



A Prayer for Our Jubilee Year

Holy One, we ask a special blessing on our Sacred Art of Living Community this year.

- Our Jubilee Year is a welcome opportunity for gratitude and grace —
- > For nearly three decades that brought together so many dedicated mentors and students in the art of living and dying
 - > For our vocation to create and nurture *anamcara* 'soul friendship' in our world today and,
 - > For a time to deepen and discern our vision and work for the future.

May this year be a pilgrimage into a "space for grace" — to re-member what is ours to do and to pass on our legacy for a new generation of seekers in our time.

May the good work begun in us continue to offer healing and life!



THE ANAMCARA PROJECT
The Anamcara Project is a collaboration of the Sacred Art of Living Institute and the Anamcara Project.

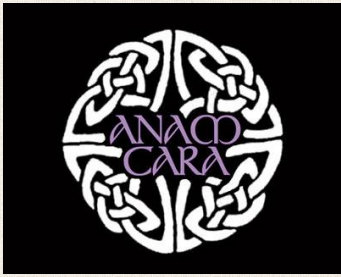
The Art, Science & Practice of Sacred Relationship



Mary Groves



Michael Kearney



CIRCLE OF BELONGING



SOUL FRIEND
SPIRITUAL MENTOR
GRIEF HEALER
HOLY CHALLENGER
END-OF-LIFE MIDWIFE

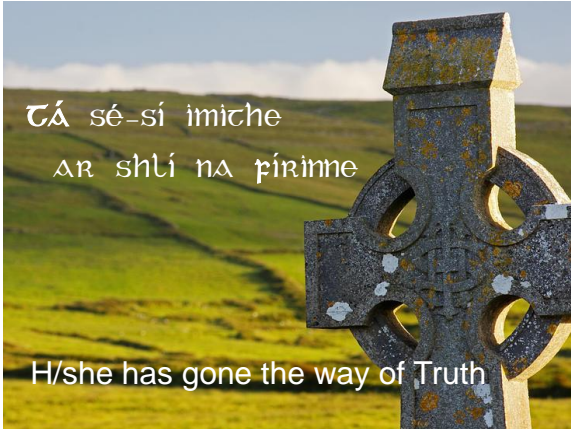


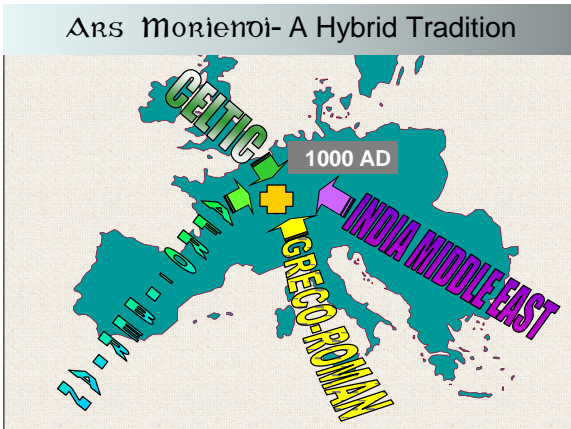


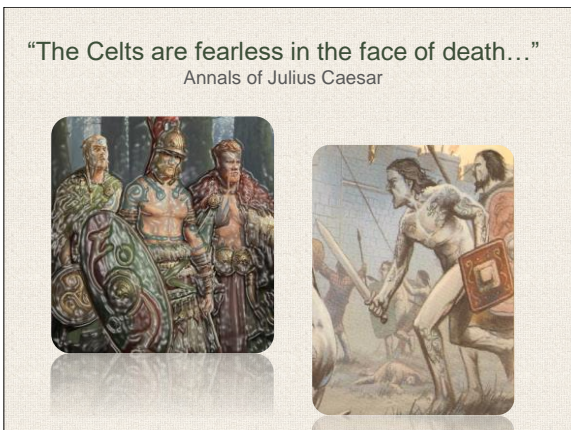
"Life offers us two great adventures:
Love and Death.
We rarely explore the second..."

