



ATHENA
Association for Therapeutic Eurythmy in North America

SPRING 2023



Body and I

The Immune System
and Autoimmune Disease



12 – 17 Sep 2023

International Annual Conference
of the Medical Section

**“Body and I” The Immune System and Autoimmune Disease
an International Annual Conference of the Medical Section at the Goetheanum
Dornach, Switzerland
September 12-17, 2023**

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Karine Munk Finser was born on the Baltic island of Bornholm, Denmark, and later lived in Belgium, France, Switzerland, and England before finding her home in the United States.

Painting Therapy: From Soul Paralysis to Healthy Inner Movement
<https://centerforanthroposophy.org/programs/kairos-institute/painting-therapy/>



Karine Munk Finser, M.Ed.

Front Cover: *The Messenger*, Karine Munk Finser

Inner Back Cover: Eurythmy Therapists present Webinars

Back Cover: “The Green Snake and the Beautiful Lily” — Art Therapy at Kairos Institute. Photo by Maria Ver Eecke.

ATHENA

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ATHENA values your participation and membership.

We know you value being part of ATHENA, the collegueship and the many activities that ATHENA offers to members. No one should be prevented from being a full ATHENA member due to financial hardship.

If you find yourself in this situation, please alert the Membership Secretary.

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ATHENA NEWSLETTER

Please send contributions to:
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Although welcomed, viewpoints expressed
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www.therapeuticeurythmy.org
www.forumhe-medsektion.net

LETTER FROM THE PRESIDENT

Dear Colleagues and Friends,
Greetings at this special time after Easter and as we head toward high summer!

Thankfully the ‘covid crisis’ is slowly receding into the background, although it’s life-changing effects continue to be lasting. This indeed seems to be a time of crises crashing into others, and within the ‘center of the cyclone’ we know we are gifted with a very special art therapy to offer to others – for health, healing and inner balance.

The Board is excited to again have the possibility of planning in-person gatherings and we are delighted to announce the long delayed dental workshop with Mareike Kaiser and Dr. Claus Haupt on the West Coast in Fair Oaks, California, July 23-30. Please see additional details in this newsletter and our email announcements. We hope to see many of you there, during which time we shall be having our Annual General Meeting, as well.

I have mentioned before there will be quite a shift taking place in the Board, with three current members stepping off and others joining us. We hope you will join us at the A.G.M. as we prepare the future course of our association. The exact time is to be announced, and a link will be provided for those who cannot join in person.

We have been very pleased with the online presentations we have had this past year, the most current which are reported in this newsletter. These have been carefully planned and delivered, by talented and thoughtful colleagues. Most of these are also available on our home website. Although nothing replaces our in-person work, we also realize that these webinar presentations are a valuable addition. We welcome hearing about your thoughts on this and suggestions for further presentations.

The Board, with the extensive help from Dale Robinson, has applied again for a grant from the Waldorf Educational Fund, and we are looking forward to hearing from them soon. **Please be sure to submit your application before June 1.** This funding assists us not only in our work in schools, but also offers possibilities of assistance in mentoring and professional development.

I want to again mention other funding possibilities that are available that includes partial funding assistance in several areas: working with children outside of Waldorf schools (CNF Fund), with adult clients (ACA Fund) and the TEEF Fund for colleagues’ emergencies. All of these funds were described in our previous newsletter (Advent 2022).

You are additionally welcome to contact me or other Board members directly. These are some of the initiatives that have arisen out of helping us spread and support therapeutic eurythmy and colleagues.

Things continue on the international front as well.

The annual meeting in Dornach in September has been announced, and we send on emails from the Section and representatives as we receive them.

Sadly, we have to announce that beginning this summer, our ANTHROMED label can no longer be used by colleagues who have been using it. The US patent office had requirements to continue the label, but colleagues have not been able to supply enough needed information to satisfy the continuation requirements. The patent office requested to see the application of therapeutic eurythmy with the ANTHROMED label in public forums, but there has not been sufficient data received.

Lastly, we encourage you to share your work with children and adults in therapeutic eurythmy with articles, case studies, and case vignettes. We enrich each other through these articles. Please keep them coming!

Blessings on your work!

Michael Hughes, TE

LETTER FROM THE EDITOR

Spring Greetings!

This issue is graced with a painting of “The Messenger” by Karine Munk Finser, Director of Kairos Institute. Karine has much experience and practice with “Painting Therapy: From Soul Paralysis to Healthy Inner Movement.” The need for art therapy is growing and this program prepares therapists to bring healing with the visual arts.

Eurythmy Therapy Webinars on several themes were presented by eurythmy therapists; essential thoughts and highlights are documented in this newsletter. It is still possible to watch the recordings. Brigida Baldszun gives an insightful development of one of her students. Thank you for these wonderful submissions!

Nadja Jiguet, a recent graduate of the Therapeutic Eurythmy Training in North America, offers excerpts from her research paper, “A Journey with the ‘I’ in Relation to the Mission of Camphill.” Nadja’s life experiences shine forth, especially in her descriptions of the villagers, who she knows so well. In Camphill the integrity of many therapists working together for the care of others is central, while the College Meeting becomes a vessel of the highest intentions to be realized by the circle of care takers, teachers, and therapists. How wonderful to read of the many varied qualities of ‘I’, also recognizing the continual need to create balance within us and within our communities. Thank you, Nadja!

I am grateful for the initiative of Dr. Andrea Rentea and Barbara Richardson to honor Margrit Hirsch-Schindler and Dr. Traute Page, whose courage and dedication to healing has touched many lives.

Maria Ver Eecke, TE

EURYTHMY DURING PREGNANCY**URSULA BROWNING, TE**

Notes from the Webinar given on February 26, 2023
Rudolf Steiner answers the question about doing therapeutic eurythmy with pregnant women in the lecture he gave in Stuttgart on the October 28, 1922. (Lecture 8 in the book *Eurythmy Therapy*)

Yesterday a question arose which I would like to discuss briefly here, in closing: can one allow persons who are pregnant or who have gynaecological complaints to do certain eurythmic movements? Just examine what was given as a rule in Dornach. You should be able to adhere to it even though in the case of pregnant women and gynaecological patients you must make certain that the abdomen is left in peace. It must be left undisturbed. It must not be irritated by therapeutic eurythmic exercises. Although the abdomen itself is left in peace, exercises may nevertheless definitely be done with the arms while sitting, or while lying down, with the head; and while that which must have quiet is in complete repose. You will still find enough in the indications given to be able to take measures through therapeutic eurythmy...

Thus one can say: matters are such that one can simply replace, with a lighter eurythmy of the arms, the fingers, or even the eyes when it is necessary, certain things that a person with a healthy abdomen would do with jumps. A pregnant woman should never be induced to do therapeutic eurythmy exercises with jumps. That, of course, won't do.

Pregnancy

There are ongoing changes happening in the configuration of the four members of physical-, etheric-, astral-bodies, and the "I". The ether-body is less strongly bound to the physical body and therefore the movements of the pregnant women are quit light and free.

A few symptoms that can occur normally in pregnancy:

- Water retention;
- The joints become looser;
- Blood iron goes down, the copper goes up;
- Nausea, sickness, no appetite;



- Fears and worries;
- Needing more sleep;
- Generally more open, sensitive to the surroundings.

If the loosening of the ether-body happens too strongly the following symptoms could arise:

- Too dreamy; Losing her centre and her boundaries;
- Fears and anxiety; Sleep problems;
- Digestive problems.

If there is not enough loosening of the etheric body other symptoms might arise.

- Generally too tight; Breathing problems;
- Not much flow in her movements;
- Too strongly moving from the centre, not enough from the periphery;
- Early contractions.

I consciously use the words 'might or could happen', because we have to stay open and observe each woman anew and try and make a members' diagnosis.

From what is said above, we can say that a woman is either too pregnant or is not pregnant enough. These two pictures can then help us to find the right exercises, and how we do the exercises for each mother-to-be.

Preparation for the therapy session

Imagine the situation of a new soul wanting to incarnate; it is on the path down to Earth. Still very strongly connected to the Hierarchies in the spiritual world. Our task is to help this Being to find a healthy place to develop the body that is forming and to allow the sheaths to protect and nourish the child.

We can support the pregnant woman on her path to become a mother. Also it is helpful to have a picture of the processes in embryology. With this mood in us, we will be able to observe and find excises that are helpful.

Start with the therapy in or after the fourth month and not before. There is so much happening in the first twelve weeks that we don't want to affect the process by doing therapeutic eurythmy. The exception is therapeutic eurythmy for morning sickness.

Therapeutic Eurythmy

Everything the mother moves will of course also be felt by the baby. Do eurythmy that we might do with little toddlers or kindergarten children.

The mood of the fifth is what we work out of and can be used with songs or just as a mood in the session. Armin Husemann in his book *The Harmony of the*

Human Body has a chapter titled: “Germ cell formation, fertilisation and pregnancy.” In this chapter is a beautiful description of the difference between the intervals of the fourth and the fifth.

What we did together was to simply begin walking in a circle around the room while I read a poem in hexameter rhythm. Taking our normal steps, not threefold walking and also no rhythm walking. Just simply listen to the rhythm and dream into it. Making sure that the knees and hips are relaxed, that is very important.

We looked at the picture of the Sistine Madonna and the way she stands with her knees relaxed.

