

**ANAMCARA APPRENTICESHIP PROGRAM**  
**YEAR TWO**  
*Program Mentors & Tracks*



**OVERARCHING THEME: CELTIC HEALING TRADITIONS**

**Primary Mentor: Fionntulach**

**Honorary Mentors: Caitlin & John Matthews, Sean O'Duinn\***

- a. Living in the Celtic Calendar & the Ceile De Tradition in-depth
- b. Anamcara discernment for individual and group practices
- c. Celtic Body-Mind-Spirit Healing Practices

**PROCESS DESIGN FOR CEILI DE GROUPS     Caryl Casbon**

**1) THE SACRED ART OF DISCERNMENT**

**Primary Mentors: Richard Groves, Jack Kennedy, & Eileen Heaton**

**Honorary Mentors: Richard Rohr, Gerald May\* and Mary Groves\***

*“Although secular psychology addresses a great deal about how we come to be the way we are and how we might live more effectively, it offers little in terms of why we exist or how we should use our lives. In this sense psychiatry and spiritual guidance complement each other but ultimately diverge.” Gerald May, MD, PhD, Care of Mind, Care of Spirit*

The core of every great spiritual tradition is about how love and compassion are practiced in the real world and in everyday relationships. The art of this practice is called spiritual direction. In the recent past, few persons had access to formal spiritual companionship. For the modern ‘anamcara,’ this relationship is the heart of the soul’s journey. This track draws from the wisdom of the ages in terms of learning how to discern life’s most challenging issues through the skills of ‘holy listening.’ While respecting differences in belief and culture, participants will discover marvelous common ground for the perennial quest of the human spirit. By distinguishing the roles of psychiatrist, pastoral counselor and spiritual director, each relationship is appreciated without confusion of roles or relinquishing the primacy of the soul’s secrets for healing and transformation. This track will benefit both those who are interested in becoming spiritual directors as well as offering invaluable insights that can support every primary relationship at home, at work and in the larger community.

**Primary Lessons:**

- a. An Inter-spiritual Training and Certification Course for Spiritual Directors
- b. Applications for Chaplaincy & Faith Community
- c. Comparative Religious Studies motif/Global Mystical Traditions
- d. A deeper study of the Ennagram

**Practical Skills:**

- e. In-depth study of parallels between depth psychology and the classical Ignatian tools for spiritual discernment
- f. Discovering and applying various archetypes for spiritual direction and how they help or block spiritual growth
- g. Unique skills for relating the art of discernment for every life venue—secular and sacred
- h. Applying the skills of spiritual discernment for group processes and community life

## 2) THE ART OF SPIRITUAL ELDERING

Primary Mentors: Rabbis Nadya & Victor Gross, Maryhelen Zabas

Honorary Mentor: Rabbi Zalman Schachter-Shalomi\*, Richard Rohr, Viktor Frankl\* and Gene Cohen

*"For all the earlier phases of my life, I had models to inspire and guide me, but when it came to growing old, there were no good models, codes of behavior, scripts, or social expectations to shape and give meaning to my life."* Rabbi Zalman Schachter-Shalomi, *From Age-ing to Sage-ing*

Successful aging is a challenge in 21<sup>st</sup> Century America. Although increasing numbers of the over-sixty-five population are planning creatively how their post-retirement years will be spent, our society does not as a whole have a model for eldering. Unlike indigenous populations who placed their elders in a leading role in their communities, we have yet to seriously consider how American elders can effectively influence succeeding generations by sharing their wisdom and experience. This track will provide materials to dispel common myths regarding the aging process, will introduce tools which have been used successfully to engage older adults in the eldering process, and will address the most predominant spiritual issues confronting older adults as they approach the end of life. Apprentices who select this track will be encouraged to use proposed tools in their own lives and with older adults in familial or congregate settings who will help validate the premises of successful aging.

Primary Lessons:

- a. De-mythologizing age-ing
- b. Tools for 'harvesting' the second half of life
- c. Appreciating the 3<sup>rd</sup> movement of the Symphony of Life
- d. Claiming one's responsibility as an Elder

Practical Skills:

- e. Learn various methods for conducting life reviews
- f. Develop techniques for story catching involving spiritual pain
- g. Experience meditation practices which enhance the healing of memories
- h. Discern and create practices for conveying wisdom from generation to generation

## 3) SOUL OF WELLNESS: Who are you? What do you want?

Primary Mentors: Dean Sharpe and Marlis Beier

Honorary Mentors: Miranda Macpherson, Frank Ostaseski and Richard Groves

Years ago, our answering machine message played: "You have reached the Sharpe/Beier question machine and there are only two questions...Who are you? and What do you want?". Lest you think these trivial questions, most people go to their grave having answered neither one".