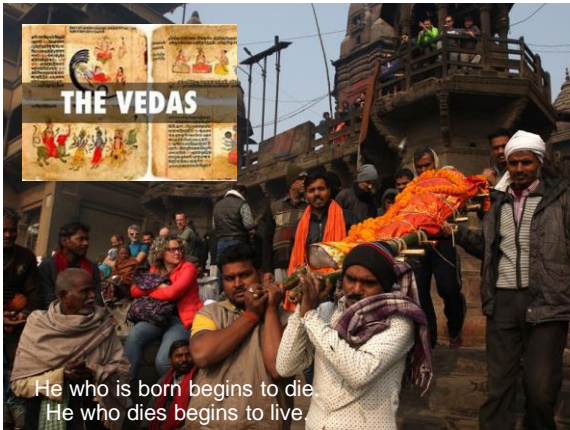


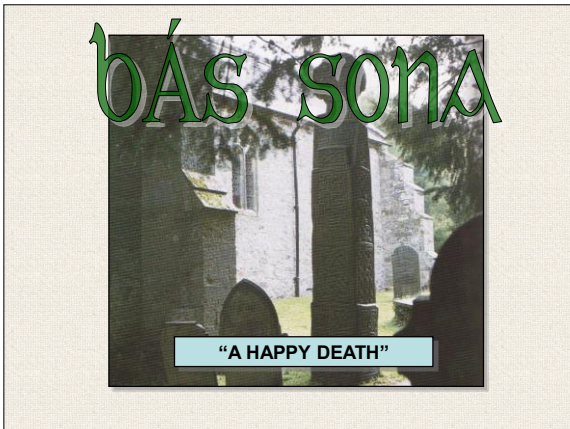
Institute for Ecology & Spirituality














A Happy Death

☪

In some Gaelic speaking communities of Scotland and the West of Ireland the phrase "BÁS SONA," (in a happy death), is recorded to have been heard among the people until the early 20th century. When these words were used they implied that the dying person had confidence, been accepted, and special death hours prayers (like the lines below) had been intoned over them. Other rituals dating back to pre-Christian times were also sometimes incorporated.

Under these conditions the consolation of the living in the loss of the loved one is touching. The old people would speak of "his rest" with contented satisfaction, and would wish above all things on earth that a happy and blessed death would be their own portion when the time came for them to transition.

A Joyous Death

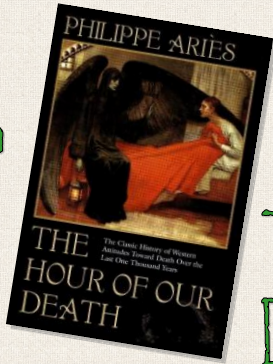
Death with oil,
Death with joy,
Death with light,
Death with gladness,
Death with surprise.

Death without pain,
Death without fear,
Death without death,
Death without sorrow,
Death without grieving.

May the seven angels of the Holy Spirit
And the two guardian angels
Shield us this night and every night
Till light and dawn shall come;
Shield us this night and every night
Till light and dawn shall come.

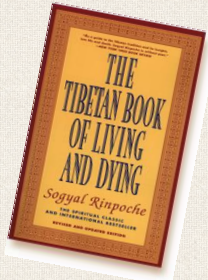
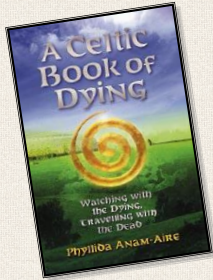
☪