The Craft of a Keeper of Sheep



*Would that my father had taught me,
the craft of a keeper of sheep,
For so in the shade of the elm tree,
or under the rocks of the steep
Piping on reeds I had sat,
and lulled myself into sleep.*

(In the poem it said...and lulled my sorrow to sleep,
which I changed to lulled myself into sleep.)

‘B’ Putting a cloak around us, keeping the light shining.

For a woman who we might call too pregnant, we can emphasise the protection and boundary around us. For the woman who is not pregnant enough, we could emphasise the lovely light space that we are creating.

‘M’ gently bend down with the knees bending.

Breathing, relaxing tensions. ‘B’ and ‘M’ one after the other.

Sitting on a chair do the five vowels with the feet only (not legs) that is helpful for morning sickness.

‘M’ to warm and soften the lower body. Keep it low streaming forward and back, making sure that there is not a big swing in the arms. The upper body stays still. Do it three times and end with putting the hands on the thighs, feeling the ‘M’ stream all the way down to the feet.

‘M’ to bring softness into the back and pelvic area. Bending gently forward and down, releasing the lower back. Coming slowly back up until we are upright.

‘I’ quality, without doing an ‘I’. Can be done without moving ‘M’ with the arms or by adding the arm movements, too.

Remember: for the baby to be able to develop healthily, it needs a relaxed and soft space. That will also support the birthing moment.

‘B’ and this ‘M’

‘L’ with the shoulders

‘L’ growing from small to big for the woman who is “not pregnant enough.”

‘L’ from large to small for the woman who is “too pregnant.”

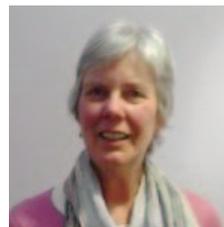
LLLAUMMM: L horizontal; Ah and U luminous and light filled; M breathing out

‘O’ and then ‘M’ downward only

‘E’ gentle, possibly just with the hands or fingers, also very gentle ‘E’ with the legs; this might only need to be done once or twice, for low iron in the blood, or helping with focussing and centering.

I would like to thank Mechthild Groh-Schulz, Therapeutic Eurythmist in Germany. I learned so much from her in relation to our work with pregnant women.

Born in Basel, Switzerland, Ursula Browning worked as a nurse in hospitals and the Ita Wegman Clinic in Arlesheim. Eurythmy diploma, Lea van der Pals school (1982); Eurythmy Therapy, Stuttgart (1985). Ursula co-created and worked at St Luke’s Therapy Centre in Stroud, England (1985-’19), co-carried the Eurythmy Therapy Training in Great Britain (2004-’22) and the Southern Cross Eurythmy Therapy Training in Cape Town (2019-’22). She teaches in Eurythmy Therapy trainings in various countries.



EYE WEBINAR, BARBARA BRESSETTE-MILLS, TE

November 6, 2022

This condition is more common now with extended computer use, environmental factors, polluted air and smoke from fires, liver- and gall-related conditions.

With dry eye one has too much light from without. The dryness belongs to upper astral. So we want to enliven and build up the etheric, and allow the astral to let ego come through. There are three layers to the fluid that covers the eye.

The inner layer mucin (inner mucus) keeps watery layer evenly spread, holds in moisture, and nourishes the cornea.

The middle layer is aqueous watery fluid that lubricates and helps wash out unwanted particles.

The outer most layer is fatty/oily and stabilizes the tear film, works as a sealer, and to keep tears from evaporating.

Sometimes the glands that secrete the fluids can become blocked or plugged.

In a previous session we worked with the polarities of the Ah and the B, both relating to the kidney which are so important to the eyes.

We also worked with the fluid sound L and M. These all strengthen the etheric and thereby the fluid aspects within the organism.

We took a moment to focus on the border between front and back, transition/threshold space. Close and open eye as in B and Ah. The B can nourish and we can see out with Ah but try it from a deeper space, from further back, widening the seeing-space.

We began with stepping in relation to I, A and O. I – lift, yet experience the anchoring of the holding leg that looks/sees into earth

Ah – carrying from behind forward

O – curve of arch, placing with warmth and connection

One can further work with Ah and O, transitioning from one to the other.

Ah related to the Kidney is an air organ – Venus

O related to the Liver is a water organ – Jupiter

Working with the intervals of third into seconds and TAO can also be helpful.

Sympathy and Antipathy with three-part step backward: relax in self, one foot forward in sympathy, then lift and carry back, place in antipathy. Change as one passes from front to back. We can use both feet, we have two eyes.

In addition we can work with minor and major.

Sequence for today – L M B and Ah – nourishing and protective, to help hold the fluid in the eye.

L water sound over rod, wave sound, Luna L with bending as in far-sighted hood-L

M breathing forward, bending in rocking step, stepping backward with swing step; from below, forward, weight or step opposite of M; from below, hands cupped upward toward light; bring up over shoulders let stream down; toward kidney area, release to side; near temples as if opening and closing eyelids; at hairline M.

B earth – breathing process of sense impressions; B from widths and height into depth, slight bending; with spiral forms; three in-winding spirals with B. example:

1. to the right... Right wraps left

2. to the left... Left wraps right

3. rear surrounds... B cover the head

4. forward in middle. (B) with the hands at heart.

Ah kidney breathing: Ah from above down stepping backward & Kidney Ah

L A O first at heart level, very small and tender. L begins with both hands as in soft bud form, gently unfolding into small A, continue rounding back into small O and back into the bud form to repeat.

Then one can do it at eye level – gaze is soft, without focus on hands.

Position your computer screen below eye level. If your computer screen is above eye level, you'll open your eyes wider to view the screen. Position your computer screen below eye level so that you won't open your eyes as wide. This may help slow the evaporation of your tears between eye blinks.

We closed with reference to the Soul Calendar 51st verse, which is the only one that mentions the eye, for inspiration in the work.

Into man's inner being

The riches of the senses pour.

The Cosmic Spirit finds itself

Reflected in the human eye,

Which must ever renew its strength

From out that spirit source.

Translation by Ruth and Hans Pusch

Thanks to all the participants for a warm and lively discussion with interesting questions and conversation!

Notes by Barbara Bresette-Mills

THE NOSE KNOWSONLINE TALK WITH DR. CATHY SIMS-O'NEIL, TE

Given on March 27, 2023

Review by Maria Ebersole, TE

Dr. Cathy Sims-O'Neil, anthroposophic physician, Doctor of Osteopathic Medicine (DO) and Neurologist, presented a fascinating exploration of aspects of the sense of smell, the nose, and possible approaches toward healing through therapeutic eurythmy.

The loss of smell as a precursor to the onset of Parkinson's disease, and as a common symptom of people with Corona virus peaked Dr. Sims-O'Neil's interest, and she chose it as a topic for her final presentation when recently completing the therapeutic eurythmy training in Copake, New York.

One of the many highlights from her talk was that the sense of smell is the oldest of the senses, taking us back to spiritual origins, and providing for us an acute encounter with the world. The two olfactory nerves, finger-like, proceed directly out from the brain toward the nasal chambers. Unlike the nerves leading to the eyes, the olfactory nerves do not cross, but run parallel. They have a direct and deep connection to the primitive brain, hence the ability of a certain smell to awaken memories from early on in childhood. These nerves have great vitality compared to others in the body, replenishing every six days.

The olfactory nerves and the sense of smell can be impacted by disease or imbalances, and "clog up" more quickly than other nerves. She cited the chapter on "Blood and Nerve" from Steiner and Wegman's book *Fundamentals of Therapy*. The pathological processes of the nerves need to be balanced by the healing, upbuilding forces of the blood. When the digestive processes that metabolize, break down and build up the nerves, aren't doing their job, the sense of smell suffers. Approaching a strengthening and stimulation of the overall digestion through therapeutic eurythmy can be helpful. She introduced working with the Eh gesture to aid in the breaking-down process, and the L for the building up.

There were many other aspects, such as the profound relationship of smell with our breathing, our astral bodies and kidney processes, which can be influenced deeply by contraction and expansion, work with vowels, and warming the organism through work with copper balls and with the feet.

So inspiring! Thank you, Cathy!

<https://www.collaborativemedicalarts.net/clinicians/2020/4/22/cathy-sims-oneil-do>

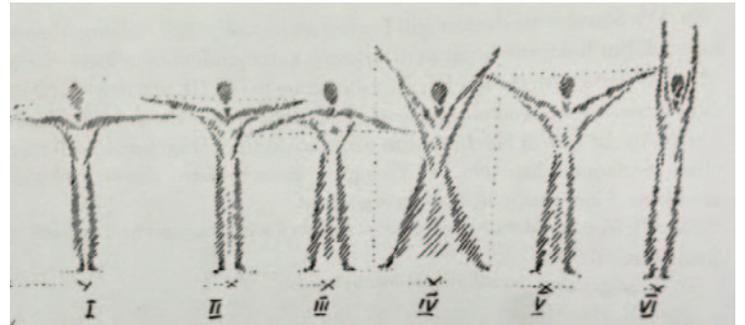
THE JOY OF WORKING WITH SENIORSWEBINAR WITH ALICE STAMM, TE

Given on January 21, 2023

Review by Raven Garland, TE

How to find ways to allow youth to continue as we age? Getting older can also mean growing wiser. In this workshop, Alice shared many exercises that can improve memory, enhance posture and uprightness, so we become younger in our etheric body.

