



## The Art, Science & Practice of Sacred Relationship

PROGRAM DESCRIPTION & CANADIAN APPLICATION:  
APPRENTICESHIP IN THE HEALING ARTS PROGRAM

Sacred Art of Living Center for Spiritual Formation is extending an invitation to apply for a two-year Anamcara program entitled THE ANAMCARA PROJECT— beginning October 31, 2019. Because the Anamcara Apprenticeship requires a significant commitment of time and energy, the application process involves mutual discernment on the part of interested candidates and the project’s application committee. The goal is to determine whether a candidate’s participation in the Anamcara program is timely and appropriate. Please read the following Program Description carefully in order to understand the purpose and requirements of the Anamcara Apprenticeship. For more information, or to have a staff person contact you, email [debbie@sacredartofliving](mailto:debbie@sacredartofliving) for Canadian applicants or [maryhelen@sacredartofliving](mailto:maryhelen@sacredartofliving).org for applicants from the United States or call 541.383.4179.

### PROGRAM GOALS

**SACRED RELATIONSHIPS** have the potential to transform suffering and bring meaning and healing to oneself and others. How we are with ourselves, with each other, with the earth, and with the Divine, however we define it, affects everything that we do and are in the world. When the heart and soul of the caregiver are aligned with clinically-proven best practices, “the art, science and practice of sacred relationship” becomes a transformative model for healing.

**ANAMCARA APPRENTICESHIP** offers a contemporary model of training for care providers of every background, lay and professional. The purpose of the program is to deepen the quality of relationships and enable caregivers to become “compassionate companions” through all the stages of living and dying. The Apprenticeship Program applies the tools and lessons from the world’s sacred art of living and dying traditions in all aspects of life, particularly aging, loss, serious illness, and the end-of-life. As a result of this program, apprentices will re-introduce time-tested wisdom and skills within the modern culture of health care including hospice and palliative care. Work of the Apprenticeship can also be applied in faith communities of all traditions— as well as in our educational and social institutions.

**ANAMCARA** [pronounced aun-im-KAHR-ah] is an ancient Gaelic term meaning “soul friend” [Anam = soul; C ara = friend]. The Anamcara draws from many wisdom traditions but especially from Celtic mythology and spirituality. Historically, the role of Anamcara was essential for every person’s well-being. More than a millennium ago, the Anamcara legacy helped to create the Ars Moriendi, or the “sacred art of living and dying” — the world’s first health care, palliative care and hospice movements. The Anamcara tradition continues to offer a timeless, holistic approach to suffering, healing, and wellness in terms of the whole person: body, mind, emotions, and spirit.

**This program is open to persons from all spiritual and cultural backgrounds.** While the **Anamcara Program** draws significantly from the historical Celtic and Ars Moriendi lineage— it also builds on the common ground between psychology and spirituality, between the mystical and the scientific, and between Western and Eastern healing practices.

The work of an Anamcara is ultimately for the transformation of the individual person and society. The essential vocation for the apprentice is the bringing together of one’s soul and role [cf. *The Courage to Teach* by Parker J. Palmer] regardless of a person’s occupation or life circumstances. As such, the focus for Anamcara training is as much on the care provider as on care receivers.

The highest calling for a human being is to be an Anamcara for another.  
*The Celtic Book of Living and Dying*



## PROGRAM STRUCTURE

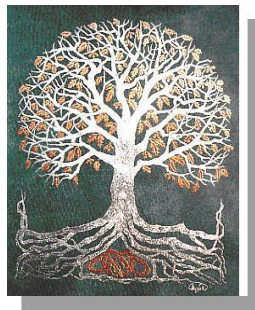
**The Anamcara experience involves two years of training, formation and mentorship—**

**YEAR 1** of the program focuses on the inner journey as the caregiver soulfully explores what it means to remember and become the healer they already are, with the support of colleagues and friends. The year includes teaching on how to create the “conditions for sacred relationship” which are the foundation for all healing practices. **YEAR 1** is independent of **YEAR 2**. **YEAR 1** is, however, a prerequisite for **YEAR 2**.

**YEAR 2** of the Anamcara Apprenticeship involves learning to integrate the inner and outer journey in service of others. The apprentice chooses to apply particular skills within the container of Sacred Relationship with the ongoing support of wise mentorship. During the second year of the training, apprentices choose from several specific study ‘tracks’ based on personal interests and prospective professional goals. **YEAR 2** may be taken at any time after **YEAR 1** has been completed.