Good
Death



Tame
Death

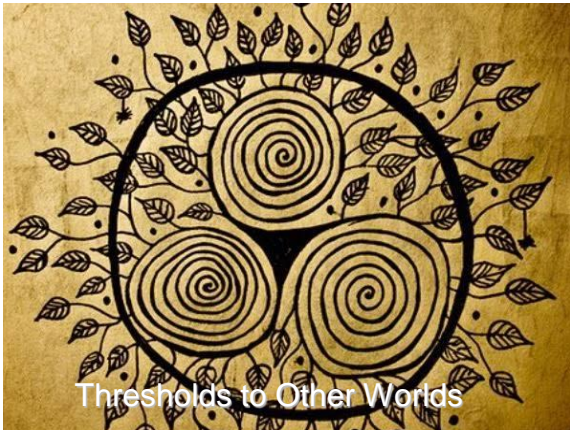
The Aite of Death

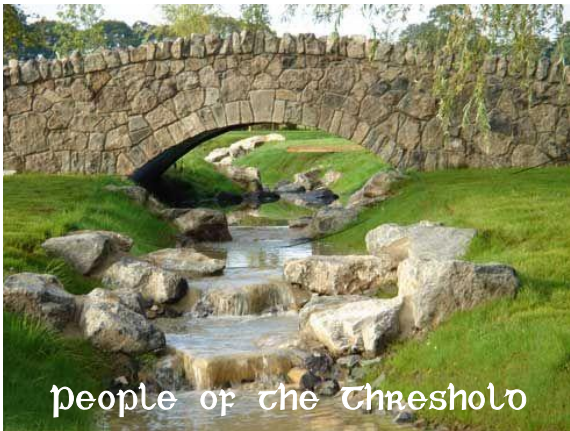


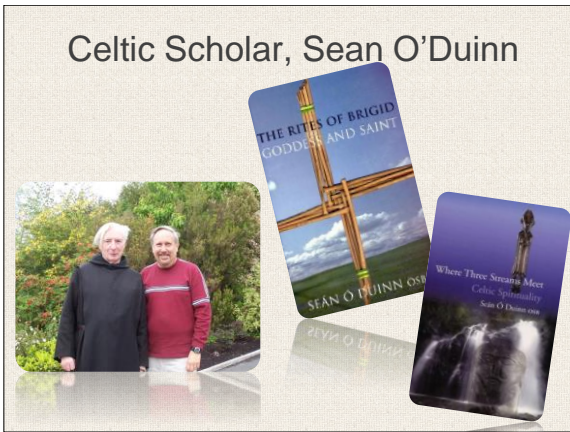
The 'soul knows'... 28 days before death and 49 days after dying



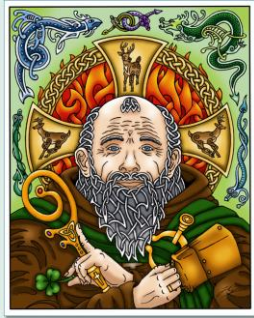
Imbas Forosnai
Great Knowledge that Enlightens







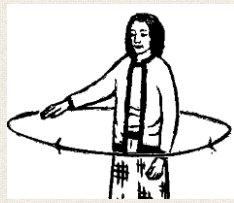
THE POWER OF LORICA



caim

(Aghem) n.
Sanctuary; an invisible circle
of protection, drawn around the
body with the hand, to prevent one
of being safe and loved, even in the
darkest times.

Derived from the root word
meaning 'circle', to bend, or turn.

