythmy.org), under “Resources”, scroll down to “Past Newsletters”.)

Members are holding children in their thoughts, as well as writing cards with exercises, form drawings or verses, often encouraging the children to go out into nature. To strengthen immunity and inner light, many eurythmy exercises were suggested; the following are just a few of them: Nancy McMahon recommended, “Steadfast I place myself in existence,” as good for grounding in a time of fear. The sequence of exercises that Rudolf Steiner gave for the influenza pandemic was mentioned (Yes/No, Sympathy/Antipathy, and the three Soul Exercises, all 10x each.) The three soul exercises are Love-E, Hope-U, and A-Veneration. (There seem to be differing views as to the order).

In her message, Alice Stamm described how Fr. Ziegenbein also did the five-pointed star with laughter and Ah-deep reverence: move each way with deep Laughter and stand at the point with Ah-reverence. Hallelujah is very important, and can become a rainbow of light around the world, if each eurythmist does it at 9pm.

### ***Create a rainbow of light worldwide with HALLELUJAH in Eurythmy!***

Raven Garland very graciously offered some Tone Eurythmy exercises that she had practiced together with Kimber: TAO, Major-Minor, and Tone Duration. The last two involved expansion/contraction, a gentle exercising of the breathing. In the tone duration (moving forward on the shorts and backward on the long tones) “most important is to feel the musical rhythm flowing through you into forward space and backspace.”

Therapeutic eurythmists spoke further of the exercises they are doing for themselves and how they are taking advantage of this unforeseen time to practice inner calm, deepen their practice, do form drawing, appreciate being outdoors, or garden. And much more! For a fuller description, please refer to the Notes of this meeting which were sent out to all ATHENA members on April 5, 2020.

To conclude I end with comments by Dale Robinson. From an Anthroposophic perspective illness can be seen as a blessing from the spiritual world. What we are facing is not just the virus; there is an attack on our whole etheric nature and on the etheric of the earth (Nationalism and fear is being fostered, our sense of ‘truth’, our trust in the Word, is under attack, there is a significant stepping-up in the electrification of the atmosphere of the earth with 5G, and so on.) This all makes it more of a challenge to fill our bodies with spiritual light. We are being asked to step from business-as-usual and people are starting to ask themselves: What are we here for in the first place?

Mary Brian

## THERAPEUTIC EURYTHMY IN INFLUENZA/ CORONAVIRUS EPIDEMIC

Eurythmy therapy as a remedy of anthroposophic medicine encountered as movement therapy in particularly the requirements for maintaining health in these times. In particular, the immune system can by Therapeutic Eurythmy holistically, not only on the physical but also the mental and spiritual level, but especially strengthened at the vital level. Any reasonable practices of the exercises integrated with ourselves, generates heat, security and resilience. From the broad spectrum of Therapeutic Eurythmy exercises for the current (epidemic) situation can be selected.

What can we recommend to people as a support for their own health maintenance? Particularly useful are the soul exercises from the fifth lecture of the Therapeutic Eurythmy course by Rudolf Steiner (Dornach, April 16, 1921 / Stuttgart, October 28, 1922). Eurythmy therapist can teach those exercises and will help patients practice them in everyday life.

1. Affirmation / Negation: Often called [Yes / No]. Such movement acts on the way through the life organization (etheric) strongly on the respiratory system.

2. Sympathy / Antipathy: The forces of human individuality (ego organization) that are particularly beneficial for warmth organization expressed are increasingly active in relation to the whole organism, in particular in terms of circulation and digestion processes.

3. Love-E has a positive circulation warming effect.  
4. Hope-U has a beneficial warming effect on the respiratory system.

5. Rhythmic-R works very well on the whole rhythmic system, the respiratory and circulation rhythm and spine.

6. AH Veneration: The organism is more stable, more resilient  
Further recommended TE exercises.

- Hallelujah (also with application AH, HA).
- AH reverence and Hope-U for anxiety.
- OEML to strengthen the liver function.
- OEMLIBD : Its warming effects has been displayed for all immune-related diseases
- LAOUM, Great Vowel I : exercise to support breathing
- BGE to protect against environmental influences

Hana Adamcová M.A.

International coordination, Eurythmy Therapy

Medical Section / IKAM

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## HEALING EDUCATION

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Collaboration: Antioch University New England (AUNE)  
& Center for Anthroposophy (CfA)

## CALENDAR

### **Second Therapeutic Eurythmy Dental Conference**

Part 2 with Dr. Haupt and Mareike Kaiser,

Portland Waldorf School, Oregon

July 20-27, 2020

Registration information will follow.

<https://www.therapeuticeurythmy.org/>

### **Annual General Meeting of ATHENA**

will follow this conference at the Portland WS, Oregon.

You are warmly invited to attend the AGM!

July 28, 2020

### **“Facing the Future with Courage”**

AHA Biennial Conference

Summerfield Waldorf School, CA

July 30 to August 2, 2020

<https://anthroposophichealth.org/>

### **“Pathways to a Human Future: The Twelve Senses”**

An International Conference hosted by  
the Threefold Educational Foundation

August 6-10, 2020

Spring Valley, New York

Vincent Roppolo, AAP Board Member, presenter

For more information and Registration:

[TwelveSenses.org](https://TwelveSenses.org)

### **A Continual Worldwide Weaving of Eurythmy**

Eurythmists are doing Hallelujah at 9:00 p.m.  
every evening all around the world. Please join!



**"LA DANSE TRIOMPHALE A PALLAS ATHENE"**

**IN THE TROCADERO GARDENS BY THE AREA CALLED THE PLACE DE VARSOVIE OF PARIS**