Here are two highlights from her talk that we can all put into practice, if we have the privilege of working with seniors or are seniors ourselves.



One suggestion is to imbue the exercise "*I think speech*" with an imagination in order to keep the world of images alive ("as developed by Else Sittel, my dear eurythmy teacher in Eckwalden Germany," according to Alice).

Imagine the Lord God has spread all of creation before you, with all manner of forms and growing things and creatures moving about! And none of these have yet been named. And the Lord God said to you, "It is now your task to name these that are before you." And let us say you are Adam. So you spread out your arms to survey the task at hand: *I think the names*.

Activate your voice as you lift your arms to the level of your larynx: *I speak each name*.

Lower your arms to feel at one with your heart: *I have spoken them and each name is right and good*.

But you realize that your own name is not there in the panorama of creation that appears before you. Stretching to the stars, to the heavens, make of yourself a radiant sun: *I Seek My Own Name in the Spirit*.

And gradually: *I feel my higher name within myself* (arms lower to your height).

I Am on the Way to the Spirit, to Myself, to My Star, to My Ideal, to My True Name (parallel arms rise upward in the last position).

The next exercise is HALLELUIAH.

Begin with a refreshing warm-up through laughter. Start with eurythmy laughter (Ha, ha, ha, ha, ha!) and let it go

directly into Ah, either in standing or sitting. If the client is mobile, then allow the HA move you one step to each point on a five-pointed star. As you build it up you may add Ah-Veneration after H A. seven Ls on a five-pointed star, E in standing, three Ls to complete the star, U slowly in standing connecting to one's own star, shining forth with I (ee), join in with Ah, and release with H.

Mirror forms always help memory forces.

Sound sequences to help memory, such as Ah E I I E Ah (pure vowels sounds).

Hoorah, (Ah)

Hooray, (E)

I see, I hear (I)

Birds singing in the trees (I)

Today (E)

Hoorah! (A)

Do this with the fingers, then with the arms, and finally with the legs.

There are many more tips that Alice shared, so I encourage you to spend an hour watching the recording at this link. You can watch a recording of this event on the ATHENA YouTube channel.

<https://www.youtube.com/watch?v=5EYeF51DIDQ>

THE STORY OF THE CHICK

BRIGIDA BALDSZUN, TE

This story describes neither the failure nor the success of one person, but rather an interplay of events. Strange it was, because each single event appeared to be a discomfoting change.

For three years a girl received extra help and care from the class teacher. But then that teacher left. A new teacher came. Independently from that, the girl was tested on her academic skills, which were rather poor. The girl had to face that. She was more withdrawn than usual. Her school bus always dropped her off very early. She had to wait, always. She squatted, hidden in oversize pants and sweatshirts.

We started therapeutic eurythmy twice a week before school. Then the bus schedule changed and to continue eurythmy we had to do it during school time. Tutoring sessions were scheduled. The girl now had many more lessons. She was an example of a melancholic child, speaking in a high pitched baby tone with very unclear consonants. Her writing and drawing was beautiful and actually all of her body: feet, trunk,

hands, head, hair. Only with careful observation one could find out that her teeth were developing irregularly.

In conversation with an intern I described my perception: the student does not use her intelligence, she is used to the condition of waiting and has strong memories of what her first teacher had said. *Were these memories overpowering her attentive awareness of the presence? How could one stir up her own initiative?*

The exercise of Contraction and Expansion was done; it has the indication to further intelligence and initiative. We also did intricate foot exercises alternating with the movement of 'N' and other movements. The limbs of the student were limp. There was no sign of joy.

The intern started to do exercises with her following my suggestions. Contraction and Expansion at first with the image of the rising and setting sun. Another one was bending and stretching the legs with the decisive movement of 'B', known as Migraine-B. This movement brought us into the situation of the birth of a chicken, i.e. nobody from outside can help to free the chicken out of the egg. By nature the chick has an extra special tooth to break the shell from inside.

After two sessions the girl did it well and sounded herself the tapping noise. That meant she herself determined when she would do the next movement that showed the chick was born. In the same week the student noticed details on the bookshelf and talked about them out of her own initiative.

A dear moment happened when suddenly teacher and student stood at the same place to form the movement of 'B' and when it happened again they decided that each one would do one half of the 'B' movement together.

Reviewing the events I like to add that I knew the class had finished the block of "Man and Animal." When I realized that this student was holding on to memories of the previous teacher I wanted to help her overcome them. The exercise of Migraine-B looks similar to Contraction-Expansion, but marks the turning point much stronger, as well in the arm gesture, as also in the legs. It has therefore a strong connection to the element of will.

Many teachers observed changes in the girl's behavior; she appears to be stronger and more outspoken with a clear voice and her own opinion.

Brigida sees 16 students per week for Eurythmy Therapy at the Green Meadow Waldorf School, Chestnut Ridge, New York.



FROM THE CENTER—FROM THE PERIPHERY
A JOURNEY WITH THE 'I' IN RELATION TO THE
MISSION OF CAMPHILL

EXCERPTS FROM FINAL RESEARCH PAPER

NADJA JIGUET, TE

Therapeutic Eurythmy Training in North America

**Shining and Becoming Through Vocation:
The Motto of The Social Ethic**

To begin with, in order to develop a feeling for the challenges to human becoming and “shining forth,” I’d like to share an image of a young fellow radiating “out of the core of his being” with astonishing grace and ease. Wilbur is a young man, twenty-eight years of age, categorized as a Down’s Syndrome individual – a diagnosis which informs us that he carries a genetic disorder caused when an abnormal cell division results in extra genetic material from chromosome 21. That is one picture. And that picture leads him and his family along a particular path which brings them to Camphill Village Copake one year ago. Wilbur does not appear very fit or very fast. He is, in fact, more of a soft, slow, round person, with very soft, rosy, almost baby-like skin. He has low muscle tone and has a hard time with certain kinds of physical work. Nevertheless, he is very clear: “I am a Farmer.” The first time I met him, he was wearing a t-shirt on which were written those very words, with a John Deere cap on his head to complete the picture.

Wilbur, per his self-identification, works on the farm every morning except Sunday, getting up much earlier than everyone else to meet the cows when they come in for morning milking. He does not have enough strength in his hands for milking and so he asked for tools to strengthen his muscles. He received from his family a set of “hand grips” and so every evening while folks gather in the living room, amidst conversation, music, reading and projects, Wilbur exercises with his new tool. “I am a Farmer” is Wilbur’s star – his leading light – and he will do a lot to reach this aim. He is hoping to become a full-time farmer, working the whole day. Currently he is half-day, working only mornings until he is able to “own the title” carried by the full-timers (which, on many levels he very much already has.)

One winter day, I watched Wilbur going to fetch water by the stream for the sheep in their winter quarters. He walked slowly but surely with each foot going to the outside as he carried his bucket. While he was filling the bucket he slipped into the water, came back out, dragged the full bucket to the sheep pen, emptied it and went back again for more. The farmer flame burning within him

in clear and profound words:

Never will I forget the phenomenon, never told to anybody, when I stood at the birth of the consciousness of my self, of which I can tell place and time. One morning I stood as a very young child at the front door and looked left toward a pile of firewood when suddenly the inner vision, ‘I am an I,’ struck down in front of me like a flash of lightning from heaven and radiantly remained ever since. There my I had seen itself for the first time and forever. Deceptions of memory can here be hardly thought of, as no tale of strangers could be mixed up with what happened nowhere else but behind the veils of the holiest of holies of the human soul, the newness of which has given permanence to such everyday circumstances.

(Karl König, *The First Three Years of the Child: Walking, Speaking, Thinking*, Floris Books, 2004, p. 70)

Prior to that moment, the child passes through the three most significant years of life – years of profound developments that play a major role in the unfolding of life thereafter: here, in these years, is laid the foundation for becoming a human being.

At the moment of birth, the start of life on Earth, a totally dependent being comes into the world – utterly vulnerable and yet utterly trusting in the highest degree. Throughout the first year, the becoming one slowly takes hold of her body and also of her earthly surroundings. The result is a change in perspective/engagement. The child begins the work of taking hold from a position in which she needs to be carried (her world is thus narrowed to her immediate surroundings at any moment).

In the course of development through different stages, the child overcomes the forces of gravity, penetrating his body from head to feet. Eventually, by the end of the first year, the child has attained the upright walking posture, which is the unique signature of human equilibrium. The world is now a “bigger” place – with wider horizons than when the child was “carried” through it; the becoming one has begun to separate from the world she was, at the moment of birth, enmeshed.

During the second year, the child will develop language. Speech transforms from a “universal” babbling that is a kind of cosmic mother tongue – through which she expresses kinship as speaker with the whole world – to a more “native” speech, expressing kinship with his own people and with his own country, through learning his mother tongue, the speech that is spoken around him.

From the beginning of speech to the end of the second year, the change in the capacity to communicate is phenomenal: from the mother's nuanced feeling for the differences in a cry that expresses pain, hunger or tiredness, to the child's ability to form simple expressive sentences. Thus the child re-conquers this ever more expanding world through the word.

The development of thinking marks another degree of separation, proceeding from a position of standing firmly in relation to Earth and having "in hand" the capacity to speak and express the world (inside and outside). The ultimate moment arrives when he names not just things of the world – what and who is around – but himself.