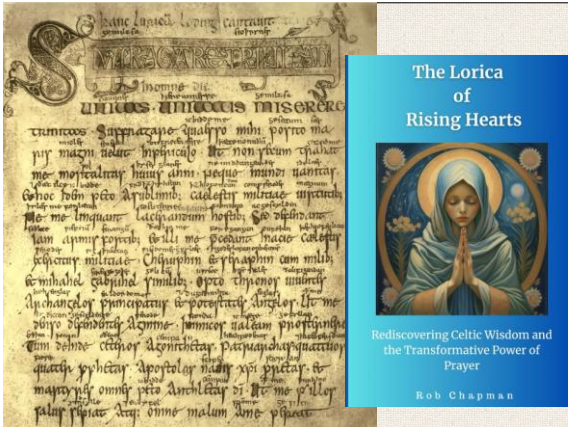


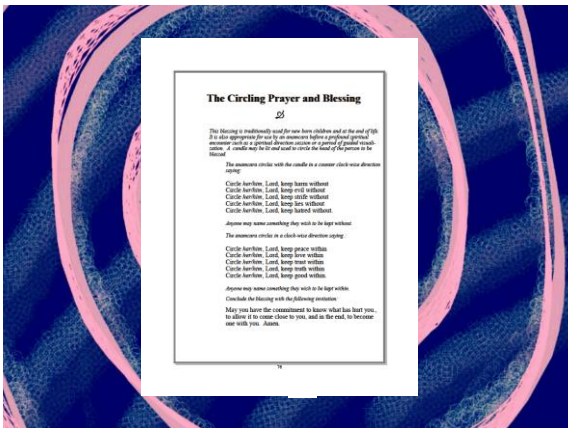
CAIM AGUS CURRACH

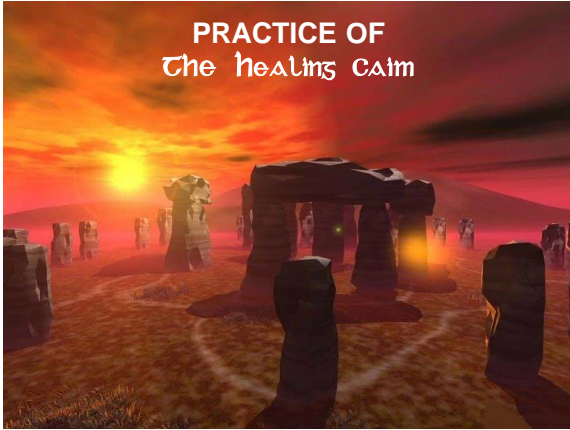


Sean O'Duinn Interview Part 1





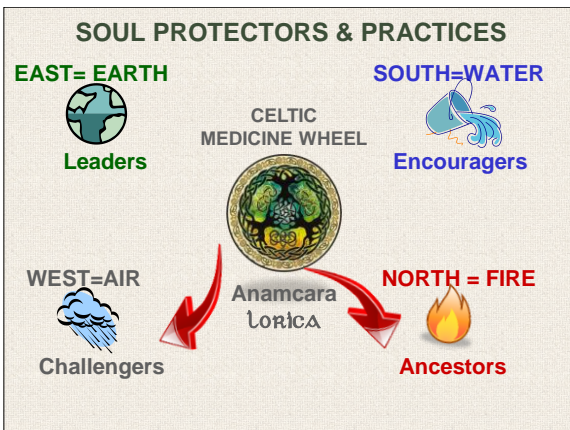




Completing the Celtic Circle



"FACING INTO THE WESTLANDS"



The Dying Saul LORICA

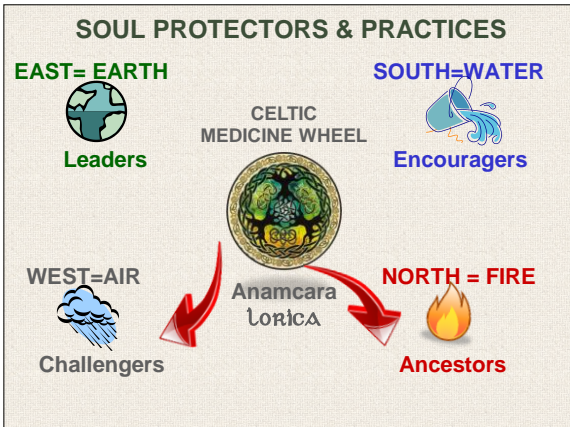


Celtic LORICA RENAISSANCE









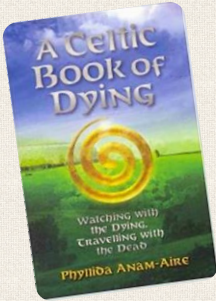


SOUL PROTECTERS = ANCESTORS



Offering unconditional love
because they dwell closer to the Light


ANAM AIRE







Sean O'Duinn Interview
Part 2



Anam Aire



“Soul Carer”

- ❖ Watching with the dying
- ❖ Traveling with their soul
- ❖ To a final place of peace



PERSONAL REFLECTION QUESTIONS

- How/do the notions of 'psychopomp' or Anam Aire resonate with you?
- What is your belief/experience about connecting with persons who have died?