The book The Wisdom of the Enneagram states "Psychology without spirituality is arid and ultimately meaningless, while spirituality without grounding in psychological work leads to vanity and illusions". We have found such value in combining the work of interpersonal neurobiology, personal growth wisdom and universal spiritual teachings. Lest we descend in this exploration into ompheloscepsis (navel gazing), we will explore these topics against the very real issues of spiritual pain in human existence.

M. Scott Peck said "Life is hard and hard work, always changing and complex".

David Richo said that these are the five things given: "Everything changes and ends, not everything goes according to plan, life is not fair, pain is part of living, and people are not always loving and loyal".

Parker Palmer said “We all live in a tragic gap between what is and how we know it might be and that this gap can never be closed”.

And... we still rail against the Universe and create suffering for ourselves. If healing is “coming to right relationship with what is” or “regaining our lost connection”, why is it so hard? In our track, we use lecture, reading, poetry, music, journaling, visualization, working individually and with partners, holistic inquiry, and group process. We will explore that everything in our lives we have created, promoted or allowed and that “it is never about the other person”.

Looking at multiple psychological models changes awareness in our lives: accountability, the comfort zone, intention and attention, the interpersonal gap, the ABC model, awareness model, communication and listening models, mind traps, resilience, visioning, ends vs. means and stages of change. It’s a journey of becoming conscious.

As mindfulness creates the observer and the possibility of conscious living, we try out different mindfulness practices. It’s an opportunity to go deeper with presence, forgiveness, compassion fatigue, death, connection and relationship, and even the pot from Unit 2 and the sacred question from Unit 4. After using the enneagram to understand our personality, we find that the Enneagram as fundamentally a description of who we are not and then ask deeply “who are we really?”. Michael Kearney’s ideas of exquisite empathy and its components of self knowledge, self compassion, mindful/dual awareness, and contemplative awareness help us live more aware lives. Frank Osteski’s five invitations have changed our perspectives and reading his book introduces his wisdom: to not wait, have beginner’s mind, rest in the middle of things, welcome everything/push nothing away, and bring your whole self. Underlying all of the spiritual wisdom is the relational neurobiologist Dan Siegel’s brilliant three R’s: reflection, relationship and resilience.

Living a human life is like kayaking a river. We don’t get to decide where the river is going - just how we paddle, whether in the dark, cool and calm canyons or wild rapids or even going over tumultuous falls. Much of the pain in our lives is self inflicted and these small ripples can easily be worked through using psychological models. However, we are all faced at some times with big changes or losses, which are rougher rapids when we often get thrown out of the boat. This suffering inherent in life requires a spiritual approach of see changes surrender. Any illusion of control is gone. Victor Frankl said that finding a “redeeming attitude in the face of great suffering requires grace”. And yet grace is always present if we are open and available to the possibility.

We will explore the wisdom and writings of M Scott Peck, David Richo, Dan Siegle, Bonnie Badenoch, Mark Samuel, Victor Frankl, Carolyn Myss, Frank Osteski, Mark Manson, Ron Short and others. Our own journeys have been profoundly impacted by poetry so gifting us with their perspectives are David Whyte, Mary Oliver, Billy Collins, Rumi, Wendell Berry, William Stafford and others.

The intention of the course is joint exploration, journeying together, and support in an adult learning model. There will be some videos and reading between meetings that are necessary to understand the sessions but mostly the assignments will be to practice the skills we present every day while doing your normal daily activities. You’ll want to journal in some way at least weekly and probably daily. Each month, we will want a written description of your experience, discoveries, perplexities, and questions, and we will both respond to each of you. In addition to the monthly schedule, we’ll try to have a check-in mid-way during the month on a Saturday morning, which will be optional. This will be a journey of self discovery and may we all have a more complete picture of who we are and what we want at the end.