## FOUNDATIONS OF THE ANAMCARA

The **Anamcara Apprenticeship** stands on the shoulders of a great lineage that can be traced back fifteen centuries and draws from healing practices from all over the world. The *Sacred Arts of Living and Dying* named four essential “pillars” for the apprentice with corresponding core teachings and practices that remain profoundly relevant today—



### ➤ PILLAR #1:

### SOULFULNESS

#### **CORE TEACHING: “We are the Medicine”**

The most powerful medicine we can give another is ourselves. Who we are, the quality of our presence, matters more than what we know or what we do. Quality of presence is determined by **self-awareness**, by which we mean four things: self-knowledge, self-empathy, and the development of both dual and contemplative awareness.

- ❖ **Self-knowledge** involves an inner journey and inner depth or—soul work. It is a life-long process and a response to the ancient dictum, “know thyself.”
- ❖ **Self-empathy** flows from self-knowledge and involves self-compassion and self-forgiveness—a radical acceptance of who we are.
- ❖ **Dual-awareness** describes a critical cognitive and emotional skill; the ability to simultaneously be aware of one’s inner and outer reality.
- ❖ **Contemplative awareness** grounds our presence in a spaciousness that honors Mystery and allows us to be instruments for healing.

When dual-awareness is combined with self-knowledge and self-empathy, it allows a caregiver to be highly present to another’s suffering in a sensitively attuned, finely boundried, and heart-felt way. These qualities create what has been called “**exquisite empathy**”.\* Contemplative awareness involves the acknowledgment that the greatest gift a caregiver can offer is to prepare and hold a space where the miraculous may happen. “We are the medicine” is therefore a profound practice that is mutual and respectful, that is healing to both parties, and that enables effective and sustainable care giving.+ This is the foundation of sacred relationship.

\*The term Exquisite Empathy is attributed to the work of Richard Harrison, PhD.

+ Core teachings about the therapeutic use of self, building the container of care, and the healing model of care are articulated in *A Place of Healing: Working with Nature and Soul at the End of Life*, by Michael Kearney, MD, Medical Director for The Anamcara Project.

### **CORE PRACTICES: Meditation, Journaling, Dream Work & the Wisdom of Nature**

The key to compassionate caregiving is the cultivation of self-awareness. Hence the classical tools of self-awareness and regular meditation practices are cornerstones of the Anamcara Apprenticeship. There are a variety of spiritual practices from which apprentices can choose. The heart of the first year program is deep soul work; apprentices learn and experience monthly personal practices that include meditation techniques, creative ways for journaling and self-reflection, working with dreams and spending quality time with the unique teacher found in nature.

## ➤ **PILLAR #2** **COMMUNITY**

### **CORE TEACHING: “We are not wounded alone nor are we healed alone...”**

Sacred Relationships are found and nurtured in the context of community where we affirm the mystery of our inter-connectedness. Our ancestors were keenly aware that, “an Anamcara does not go it alone...” As a school for healers, the Anamcara Apprenticeship offers a balance between individual and group learning. In community we are invited to develop awareness of our inner reality along with the capacity to listen to the reality of another. The Anamcara supports healthy community through—

- ❖ A Community Covenant or agreement that defines the minimum requirements for participation in the Anamcara Apprenticeship.
- ❖ The Ceili De [Gaelic for, ‘a circle of friends’] Study Groups--monthly small group gatherings that create community, trust, and a supportive learning environment.

Because there is no such thing as a solo Anamcara practitioner, ongoing community support and mentorship is an essential component of the Apprenticeship. The Anamcara practitioner stands as a witness to the universal spiritual belief that our separateness is an illusion. Once we realize there is no such thing as your suffering or my suffering, only our suffering, healing becomes a truly communal experience.

### **CORE PRACTICES: Monthly ‘Ceili De’ — Small Community Study Groups**

Throughout the program, apprentices participate in a monthly three-hour study and reflection session within a small group called a Ceili De. Consisting of five to eight apprentices, the Ceili De meets once a month either in a physical or virtual location using a format called circles of trust,\* based on the work of Parker J. Palmer. This is an effective and disciplined process designed to create safe space, protected by clear guidelines that offer hospitality, discernment, challenge and real-life practices that invite deep listening to one another as well as to each person’s inner teacher. In the Ceili De community we practice ‘exquisite empathy’ and engagement that is life giving and life sustaining.