"He enters the innermost being of the name by knowing how to name himself beyond his name. This is called 'I', and man thereby recognizes himself as part of the World-Ego, which as Logos, was the origin of all creation."

(König 2004, p. 74)

All this can only happen through love and care. Becoming a human being involves other human beings. It is through love and care and through imitation that the child unfolds – that the becoming one becomes. As a parent, I have not always consciously realized the miracle of those first three years. I have stood in wonder of the unfolding child; and yet it mostly happened, independent of my witness.

Rudolf Steiner, characterizing the five pure vowels Ah, E, I (ee), O, U, uses leading thoughts to reveal their active verb-like power:

- A Works against the animal nature in man.
- E Fixes the ego in the ether body.
- I Reveals man as a person.
- O Reveals man as a soul.
- U Reveals man as a man.

(Husemann/Wolff, Vol. 2 of *The Anthroposophical Approach to Medicine*, 3 volumes, Anthroposophic Press, 1987, p. 88)

One can also look at this sequence as a metamorphosis of the soul during earthly life:

with the A — The child immerses self into the world.

with the E — The child feels the resistance.

with the I — They find who they are.

with the O — They embrace the world.

with the U — They serve the world.

(This verse was given to me by Anna Rée.)

The whole development of the human being accommodates a supportive approach from multiple angles, as needed. What is clear is that the 'I' is standing in the middle between A E and O U. 'I' really marks a

turning point:

The path leading inward goes from 'A' to 'E' to 'I'. We form 'I' out of the center of our own being stretching outward in all directions and radiating light and warmth. With this the movement now begins to go from within outward again. The personality, standing in three dimensional space has to maintain itself actively therein.

(Margarete Kirchner-Bockholt,
Fundamental Principles of Curative Eurythmy,
Rudolf Steiner Press, London, p. 45)

One can look at the I-gestures in our soul life across the developmental span of the first twenty-one years. The first I-awakening at three years of age is a separation and a focus on oneself as a center.

The real turning point, when one is prepared to "go outward" and to focus self-consciously on the periphery might be twenty-one years of age. Or, we could consider the whole sequence as a continual movement toward the center and then turning back toward the periphery; being inwardly focused and gathering our potential and courage to stand in balance; then turning outward and being at work in the world; turning to go into the center; turning to go into the periphery. We have to consider the I, in this light, as being at the center, being a turning point and encompassing the periphery, (as we will see when we treat the Large-I Exercise in which, proceeding out of one's core, an encompassing sphere is created – the wide periphery itself.)

In this connection, but as a more general reference, I would like to quote Dr. Steiner when he spoke to Margarita Woloschin, whom he had asked (prior to the formal beginnings of eurythmy) if she could dance the Prologue of John's Gospel. A few months after his initial question, he told her, in affirmation of her intuition about how it could be done: *"the dance is an independent rhythm, a movement, whose center is outside the human being."*

(Steiner, *Eurythmy: Its Birth and Development*,
Anastasi Ltd. 2002, p. 16)

The idea that a real center of movement or development can be found in the periphery is of fundamental importance in a Camphill setting and is currently being challenged through economic and regulatory pressures that base themselves on the so-called "person-centered" approach. This latter network

of ideas concerns itself only with the quantifiable personal needs and wants of the individual, relegating such creative ideals as the Motto of the Social Ethic to distortion, since the embodied I-gesture in life that encompasses the wider circle is no longer actively sought.

The 'I' (pure vowel sound 'ee' in English)

I feel myself in balance between heaven and earth.

My youngest son is 21 years old. He knows it is time for him to go out and find a task for which he has enthusiasm and which makes him feel in touch with the outer world and in touch with himself. In a conversation with him one morning, I reinforced the importance of "walking to meet one's destiny," of trying out things and meeting people until one finds the meaningful task belonging to the moment. I also pointed out that spending a day sitting at the computer without a consciously directed purpose was probably not best. He responded: "Oh, believe it or not, I totally agree! When I do that, it curls up my spine!" What a perceptive little gift to my subject! The 'I'-gesture we are about to explore further "streams from our core, and balance in the spinal column is held between the various directions as they come to expression in the three planes in which the vertebrae articulate. Disturbances in propulsion symmetries can be treated with the 'I' exercise." (Monasch/Helland-Hansen, 2020)

In order to make the gesture 'I,' one needs to find balance between left and right, front and back, up and down, and then one can walk and manifest oneself. Anyone can "walk" toward the element the eurythmy 'I' holds and offers. For one in a wheelchair, even though walking in a physical way is not possible, the elements of the 'I' gesture can all be experienced. Each human being on Earth has its own I-gesture and there are as many ways to bring one's being into the world as there are individual human beings. Feeling inwardly balanced and outwardly in harmony with our surroundings is what we are seeking. Feeling our spine curling up (as my son pointed out) is a clear indication that our uprightness – our ability to "walk" in the world (engaging the above-mentioned propulsion symmetries as an inner and outer threefold planar experience) is hindered and needs support. What can be offered in this connection is what we now will explore further.

At the courageous moment when a child stands upright for the first time, a cosmic I-ray penetrates his body and forms the connection through which a person is

able to raise herself upward, against gravity, throughout life. The inner music which sings and dances in the muscles in the harmony of bending and stretching is supported by this ideal guiding line, which stems from the sphere of Mercury. This is the sphere from which man draws his faculty of movement. Every joint is an image of the Sun center around which Mercury swings: "Mercury's limb-moving swinging."

(Baur, Alfred (1989) *Healing Sounds: Fundamentals of Chirophonetics*, Rudolf Steiner College Press, p. 134)

Being human gives us this very particular relationship to gravity – something that differentiates us from the animal kingdom. Our human 'I' gives us the possibility to stand without feeling the weight of our body: the 'I' takes hold of the physical body and takes away its weight so that when we walk, we do not feel the physical body as heavy, but experience instead the weight of the object(s) we lift. The weight of my body is overcome by my consciousness. But at the moment I walk, I enter a state of imbalance and must, at every step, reestablish the balance all around between left and right, front and back, above and below.

"The I-force helps the ego to re-establish equilibrium during every moment of walking life." (Alfred Baur, *Healing Sounds: Fundamentals of Chirophonetics*, Rudolf Steiner College Press, p. 135) From this, we can understand why Rudolf Steiner recommended the Large-I Exercise for people who do not walk properly.

Another important element in connection with the I-exercise is that it must be done with joy *"since with 'I' we encroach upon the expression of the personality of the self, it must not be done under pressure."*

(Kirchner-Bockholt, *Fundamental Principles of Curative Eurythmy*, Rudolf Steiner Press, London, p, 47)

Case Studies

Marie, with whom I live, walks in life with a steady, strong step and has no problem with outer balance. Having a hysteric constitution, she lives in her surroundings intensely and likes to move through different ways of being – almost as though she is acting out different characters. When she would arrive for her sessions with Seth and me, she would consistently act in an unbalanced way, walking as if on a tightrope, ready to fall at any moment to the left or to the right. Her high

spirits at that ‘teetering’ moment qualified her for the Large-I exercise. While doing the exercise, it was as if she was still on a tightrope. At the end of her session, leaving the eurythmy room, she walked fully balanced.

I was impressed by the fact that she physically portrayed the exercise she needed for her inner balance. Socially, in her surroundings, every minute is a challenge. She struggles with finding the right distance in relation to others – wanting to be close, closer, or too close, and then being overwhelmed and storming away. This tension of the challenges of achieving inner balance in the intensity of her environment is perhaps why she was seeking help, without being able to express in words, but what she was able to show through walking into and throughout her sessions with the Large-I Exercise. After the rest period following our sessions, she left walking in a balanced way back into her day.

Inwardly, she is constantly engaged in this balancing act, alternating between crying and laughing, quietness and giddiness. Perhaps the therapeutic setting gives her the space to outwardly portray her inner gesture. She was able to do the exercise without any adjustment, but she did it as if she were on a tightrope the entire time.

* * * * *

This exercise was recommended by Seth, for a young man who was terrified at the idea of performing in a play. This was a complicated experience. The play was going to happen and he was going to be in it; more complicated than his fear of performing was his perception of discomfort from those people in the audience watching him in his discomfort. It was through Threefold Walking that one could observe how the exercise helped. To begin with, his walking was “tentative” and “unsure,” almost in the direction of tip-toeing. Then, over weeks, it became more grounded and anchored.

There was one session in which he felt heavy. He is of phlegmatic temperament. That day he had not gone to work, as he did not feel well. Upon entering the room, he went directly to sit down and shared that he was not well and feeling overwhelmed. We did a few exercises including Contraction / Expansion and Yes / No – ending with Yes. We did rod exercises, as I noticed that people seem to enjoy them because it gives them something to hold on to, literally.

Then, at the end of the session, we did the Large-I Exercise. When the time came to speak the vowel, he could not do it and I wondered if this was an indication that he was not in the right space for the exercise – his

enthusiasm was definitely not there during this session. Nonetheless, after I spoke the vowel, he did also, but not without movement; his legs were bent and pressed together in a U-gesture while he was trying hard to say the ‘I’ and he even went up on his toes. On that day, it was too much for him to stand straight and speak the vowel sound on his own. After a bit of a rest, though, at the end of the session, he felt much lighter than when he arrived. I still wonder if it was right to pursue the Large-I with him when his enthusiasm was so limited.