ANAMCARA VIGIL PRACTICES

- End of Day Ritual
- 2-3 AM Vigils/Candle
- Circling Blessing
- Invoke Anamcara Protectors
- Psalm 139
- *Geanncanacht*

*The peace of all peace
be mine this night.
Let all tumult
within me cease.
Enfold me, my Beloved
in your peace.*



IMMANAIRE

SPIRITUAL CARE FOR THE DYING A MEDIEVAL RECONSTRUCTION: 9th - 13th Century

Primary Source: *Carolingian Death, Twelfth Century, Rhine (Psalter Sacramentary),*
Catholic Source: *Expurgatory & Memorial Masses*, Liberale, Richard Green

| STAGES | PSALMS ANTIPHONS | RITUAL |
|---------------------------------------|--|---|
| Dying serious illness in the house | Psalm 130 Psalm 41 | San Carlo Prayers (end of document) |
| Rites for Caregivers | Psalm 32 | Intercessory Prayers for caregivers Blessing of bread and water for fast |
| Deathbed Reconciliation | Psalm 51 Antiphon: Deus Misericors [1] | Penitential garment |
| Blessing of Oil [2] | | Anointing: James 5:13-16 [3] |
| Rite of Exorcism [1: rest.] | Litany of Kalaena [4] | |
| Vigil | Antiphon: Lumen [5] | Vigil Candles: lit |
| Sacred Light | | |
| Rites for Final Agency | Psalm 130 Psalm 12 Psalm 113:10 Psalm 78:18 Psalm 115:17-18 Psalm 142:2 | |
| Moving toward final hours | Psalm 51:3-13 | Sprinkling of bones [6] |
| Baptismal Remembrance [7] | | |
| Offering of Cross and Light [8/9] | Psalm 41 | |
| Victimium | Psalm 23 | |
| Post Victimium | Psalm 51:14-21 Antiphon: Requies [10] | Remove penitential garment |
| Final Vigil | Antiphon: Requies [11] 77 | |



ON DEATH: FOR WISDOM AND CONSOLATION

LITANY OF THANKSGIVING

For all Thou hast given
Deo Gratias or Domine De

For all Thou hast withheld
Deo Gratias or Domine De

For all Thou hast withdrawn
Deo Gratias or Domine De

For all Thou hast permitted
Deo Gratias or Domine De

For all Thou hast prevented
Deo Gratias or Domine De

For all Thou hast forgiven me
Deo Gratias or Domine De

For all Thou hast prepared for me
Deo Gratias or Domine De

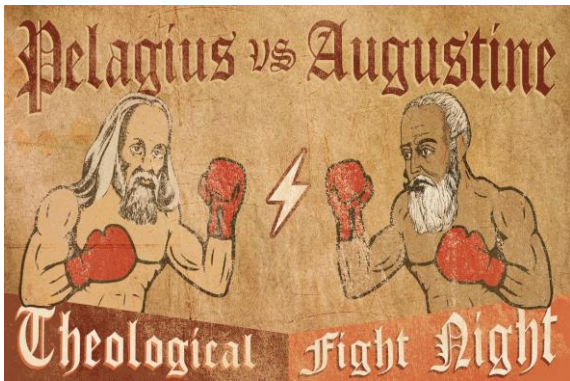
For all Thou hast chosen for me
Deo Gratias or Domine De