\*The term ‘circle of trust’ describes our approach to small group practice and learning. Parker J. Palmer began using this phrase in his book, *A Hidden Wholeness: Journey Toward an Undivided Life*.

## ➤ **PILLAR #3:** **SKILLFULNESS**

### **CORE TEACHING: “The best way out is through...”**

The doors to healing are opened when the Anamcara applies the tools of the tradition within a context of self-awareness. A healer is not someone who “fixes” the other, but provides a mirror back to the soul’s innate wisdom, in the language of the Ars Moriendi, “the soul already knows what it needs.” Once the source of spiritual suffering has been identified, the Anamcara offers the courageous gift of support for leaning into, instead of avoiding the pain.

- ❖ The Anamcara Apprenticeship teaches a spectrum of best practices for enhancing self-awareness and diagnosing/responding to spiritual suffering.
- ❖ Apprentices will be expected to spend approximately three hours per week in personal study and journaling on prescribed DVDs and CDs containing relevant teachings from Anamcara Apprenticeship faculty.

In the face of suffering, the Anamcara never imposes uniform solutions. Rather the apprentice is trained to discern the appropriate kind of support which is always tailored to each person’s life and circumstances.\*

\*The specific practices of the tradition are outlined in *The American Book of Living and Dying: Lessons in Healing Spiritual Pain*, by author and Anamcara Project Founder, Richard Groves, co-authored with Henriette Anne Klausner, PhD.

**CORE PRACTICES: Prescriptive remedies to transform suffering**

The Anamcara Apprenticeship is inspired by a great wisdom tradition, with centuries of experience in recognizing and responding to spiritual pain. The specific healing skills taught in this program, however, also have been validated by contemporary psychology and many are now supported by clinical research studies. In our times, the tools of the Anamcara are reflected by both great mystical traditions and the discoveries of quantum science. In the words of the healing health pioneer, Dr. Dolores Krieger: “There is ultimately no separation between healer and healed.”

Specific practices include: the science of breath work, guided visualization, non-local prayer, coma communications, healing touch, prescriptive ritual, dream work, music therapy, the art of spiritual discernment, and end-of-life vigil practices.

➤ **PILLAR #4** **MENTORSHIP**

**CORE TEACHING: “How shall we live knowing we shall die...”**

The Anamcara learns how to live fully in the presence of our mortality. The tradition offers the assurance that no one has “to walk through the valley of the shadow of death” alone. Suffering and death have the power to heal because they have the power to put life’s most important priorities in perspective. As we are fully present to our suffering, we learn essential lessons for living. But the Anamcara Apprenticeship is much more than an end-of-life training program. The invitation of the Ars Moriendi, is to learn how “to die before you die, so that when you die, you will not die...” This lesson is relevant for every person and through every stage of living.

The Anamcara Program is profoundly committed to the critical role that mentors provide in the formation of Anamcara practitioners. You teach who you are. Those who serve others as healers must first be committed themselves to deeper levels of transformation through living into the mystery of life and death. Every wisdom tradition recognizes that without wise mentorship we risk responding to pain from agendas created by the False Self. A mentor is someone who walks “a step ahead of us” in terms of life experience and depth of awareness. The Anamcara offers several practical support systems for mentorship—

- ❖ The Anamcara Project is honored to be associated with some of the great spiritual teachers of our time. Monthly teachings\* from an acclaimed international faculty will provide concrete, didactic lessons for individual and small group study.  
\*Provided by recorded sessions and distance learning technology
- ❖ A network of support from peers, family members and mentor-supervisors will assist apprentices in the day-to-day and month-to-month work of the Anamcara.

**A LIVING & INCLUSIVE TRADITION**

The Anamcara tradition brought peace and comfort to countless generations and it is relevant for today’s diverse cultural and spiritual needs. It is not necessary to be Celtic or subscribe to any particular spiritual practice to benefit from the wisdom of this tradition. Though the medieval Ars Moriendi was created in a monastic, Judeo-Christian environment, scholars note that there are remarkable parallels with perspectives and practices found in the Tibetan Book of Living & Dying— just as there are parallels between the Celtic and most Native healing traditions. It is also worth noting that, a thousand years ago, when intolerance was the norm, Jews, Muslims and Christians in Europe collaborated to apply aspects of the sacred art of living and dying for the suffering and dying regardless of culture or belief system. Our hope is that this lesson would provide inspiration for today’s global realities.