**Practical skills:**

- a. Find the connections between relational neurobiology, psychological knowledge and spiritual wisdom.
- b. Develop a deep understanding of the human condition and our relationship to pain and suffering.
- c. Greater ability to be present with other's suffering
- d. Greater self compassion and self awareness thus able to be compassionate with others
- e. Develop mindfulness and dual awareness
- f. Develop the ability to coach/facilitate others and self when suffering
- g. Beginning to understand the origin of our sense of separation, creating our personality and reactivity
- h. Understanding the difference between shame and guilt, addressing core issues of worthiness, lovability and respect
- i. Allowing more self compassion when we find ourselves in familiar reactivity
- j. Join a community of other seekers who want to support your journey

**4) HEALING PRACTICES AT THE END OF LIFE**

Primary Mentors: Dr. Kevin Dieter, Dr. Marlis Beier, Stan Tomandl & Ann Jacob

Honorary Mentors: Joan Halifax, Ira Byock and Dame Cicely Saunders\*

*"I once asked a man who knew he was dying what he needed above all in those who were caring for him. He said, 'For someone to look as if they are trying to understand me.' "Indeed, it is impossible to understand fully another person, but I never forgot that he did not ask for success but only that someone should care enough to try." Dame Cicely Saunders 1918-2005. Founder of the Modern Hospice movement*

This track will help apprentices translate Anamcara principles into practice. The human life journey has numerous challenges and thresholds. We offer practical spiritual skills and awareness tools for use during end of life and other transitions. Apprentices will have an opportunity to explore more deeply coma communication, story and metaphor, spiritual health assessment and other specific practices. We will teach through lecture, resource materials, journal writing, experiential exercises, and time for questions, supervision and collective learning discussions. Enriching our ability to be direct, compassionate, clear, attentive, and connecting to another's nature and needs, you can expect to work with real life situations, heartfelt experiences, and the potential for furthering deeply meaningful and relieving care, as an Anamcara Apprentice. The content will have value for professional and lay caregivers

**Primary lessons:**

- a. Weaving together the medical, psycho-social and spiritual dimensions of care
- b. In-depth mentorship for communicating with people in altered states of consciousness
- c. Developing our anamcara presence with persons during all major life transitions

**Practical Skills:**

- a. Facilitating conversations about death and other essential real life situations
- b. On medications: Knowing when enough is 'enough' and when is 'more' better.
- c. Skills for working more effectively with family systems and cultural diversity
- d. Enhancing communication using non-verbal signals. How to read positive and negative feedback, find insight in delirium, follow and respond to end of life breath patterns

- e. Interact usefully during communication dilemmas by learning to use your personal reactions, intuitions and synchronicities in service of the spirit in the moment.
- f. Specific practices using 'nature to connect with human nature.'

## 5) SPIRITUAL DIMENSIONS OF GRIEF AND LOSS

Primary Mentor: Tom Golden

Honorary Mentor: Alan Wolfelt

*"Long after the initial loss has passed and the period of grieving has ended, an unattended sorrow lingers within us accounting for a host of physical, emotional and spiritual maladies... by courageously confronting this sorrow with mercy and compassion, we can travel a smoother path to healing the heart."* Stephen Levine, from *Unattended Sorrow: Recovering from Loss and Reviving the Heart*

Grief is an essential part of life and of our spiritual development. As Rumi so wisely wrote, "Grief is the garden of the heart." Sadly, this garden is drastically undervalued in our culture and this track will bring to life the nature of grief in ourselves, in others, and as it relates to our Spiritual path. We will be observing the nature of grief and importantly, what moves us through the grieving process. This movement requires us to find some degree of safety and once we find this we proceed to "tell our story" from that safety. We will focus on how we all differ in our choices of safe places and even more importantly how we differ in the ways we tell our story. We will see how the MBTI, the Enneagram, whether we are male or female and many other factors have a marked impact on the way we work with grief. We will be focusing on how we as healers can help others find safety and how we can help facilitate the telling of the story. An oversimplified but highly accurate description of this process could be summed up in two words "listen and love." When we can listen and love good things happen. We will be discussing the issues of walking the fine line between compassion and detachment and how both are essential.

Primary lessons:

- a. Exploring the spiritual dimensions of grief and loss
- b. The effect of our gender in dealing with bereavement issues
- c. Dealing with the many deaths of life in more constructive, life-giving ways

Practical Skills:

- a. Understanding Grief through Alan Wolfelt's Reconciliation theory of grief and loss
- b. Studying and applying the evolutionary psychology of how men and women deal with threat, loss and mortality
- c. Practical implications regarding the relationship between gender and spirituality based on the works of Tom Golden and Paula D;Arcy
- d. Applying practical lessons from the world's great spiritual traditions regarding grief and loss
- e. Mentorship into a variety of clinical 'best practices' for grief and loss

\*Indicates faculty member who has died since their teachings were recorded; however, their instructions will be an integral part of the program track.