* * * * *

Seth Morrison advised the Large-I for another patient, Walter. To begin with, I was very surprised at this recommendation as Walter has difficulty controlling himself in relation to food. He finds his way to other houses and empties their fridges or cookie cupboards. I had imagined that the Large-A would be the appropriate exercise as ‘Ah’ is the vowel that gives the potential for overcoming man’s animal nature. A bit more observation was needed to understand why Seth recommended the Large-I instead. Walter certainly met the enthusiasm criteria required for the exercise. He uses all of his enthusiasm to ask questions – some of which he knows the answers, some of which he will remember the answers when he hears them. He wears big glasses with a significant prescription and also wears hearing aids. It seems he is not able to take in as much as he might wish.

Walter’s repeated food thefts does not arise out of greediness, but more out of trying to fill his core with food – as with his hunger for information. There is some kind of a childlike gesture in this young man of twenty-eight years of age, open to the world, and yet inhibited by the deficiency of some of his senses, in particular seeing and hearing. The developmental stage before one first says “I” when taking in, gathering from without, in order to be able to arrive at that core within and say “I” was missing. Walter seems to be constantly trying to come to this “I” threshold, gathering in a different way (food) what could not be gathered through his questions and some of his senses.

Walter’s intoning of the vowel is very low and rather shy in comparison to his usual loud and commanding voice. The stretching in his arms is limited, yet he can follow the pattern well. The leg movements need to be adjusted as walking and stretching simultaneously requires too much of him. Often during the rest at the end of the exercise, Walter would be quiet, but with large out-breaths. The intoning of the vowel

should carry through the whole exercise. In Walter's case, he would himself say 'I' while stretching his legs, as though he needed to be carried by the sound. As a result, I intoned the vowel while he stretched his legs.

* * * * *

Neda was suffering from headaches. On waking, she experiences stress, anticipating the day ahead. She was born prematurely and she- had a disturbance in her sense of movement. As an adult, she had learned to master it, but as a child, she had a hard time knowing where her body was spatially, withdrawing from the periphery (a condition that can create cold hands and feet, which was the case.) She had been evaluated and it was concluded that the development of her inner ear was not complete, thus creating a disturbance in her sense of balance. She had been well-accompanied in childhood, being more cautious and avoiding over-stimulation. She learned to compensate for the deficiency using her sense of sight. As the Large-I exercise had been advised in her case, we adjusted it so that the swinging through the sound unfolded very slowly. As she is a highly receptive person and eurythmy has an instant and significant effect on her, we shortened the duration of the arm movement stage of the exercise. All her movement was really very "penetrated" and there was a certain wholeness shining through it all.

Working with Neda is always a good reminder that therapy is modified for each individual need, rather than unwavering adherence to the way things were initially given. One is asked to understand an exercise deeply enough to be able to adapt it to be most effective to meet an individual need. Neda's real sensitivity to eurythmy was a real gift in our work together. The Large-I Exercise is of real support in a variety of situations, if given at the right time in the right circumstance.

"... this 'I' exercise gradually teaches the person to feel himself a part of space and to feel that the forces of 'I' are taking hold of him and supporting him each time they ray through him, the relationship between the human being and his spatial environment is established on the basis of a very real interplay and the person can take inner hold of his personality." (Elisabeth Baumann, *Contributory to the Curative Eurythmy Course*, Association of Eurythmy Therapists of Great Britain)

Headaches can be very effectively treated through the Large-I Exercise. Through engaging the power of the vowel, a balance is recreated between inner and outer, thus allowing for the deeper penetration of the

organism by the 'I'. To reiterate, the imbalance to be addressed in this way by the Large-I Exercise will proceed from the environment moving inward.

It is different in the case of the Migraine-B Exercise, when one should do the exercise repeatedly while not in an acute state of a headache. Through this exercise, one directs what belongs to the metabolism back to the metabolism, creating a home for it there so that what lives in metabolism does not move into the head where it does not belong. In this latter case, treating with consonance instead of assonance, the imbalance to be addressed proceeds in the opposite direction, from the organism (the organs, in fact) outward.

* * * * *

Alia comes for therapeutic eurythmy every Wednesday. She is epileptic and suffers from frequent seizures. She is on a lot of medications, which have created the situation in which her seizures are minor but numerous. Often, her absence at an event or gathering reveals that she has had another episode. She is a delightful, cheerful young lady, who bears a really difficult incarnation. Her decline is visible – probably due to all the medicine she has to take in order to keep the seizure activity within tolerable limits. Seth Morrison designed a Large-E Exercise for her which changes every time depending on how she is when we see her. 'E' (ay) "fixes the ego in the etheric body," thus releasing the astral body. It is possible to counter a seizure attack, if one perceives it coming in the soul-sensible aura of an epileptic person, by doing the 'E' – but the Large-E Exercise should be practiced in between to support this.

One day, Alia arrived for her session bruised, with a broken nose, and her beautiful face badly scared. She had fallen a few days before and was very upset to look the way she did. We did some exchanges with the copper ball as this has a soothing effect on her and then she was ready to rest.

I felt that walking the 'I' would be good for her, but I knew not to ask. As we talked, she mentioned that her friend had taught her to do some Michael Jackson dance moves and she wanted to show me the "Moon Walk" (a backward slide-walk, in which the feet remain in contact with the ground). Well, there she was, doing the Moon Walk. And so I asked her to do it again and this time to stretch all the way into her feet. As much as she was able to, she did so happily! I had the impression that the 'I' was in the air, finding a way to manifest and it did so with pleasure, through the Moon Walk.

Conclusion

The vowels reveal our inner selves; in the ‘I’ movement is contained in gesture form, the entire individual person. ‘I’ is a turning point, the gifts of the ‘A’ and ‘E’ are a prerequisite in order to be able to stand and do the gesture. The preparation for the working of ‘I’, that which leads to it, is influenced in a major way by one’s surroundings. And so what if the foundations have not been laid? One cannot then stand in balance, encompassing as ‘I’ does all the different possible plans. And evidently, enthusiasm cannot shine through whilst standing on one leg.

In trying to grasp the dimensions of this question, I decided to try and inspire myself with one of the ‘Pillars’ of Camphill – specifically, a form of transformational collaborative community research called in Camphill, “The College Meeting.”

The College Meeting has three distinct parts.

Turning toward the Past – in which the biography of the child is shared.

Turning toward the Present – in which all those present share their prepared contributions: habits and achievements, faults, failures and successes – these are all laid out in such a way that gradually a complete picture of the individuality of the child appears.

Turning toward the Future – Out of the sharing of past, present, and the picture of the individuality that has arisen, the doctor(s) bring guidance for the future care and support of the child. In this portion of the meeting, one is invited to speak only if what one wishes to say is a significant contribution toward the future support of the child – one takes care to discern the sorts of thoughts one usually tends to think from new thoughts carried upon the wings of the process of the meeting. If such a College Meeting succeeds, it is the result of a common effort of all those involved. To recognize the individuality of the child leads to an awareness of the necessary curative and educational treatments and directives going forward.

“The College Meeting does not take place in order to change the destiny of the child, nor only to help the child, but in order to change ourselves. And if we manage to change ourselves in our experience of the child, then our attitude toward the child will change, the child will be free from our misconceptions and will be allowed the space to change. This is the magic of the College Meeting: that we change our attitude and thus free the child.”

This quote comes from an undated fragmentary newsletter from Soltane, one of the Youth Guidance or

apprentice-age College centers of Camphill, describing their work and inspiration out of the sources of the Camphill Movement.

Karl König, in creating the College Meeting, must have gone back to the origin of the possibility for human beings to have an I-consciousness – a gift given through the life of the Christ Being on Earth. Prior to the life and ministry of Christ on Earth, human beings lived out of the soul-spirit of the group (people, nation) in which they stood. The individual did not yet stand on its own. Through the coming of Christ, especially through His death and resurrection, human beings are given the possibility of feeling themselves as individual I’s.



Nadja Jiquet (second from left) sewing with members of the Peaceful Bamboo Family, a Camphill initiative for young adults with developmental disabilities in the center of Vietnam, 2017. Photo by Marc Blachere

Nadja Jiquet is a coworker at Copake Camphill Village, New York. She is a recent graduate of the Therapeutic Eurythmy Training in North America.

“Blue Angel” by Charles Andrade appears on page 15.

TRIBUTE TO EURYTHMY THERAPIST

MARGRIT HITSCH-SCHINDLER

March 1, 1944 – January 23, 2023

The front cover of the death notice was paper that she would decorate with “shadow charcoal and pencil.” So the letters that we received from her always had some hand-drawn flower on it. It is very creative that her son Tobias used this as the front of the announcement. The photo of her was during one of her walks through the

forest around the Mannenberg in Ittingen near Bern, Switzerland, in May of 2000.

We, the anthroposophical doctors, had many conferences with her and the therapeutic eurythmists. These conferences were in Chicago for many years. Margrit was an excellent teacher with great attention to detail. She made it part of her life's work to meet with all the original eurythmists who had met Rudolf Steiner and she learned from them. One of the eurythmists, Eva Lunde, was from Norway.