## DEFINING THE MODERN ANAMCARA

The role of Anamcara does not supersede a person's existing profession or necessarily change one's life vocation. The Anamcara tradition seeks to bring forth an awareness of sacred relationship in every life and job. Instead of imagining the Anamcara apprentice as a new occupation, there is a need for an Anamcara physician, Anamcara nurse, Anamcara counselor, or Anamcara clergy as well as Anamcara co-workers, Anamcara neighbors, Anamcara parents, grandparents and spouses. The following definitions also describe the tradition:

### The Anamcara is...

- A Compassionate Companion for others
- A Spiritual Midwife through life's challenging transitions
- A lifelong student of the inner [contemplative] life

### The Anamcara is NOT...

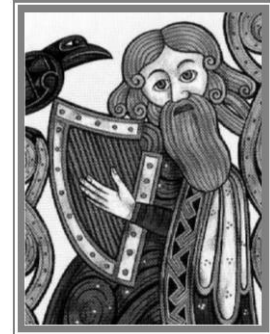
- A new professional class or job title
- A religious or sectarian community
- A reimbursed role within an organization

### The Anamcara Apprenticeship IS...

- A service-vocation to the "sacralization" of any place of work or life
- An on-going communal experience of support and discernment
- The art of applying specific skills in real-life circumstances

### The Anamcara Apprenticeship is NOT...

- A classroom experience about the Anamcara tradition
- Another sequence of workshops in the Sacred Art of Living & Dying series.
- A program exclusively for personal self-enrichment but should ultimately become embodied in service of Sacred Relationship.



## SACRED ARTS OF LIVING & DYING

The Anamcara traditionally had dual yet inter-related roles:

1. **Sacred Art of Living** – to provide one-on-one support through the classical tools of spiritual discernment  
The Anamcara is a true soul-friend who, free from personal agenda, honors the uniqueness of each person's path while challenging each to be faithful to their spiritual compass. This corresponds to the role of spiritual director or companion found in many faith traditions. Whether or not a person's spirituality is found within or outside of formal religious structure, the Anamcara can be a key in reflecting on life's meaning and purpose.
2. **Sacred Art of Dying** – to be available as a spiritual midwife during times of serious illness and at life's end  
The Anamcara tradition has always been associated in supporting a person in times of acute suffering and the end-of-life. While modern medicine has eliminated much of the physical pain associated with the dying process, our ancestors had access to a rich heritage of tools and insights that address the unique kinds of emotional and spiritual distress which show up at the end of life, not only for the dying but for their family and friends as well. Because the Anamcara believes that death is not the end but an opening to another state of awareness, there are unparalleled opportunities for healing and growth at the end of life.

Historically, both dimensions of Anamcara presence were interconnected, meaning that a soul-friend relationship often spanned a person's entire lifetime. Most people today find themselves without such a spiritual support either during the stages of life or at the end. As the Anamcara tradition renews itself in our time, creative possibilities will arise for introducing an Anamcara throughout the cycles of living and dying.

*May you have the commitment to know what has hurt you,  
to allow it to come close to you,  
and in the end, to become one with you.*  
Fintan of Ireland, recorded in the *Ars Moriendi*, 11th century



The Anamcara Apprenticeship is one aspect of a larger Anamcara Project, which is a comprehensive education and formation training process created by the Sacred Art of Living Center. The ‘project’ is structured according to a classical three-fold pattern of instruction, practice and service to others. The Anamcara formation process is not a hierarchy of stages to be accomplished or a terminal certification program. Instead, the Anamcara Project invites persons into an organic, life-long learning experience that is appropriate to their life circumstances.

### STUDENT ANAMCARA

Professional caregivers as well as the general public are invited to become “students” of the Anamcara tradition by participating in the four educational units of the “Healing the Healers” (Sacred Art of Living & Dying) Series. These programs provide an historical and theoretical foundation to the Anamcara tradition in regard to diagnosing and addressing spiritual pain.