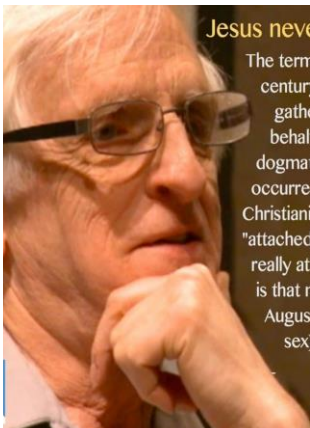
For the place Thou art keeping for me in heaven
Deo Gratias or Domine De

For having created me to love Thee for eternity
Deo Gratias or Domine De
Deo Gratias or Domine De

From the Celtic Book of Lament & Praise







Jesus never heard of "Original Sin."

The term wasn't even used until the 4th century, so it's "strange to run a church, a gathering, an ekklesia – supposedly on behalf of Jesus – when one of its main dogmatic tenets, Original Sin, never occurred to Jesus." Sadly, Western Christianity is dependent on and chronically "attached to Original Sin – but what they're really attached to is St. Augustine. The fact is that most Westerners believe more in Augustine (and his preoccupation with sex) than they do in Jesus."

- Matthew Fox in
"Living the Questions 2.0"
www.livingthequestions.com

psalm 119 The "Beati"



Sean O'Duinn Interview Part 3



PRAYERS FOR THE DYING
CELTIC TRADITION
[Translated from a 8th-9th c Manuscript]

Death

Of an Enemy



This soul did little good to me, O Lord,
But this soul was yours.

So to this soul I say:
I bless the day you were born
I bless your growing up
I bless you, even in your dark deeds
And I bless you, soul, at your end.

Travel to the God who transforms
Travel to the Arms so wide
Travel to the Spirit all generous.







SEVEN CHAPELS OF TRANSITION
GLENDALOUGH

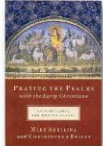



A beati chapel in Glendalough

A PSALMS DEVOTIONAL ON THE PASSAGE OF A BELOVED

The Early Christians borrowed a practice from their Jewish ancestors after the passing of a special beloved person. Psalm 119 (the longest of the psalms) was written to honor the passage of the Jewish people from Babylon to Jerusalem. Each verse corresponds to a different day and step in this journey that also represents the journey of a person from death to new life. The first verse of the psalm, "blessed are those on the way" speaks to those who are on the way between this world and the next.

Early Celtic Christians formed special communities with the sole purpose of praying the psalms for persons who have died. The tradition evolved to pray Psalm 119 each day for a year following the death of a beloved. The person who agreed to do the prayer for the deceased was called an "anam aire," meaning eternal soul friend. Women's spiritual communities of the times especially dedicated themselves to this practice.



THE PRACTICE OF
Seáncaacht



“Soul Flight” Meditation



Personal Reflection Questions

- How/are you attracted to any of the practices being presented here?
- Do you or have you had any personal practices regarding your beloved ancestors who have died?



Honored Mentors



Thomas Keating



Dolores Krieger



Rabbi Zalman



Sean O'Duinn

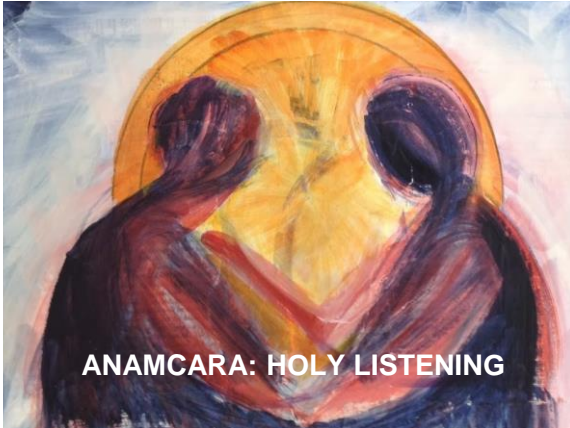


Mary Groves

Breakout Groups

- 1) Reflect on what speaks to you about the video teaching you just heard...
- 2) How/has your personal belief regarding life after death been influenced by the Anamcara Tradition?