One of Margrit's special teaching moments was always to give us time to write notes of what we had just learned and experienced from her. While in Chicago she always wanted to see Lake Michigan, "where water meets the land," she would say. She also "visited the trees," as Rudolf Steiner had indicated to the eurythmists. Wherever she went, she would in a way be treated as "royalty" (as a person with dignity and seriousness).

We will miss her insights and the wonderful eurythmy that she taught. In the spiritual world the angels will be grateful to have her.

*Dr. Andrea Rentea
Chicago, Illinois*



Margrit

Hirsch-Schindler

I had the opportunity to join Margrit's last Eurythmy Therapy training in Russia from 2018-2021. The training was an incredible experience. It brought together just over 50 people from Russia, the US, Germany, Switzerland, and Italy.

To be Margrit's student, and to witness her devotion and practice of eurythmy therapy, was a gift of a lifetime. She passed on great responsibility, along with an inspiring way of bringing eurythmy into our present work and for the future. Margrit loved and honored each person she worked with therapeutically, and she acknowledged and trusted each student in her training. She asked us to work hard and to follow each individual's journey through the training. I know many of us feel encouraged and inspired by the love and joy she brought to her work in eurythmy therapy.

*Corinne Horan, TE
Atlanta, Georgia*

TRIBUTES TO DR. TRAUTE PAGE



May **BARBARA RICHARDSON** *Te* you

Traute Page, *Cooling all warmth, warming all cold,* and Director of Esperanza School in Chicago from 1972 to 1992, was invited by Werner Glas, *Offering that works in your* Director of the Waldorf Teacher Training Institute of Mercy College of Detroit, to teach Anatomy when I was a student there in 1972-1973. Werner encouraged us to visit either a Camphill Village or the Esperanza School. He said it would be a good first step into Waldorf education. In January 1974, I began teaching at Esperanza School, as kindergarten assistant to Rose Schwenck Edwards, who was a Waldorf graduate from Germany. Traute became my anthroposophical physician and mentor. We worked closely together at Esperanza, the Rudolf Steiner Branch, Midwest and National Councils of the Anthroposophical Society in America for over 20 years. Traute helped form the Fellowship of Anthroposophic Physicians, the beginning of Section work. She brought over Ursula Ziegenbein for many week-long Therapeutic Eurythmy conferences for doctors and therapeutic eurythmists; Drs. Andrea and Ross Rentea carried on this work with Margaret Hitsch and others.

At Esperanza School Traute led the weekly faculty study in Rudolf Steiner's *Theosophy* and later *Curative Education*. She supplemented this by organizing professional development workshops for all teachers and staff in speech formation, eurythmy, singing, clay modeling, wet-on-wet painting, black and

white drawing, veil painting, Bothmer gym, colored light therapy with eurythmy and lyre music, plus each teacher



had a weekly recorder lesson. Our curative education sessions helped us learn to observe the extremes in temperaments and how to bring them into balance. One of our clay modeling classes was to fashion a perfect egg and then turn it into a bird with flying wings. That was Traute's goal with the children – to get them to hatch out of their eggs and fly!

For most people this was an introduction to these arts. Any teacher with some background in them was taken to another level. Often the painters and sculptors who taught us would donate some of their art works to the school. Students and staff were surrounded by beautiful art. The classrooms were made artistic by the class teachers and assistants. All the performing arts we learned were immediately put into practice at the weekly Friday Festivals. Traute had a dress and veil, always had her eurythmy shoes handy and could enter the kindergarten and give a beautiful, effective eurythmy lesson! She led the Finnish Kalevala legend "Marijatta" in poetry and song each year, going with a group from room to room.

The Esperanza children were diagnosed as "severely-profoundly retarded or developmentally disabled." They had medical disabilities or trauma causing emotional issues. Some were lively new immigrants who didn't speak English and couldn't join classes in the public school. They lived in some of the poorest, toughest neighborhoods in Chicago and traveled by bus for the five-and-a-half-hour school day.

Peter Normann Waage, author of the book, *Long Live Freedom! Traute Lafrenz and the White Rose*, who wrote about her life extensively, also wrote about her visit to Russia in 1985. "At that time, there was a deep belief in the Soviet Union that 'such people' should be hidden away, the same as many used to believe in

Norway some decades earlier. One of the dinner guests found the courage to ask how Traute, with her high level of education, could find satisfaction in a job like that, and how much she could really do. ‘It is really hard to be a human being,’ explained Traute. ‘There is so much that has to harmonize, and just as easily can go wrong. You and I can experience true joy and satisfaction when we, for example, read Dostoevsky. Others can experience the same joy and presence by learning to eat with a knife and fork.’”

I never heard Dr. Page speak publicly about her work with the White Rose resistance group, but she was on local TV shows, speaking about the disabled; she wrangled with Chicago Public School authorities or the Department of Mental Health or City Hall, and she always managed to get support for her students so they could have the very best that Curative Education and Social Therapy could offer out of anthroposophy.

Traute’s “Ether Lab”– Hydrotherapy, Rhythmic Massage and Therapeutic Eurythmy

Traute and Bill Hunt, poet and social activist who was administrator at Esperanza, received a grant from public funding to build a huge bathtub for oil dispersion baths. She and another teacher or eurythmist would don bathing suits and take a child to be immersed in the warm bath with the right oil and get them limbered up with eurythmy gestures, able to move more easily. The child would climb on her massage table and Traute would give the child rhythmical massage, followed by therapeutic eurythmy and rest. The room was hot and steamy and smelled so nice with the different oils. Ursula Ziegenbein visited once or twice a year, working with Traute to develop eurythmy. She dubbed it, “Traute’s Ether Lab.”

Traute, with her ‘spiritual eye’ thought that eurythmy was the most important therapy. She was especially dedicated in finding eurythmists to teach eurythmy classes and provide therapeutic eurythmy for

individual students. She would bring eurythmy teachers over from Europe for a few weeks or a few months, and this grew to finding people for several years, so the children had eurythmy on a regular basis. The list is very long, but I will mention a few names: Jean Lynch, Truus Gerats, Linda Kuehn, Seth Morrison, Alicia Santacroce, and Susan Eggers.

Traute helped bring eurythmy performing groups from all over the world for public performances and for the children at Chicago Waldorf School and Esperanza. When the Midwest Eurythmy Group formed in 1980, we performed regularly during the year. Teachers’ aides were led by Brian Wolff to perform *Halleluiah* on a crown form every Easter. Whether it was a school event, Rudolf Steiner Branch Festival, or Society conference, when the curtain would close Traute would often run up and open it, stick her head onto the stage and say, “Do that again!”

Traute’s work at Esperanza – meaning “Hope” – culminated in building a beautiful hall for the school that then held festivals for local, regional, and national Society conferences and many eurythmy performances. She had a knack for finding perfect positions for very creative individuals so everyone could work actively toward their ideal and help the community, creating a Sun Center in Chicago.

By the mid-1990’s Traute had just retired to Charleston, South Carolina, and there were then twelve eurythmists living and working in Chicago. Nine of us were therapeutic eurythmists. We counted up one Michaelmas that 950 people in the Chicago area were doing eurythmy on a weekly basis.

This is the legacy of Traute Page!

A poem

The atmosphere is thick with them—
friends who were and who are to be—
memories attending,
souls befriending,
thick like mist, like waves,
rich with gathered life forces
old, new and in-between.
This life is a drop in a stream
of ongoing living,
dying and living again.

Mimi Coleman,
Christian Community Seminary student, USA



Mornings at Esperanza, back in the day...when the buses

rolled up on Marshfield Avenue and the children began coming up the stairs to the first-floor landing – who could forget them? Spotting you and calling out: “Dah-Teh-PayCh!” Or an: “Ah!” of recognition. A joyful greeting to say the least.

There you were – usually in your blue doctor’s jacket, greeting and encouraging them to get to their classrooms, while nodding to those very special teachers and the remarkable teachers’ aides! – indicating which child to send for therapy.

When Bobby Tirelli made his entrance, as a king among his people, and speaking over the noise of the



Traute in her home visited by Marke Levine, 2015

crowd about what he had to say about Rudolf Steiner that morning – it was time to head to your little therapy room that became known as Dr. Page’s bathtub.

The day had begun like many, many others in the life of Esperanza.

Thank you, thank you, dear Traute!

Judith Pownall, Creative Speech Artist at Esperanza

When I began teaching at Esperanza one of my early assignments was to take the 8-10 kindergarteners for a period two times a week to do “movement.” I was told to take each child, one at a time, holding their hand and to walk into the center of a spiral and out again as part of the movement class. One child had hysteric, sanguine tendencies, having seen her sister die in a car

accident in the neighborhood street. She would walk in tentatively, walk out faster and then could not stop running and giggling for the rest of the day. The very phlegmatic, Downs’ Syndrome child would slowly walk into the center, sit down and could not be moved without great effort on my part! I learned to take the sanguine children from outside into the center, stand a moment and take them straight to their seats. The phlegmatic children walked with me straight into the center and we unwound their spiral, building up speed until they ran laughing for a few brief moments.

Barbara Richardson

Traute Page & the White Rose

Please see the being human spring issue 2019
<https://anthroposophy.org/traute-page-the-white-rose/>

Tribute by Peter Selg

In Honor of Your Birthday

May 3, 2021

<https://anthroposophy.org/in-honor-of-your-birthday/>

TRAUMA SURVIVORS

MARIA VER EECKE

*Joy and Woe are woven fine,
A clothing for the soul divine.
Under every grief and pine,
Runs a joy with silken twine.*

William Blake

When I first visited the House of Peace in 2010, I met twelve-year-old Mohammad, sitting in a wheelchair in the kitchen with his mother and younger brother. Carrie and John Schuchardt work with international organizations to help schedule medical treatment and to provide support. Mohammed was scheduled for surgery in Boston, and the House of Peace offered a safe haven during the recovery period. Muhammad was born with Spina bifida. The mother did not know that drinking the local water could harm her unborn child, water that contained uranium from soldiers’ weapons.

In July 2022 I began the course on Trauma Pedagogy at Kairos Institute, Center for Anthroposophy. Again I visited Carrie and John at the House of Peace and asked if I could be of service, offering eurythmy therapy. They graciously accepted my offer.

During January and February 2023 I taught a seven-week block of eurythmy at the Waldorf School at Moraine Farm in Beverly, Massachusetts. I was invited to do eurythmy with the study groups and other gatherings at the House of Peace, a center for the

Anthroposophical Society in the Cape Ann region.

Two Egyptian women were living on the third floor. The mother had applied for surgery for her daughter, to treat the scar tissue from chemical burns. When Carrie picked them up at the airport, she met two women who needed medical attention. I will call these women Faith and Hope. Their beautiful souls radiated past their scars. How can I express the resilient spirit of these women? This is their story.

Faith is a mother of five children and she worked as a nurse in a hospital. When she filed for divorce to escape an abusive relationship, the husband threw acid on her face, "so that no one else could love her," he said. When Hope jumped in front of her mother to protect her, the seven-year-old child also was burned with acid. It was difficult to understand why Faith was taken to the police station to be interrogated, even as the acid continued to burn into her skin. By the time she received medical treatment, her left eye was damaged and her nostril openings narrowed. This story is painful to tell, but important to develop empathy for others' sufferings.

When Faith's husband was arrested, she asked that he be released from prison so that he could continue to provide for the family. The hospital would no longer employ Faith as a nurse because her disfigurement could not be hidden and possibly frighten the patients. When Hope was a teenager, she painted her face and dressed as a clown to bring joy to the children in the hospital. She showed me a photo of her shining eyes in a clown's face, the makeup covering the scars.

At the House of Peace, they expected to keep to themselves on the third floor, not wanting to scare Carrie's grandchildren who were visiting. Carrie, knowing better, made sure that they were included at all family meals, with as many as twelve guests gathered around the table. Before the meal, Faith would pray in Arabic with her open palms lifted upward. They were treated as honored guests and made to feel at home.

Once we had established a rapport, I invited them to join in eurythmy sessions in the large hall of the building behind the house. It was a Sunday afternoon and we were five women. To support Faith and Hope, one of the caretakers joined us. I will call her Charity; she suffered her own inner, not outwardly visible, trauma. While it may be easier to forgive others when you yourself are the victim, it is difficult to forgive yourself when another person in your care is fatally injured though your own unintended actions. Charity lived with guilt for losing a child in her care, due to a fatal injury.

For this first session, another Egyptian woman joined us as an interpreter. I began by showing them their names in eurythmy. We then listened to the interval of the fifth and created this gesture so that they may feel within their skin. To strengthen a protective sheath we created B out of the gold in their hearts radiating yellow from their shining souls, within a blue veil, and with warm embracing arms (as red character). They knew this archetypal gesture of holding an infant. I additionally showed them the corresponding eurythmy figure.

Next I spoke of deep sadness, experienced when a soul feels squeezed and tears are released. Faith became very animated and nodded in assent, saying that crying is a good release for her. Out of the B, we gently turned our palms outward to push away negative thoughts. Faith disclosed that she has trouble sleeping, terribly anxious that her husband might further harm her or other family members. We looked at the eurythmy figure of G, also in yellow dress, standing upright and pushing away grey clouds, with the calming blue of the arms. We practiced these two gestures together a few times as protective B and stepping forward with strengthening G. Then we spoke 'ee' (as a pure vowel sound) and I showed them the 'I' eurythmy figure. Faith could not manage to stretch her arms due to scar tissue. We then found 'I' at the heart.

The interpreter was most helpful. She told me that Arabic does not have a guttural G sound, but it is used in Egypt. I asked her for three words for these gestures. In Arabic we spoke the words for Love, Beauty, and Belief. The sequence was B, G, I, B, stepping back into protective B. And then a long pause.

Faith said that she would practice eurythmy with her prayers, five times a day. I continued to meet with the three women. Charity is a great support, especially for the teenager Hope. Although the surgeries to remove scar tissue and graft new skin prove to be painful, these remarkable women remain hopeful and full of gratitude for the loving care they receive at the House of Peace.

I learned that when we closely share in another's suffering, a strengthening resilience between us can come to the fore. When we give, we also receive. It is strong inner soul life and sense of self that sustains us. Faith agreed that I could share her story.

This April over thirty art therapy students of the Kairos Institute came together at the Gathering Waters Chartered Public School in Keene, New Hampshire. The theme was Goethe's Rosicrucian tale, "The Green Snake and Beautiful Lily." Every morning Karine Finser spoke

of these living images in relation to the quality of colors in her paintings. In pastels the students created images of the Will-o'-the-Wisps (lights in the darkness at midnight), the Ferryman, the Green Snake who becomes the bridge, Lily with the Youth, and the temple. The contrast between light and darkness was explored with charcoal drawings. Color transparency in veil painting was taught by Martha Loving Orgain. Therapeutic clay modeling was led by Sylvia Boreau, a therapist from the Parzival Waldorf School in Karlsruhe, Germany. It was inspiring to hear Karine (pronounced Karina) speak of her therapeutic work with children and the healing properties of each color.

Students in the speech training practiced daily with Debbie Spitulnik and gave a dramatic presentation of the story, each taking on several roles within the play. A visible transformation ensued on stage! No matter which role at the moment, each one took turns enlivening the green snake puppet. In the course of five days the characters came to life and the power of the drama metamorphosed into an initiation story.

All of the 36 students participated in the eurythmy sessions, the focus on light and dark within us via eurythmy exercises to help find the balance. We moved rhythms for the four temperaments, and then the consonants for the four elements, along with the five pure vowel sounds. They especially enjoyed improvising gestures in the zones for levity and gravity (joy and woe) with Blake's poetry. Every evening we closed with Hallelujah and HM-SM for inner balance.

When it came time to present my work with trauma survivors, I realized that the students had been so immersed in color that they would appreciate beholding the colors of the eurythmy figures that now meant something to them. This healing work helps strengthen our soul forces to face the challenges of our times.

To return to William Blake's poem: *It is right, it should be so, Man was made for joy and woe. And when this we rightly know, through the world we safely go.*

EMERGENCY PEDAGOGY WITH BERND RUF

SUMMER 2023 RESIDENCY

July 2-7, 2023

Topics to be addressed: Pre-birth trauma; attachment and detachment disturbances; sense disturbances; trauma and rhythm disturbances; heart rate variability; sleep research; trauma and sleep.

To register: bit.ly/kairos_summer2023

<https://centerforanthroposophy.org/programs/kairos-institute/>

INTERNATIONAL LAUNCH SYMPOSIUM

WHO Benchmarks Milestone for Anthroposophic Medicine
We are pleased to announce that the World Health Organization (WHO) has published the WHO benchmarks for training in Anthroposophic Medicine. "This is an important step for Anthroposophic Medicine to become even more integrated into national healthcare systems."

Dr. Iracema de Almeida Benevides,
International Federation of Anthroposophic Medical
Associations (IVAA) Vice President

Nine years ago, the World Health Organization (WHO) defined the integration of traditional and complementary medicine into health systems as an important strategic goal.

The WHO has now published the minimum qualifications training standards required for Anthroposophic Medicine practitioners, which apply to physicians, nurses, therapists, pharmacists, and other anthroposophic healthcare professionals.

Check our website for more information:
<https://apps.who.int/iris/handle/10665/366645>

CALENDAR

June 1 – Applications are now being received for the 22nd WEF Grant. Deadline is the first of June!

July 19-23 – Anthroposophical Health Association's Biennial Conference, "The Mysteries of Healing" Camphill Village Kimberton Hills, PA

Further information may be found at AHA eNews and website.

July 23-30 – Dental Workshop, Part 2 with Mareike Kaiser and Dr. Claus Haupt Sacramento Waldorf School, Fair Oaks, CA

This is a fourth workshop on this theme that has taken place in the US: in Pennsylvania in 2011 & 2012, in Portland, Oregon, in 2018, and now in Fair Oaks in 2023.

This is a workshop with two presenters: Dr. Claus Haupt, a dentist, and Mareike Kaiser, therapeutic eurythmist.

Please look for further details in forthcoming email announcements.

"Truly inspiring with such a deep wisdom of anthroposophical medical science revealed."

"Mareike will share her imaginative and insightful therapeutic eurythmy exercises for a full range of dental anomalies, and Dr. Haupt will give the cosmic background of the teeth. We are given 'to understand

how the teeth show the relationship of the individual's soul and spirit to the world.' You will learn about the whole human being!"

The Annual General Meeting of ATHENA will take place during the dental workshop, in person and online.

Sacramento Waldorf School, Fair Oaks, CA

More details to follow.