ANAMCARA: HOLY LISTENING

upcoming events

- Your Track Evaluations
- Closing Year Two Retreat (31 May-2 June)
- Anamcara Reunions (8 June/Bend & 9 June Ireland)
- Kevin's Way Pilgrimage (10-11 June/Glendalough)
- IONA PILGRIMAGE (June) **SOLD OUT**
- 2024 SALC Jubilee Year
- Hard Drive Offer
- Fall Tracks Options
- Anamcara Graduate Community



2023-24 ANAMCARA TRACKS & MENTORS



- Art of Spiritual Discernment**
Richard Groves
Eileen Heaton
- Soul of Wellness**
Dean Sharpe
Marlie Beier
- End of Life Spirituality**
Kevin Dieter
Ann Jacob/Stan Tomandi
- Healing through Grief**
Elizabeth Johnson
Mary Klassen-Landis
Wendy Howard
- Art of Spiritual Eldering**
Nadya Gross & Victor Gross
Maryhelen Zabas
- Seasons of our Lives**
Michael Kearney
Debbie Doornbos/Joanne Friedt
Patricia Hallahan/Gloria Schlack
- The Spiritual Exercises in Everyday Life**
Martina Breen
Elizabeth McCrory
- Living Celtic Mythology**
Margaret Brady
Phil Larkin



CORZUS

A Season for Rebirth

- WELCOME
(Choose your 'Cail')
- OBSERVE
(without judgment)
- LEARN
(notice new aware-nesses)







Brigid and Patrick



flight of
st brigid



Death of
st Patrick



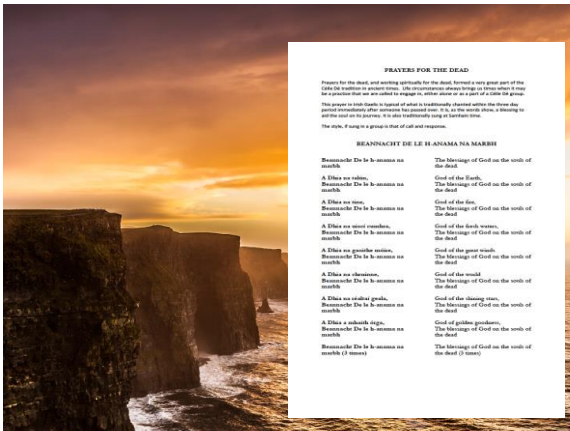
brigitte
the elder







pallains an bhais



PRAYERS FOR THE DEAD

Prayers for the dead, and visiting graves for the dead, formed a very great part of the life of medieval Christians. The custom of the living in prayer for the dead may be a practice that we are called to engage in, either alone or as a part of a community.

This prayer is traditionally a part of what is traditionally known as the Mass for the Dead, usually after sunset the second year of it, at the same place, a blessing to and the soul in Requiem, in the traditional way of Requiem Mass.

The style of song is that of call and response.

BEANNAICHT DE LE H ANAMA NA MARBHA

| | |
|--|--|
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| A Eilias na róltaí. | God of the Faith. |
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| A Eilias na tinn. | God of the firm. |
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| A Eilias na mírte ríochtaí. | God of the Irish nation. |
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| A Eilias na gceolraí naíon. | God of the great nation. |
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| A Eilias na abhainní. | God of the world. |
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| A Eilias na ríochtaí gúnaí. | God of the living men. |
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| A Eilias na ríochtaí gúnaí. | God of golden garden. |
| Beannaicht De le h anama na marbha. | The Meaning of God on the tomb of the dead. |
| Beannaicht De le h anama na marbha (3 times) | The Meaning of God on the tomb of the dead (3 times) |



immanaire