Anthroposophic Health Association

July 19-23, 2023

We invite you to come to Pennsylvania to join us in celebrating this 100 Year anniversary!

Our three keynote speakers will also be collaborating in all aspects of the conference: "The Mysteries of Healing" evening lectures, practical teaching lectures and interdisciplinary case presentations. The case discussions will be followed by mid-day talks to deepen the practical aspect of understanding through cognitive imaginations.

We will deepen the topics in singing, therapeutic artistic activity, and an interactive workshop. This threefolding workshop, "AnthropoSophia Connecting Social and Individual Health" intends to connect us with our ideal intentions to work with solidarity, freedom and equality in medicine and therapies more practically in each region.

2023 AHA Pre-Conference Meeting of the First Class

19 Jul 2023 1:00 PM (EDT) Glenmoore, PA

2023 AHA Biennial Conference

19 Jul 2023 5:30 PM (EDT)

Glenmoore, PA

<https://anthroposophichealth.org/event-5059883>





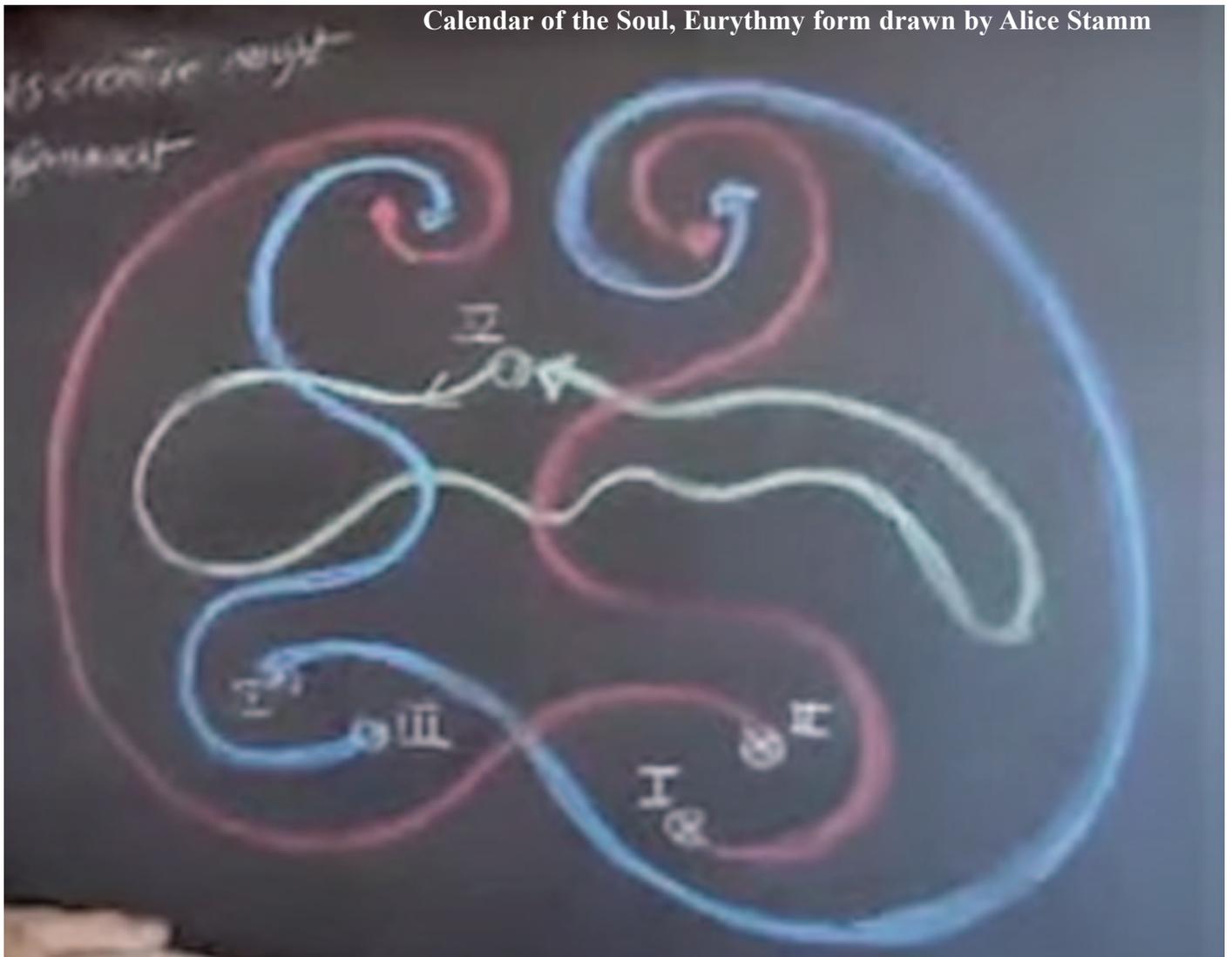
Eurythmy Therapists Present Webinars

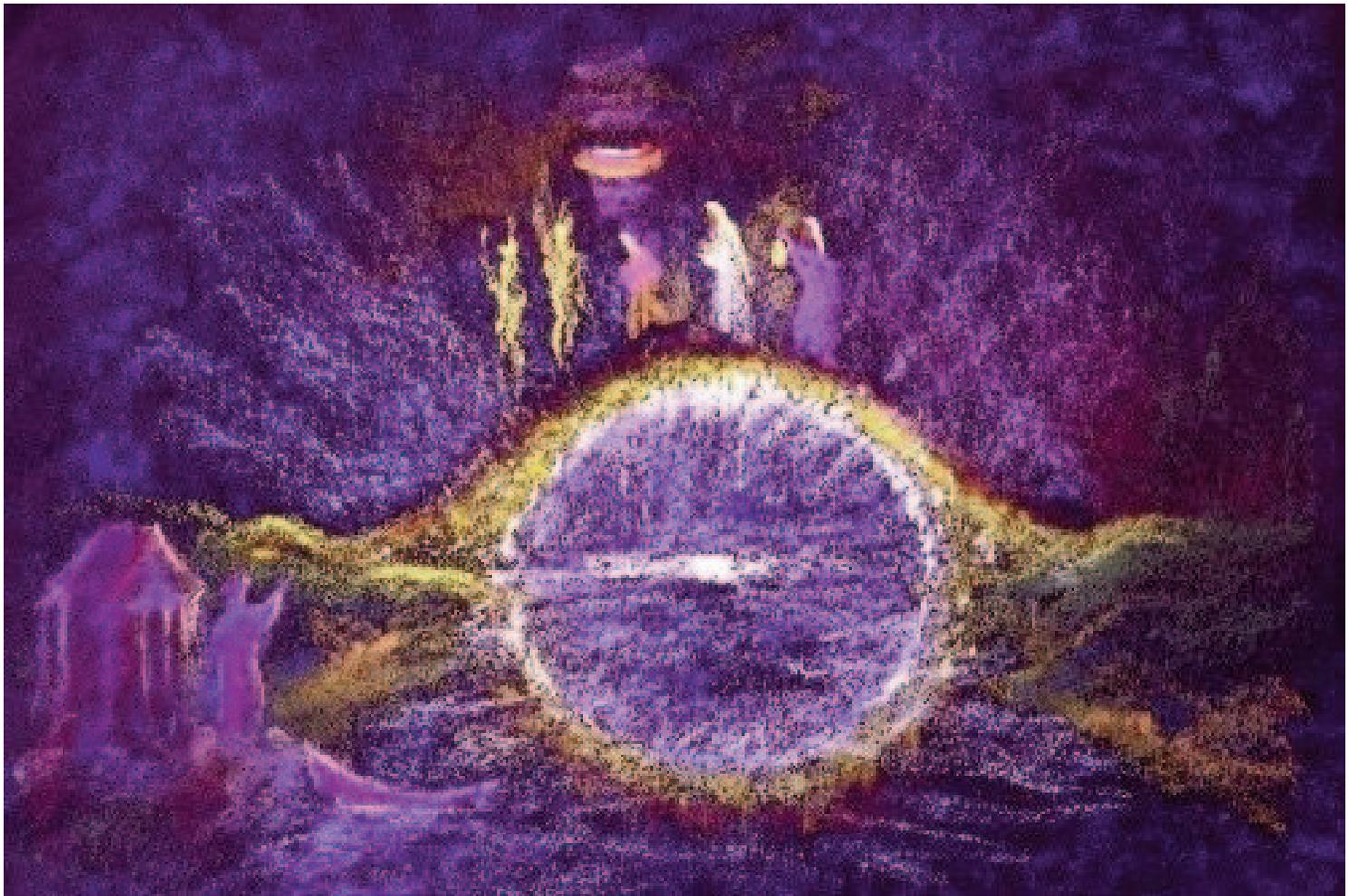
Ursula Browning in her therapeutic eurythmy practice, Stroud, England (above on left)

Dr. Cathy Sims-O'Neil joyfully demonstrates a eurythmy verse! (photo on left, p. 22)

Barbara Bresette-Mills performs eurythmy. (photo on right, p. 22)

Calendar of the Soul, Eurythmy form drawn by Alice Stamm





**GOETHE'S ROSICRUCIAN TALE, "THE GREEN SNAKE AND BEAUTIFUL LILY"
DISPLAY BY ART THERAPY STUDENTS, KAIROS INSTITUTE, CENTER FOR ANTHROPOSOPHY**