### APPRENTICE ANAMCARA

Graduates the series mentioned above may apply for admission to the formal two-year Anamcara Apprenticeship program.\* Apprentices have the opportunity to apply the specific skills of the sacred art of living and dying in today’s real-life circumstances. YEAR 1 includes two Intensive Training Retreat programs and two half-day webinars. YEAR 2 includes an opening and closing retreat and eight monthly webinars in “Tracks” chosen by the apprentice. YEAR 2 also provides hands-on mentorship in the traditional “tools” found in many of the classical books of living and dying. The real experience for the Anamcara apprentice, however, takes place in the monthly “Circles of Trust” structured study groups between the intensive training retreat programs. As the apprentice works with practical skills from the tradition, regular contemplative practice and support from colleagues become equally important dimensions of the Anamcara Apprenticeship.

\*See page 9 of this Application Form for more specific requirements and exceptions.

### MENTOR—ELDER ANAMCARA

Some persons will be called to become mentors to others through the Anamcara tradition – not because they have completed courses or internship requirements, but because there is a clear vocation to deepen and apply the work of Anamcara. This “calling” is an intersection between the talents of the individual Anamcara practitioner and the needs of the greater community. Affiliation with an on-going community of apprentice-graduates provides an opportunity for life-long learning and sharing the wisdom and skills of the tradition. In time, the Anamcara tradition will be renewed in our day - within health care, hospice and religious institutions – but also in the workplace, schools and larger community.



A person without an Anamcara is like a body without a head.  
Brigit of Ireland, 5th century



**Founders of the Anamcara Project: Richard & Mary Groves**

Co-founders of the Sacred Art of Living Center in 1997 and internationally respected teachers of the sacred art of living and dying, the Groves are authors of several award-winning national video education programs on interfaith spirituality, psychology, and wellness. Richard is an author, theologian, historian, and chaplain. A linguist of nine languages, he has earned graduate degrees in theology, bio-ethics, comparative world religions, and law. Mary Groves, who died in 2009, was a bereavement educator, ritual elder, retreat master, and award-winning artist and video producer. Her unique contributions to the Anamcara Project remain a permanent part of the program.

**Honorary Program Directors** – program mentors integrally involved in the creation, content, and process of the Anamcara Program

**Caryl Casbon, MA**

Facilitator of the Circle of Trust® approach developed by Parker J. Palmer and the Center for Courage & Renewal. Caryl has created a rich intersection between the Anamcara Apprenticeship and the Circle of Trust® approach for small group learning.

**Michael Kearney, MD**

Honorary Medical Director, international health care educator, and author. Michael’s perspectives and teachings are integrally woven into both the content and process of the Anamcara program.

**Fionn Tulach**

Principle teacher for the Ceile De Community in Scotland. Fionn’s expertise in Celtic mythology and spirituality is woven throughout the Anamcara program.

**Anamcara Apprenticeship Leadership**

**Team Program Director - Richard Groves, JCL, MA, MDiv**

Creator of The Anamcara Project, Richard will facilitate the Intensive Retreat Training programs of the Anamcara Apprenticeship with special emphasis on the spiritual foundations of the Anamcara tradition and the Wisdom of the Enneagram.

**Canadian Director – Debbie Doornbos**

Director for Sacred Art of Living Center in Canada, Debbie will co-facilitate Anamcara retreats and training programs and be the liaison between Sacred Art of Living Center and Canadian Apprentices.

**Program Manager - Maryhelen Zabas, MA**

Education Coordinator for Sacred Art of Living Center, Maryhelen will provide ongoing support to Apprentices during the program

**Technical Support - Joe Richter, BA, SDI**

Production Manager, Sacred Art of Living Center, for on-line and virtual programming

**CORE FACULTY**

Core Faculty members provide distance learning segments for each month of the Anamcara modules—both for personal study and Ceili De group study sessions. (Core Faculty is subject to change depending on availability but will be published prior to each cycle of the **YEAR 2** Tracks.)

- Marlis Beier, MD  
Bend, OR      Physician, Ordained Jewish Maggid, and mentor for Healing Practices track
- Kevin Dieter, MD  
Canton, OH      Palliative Care and Hospice Physician, and mentor for Healing Practices track
- Thomas Golden, MA  
Gaithersburg, MD      Therapist, author on topics related to Men’s Grief, and mentor for Spirituality of Grief track
- Eileen Heaton, MA  
Bend, OR      Spiritual Director, Voice and Enneagram teacher, and mentor for Art of Discernment track
- Nadya and Victor Gross  
Boulder, CO      Rabbis, inter-faith spiritual teachers, and mentors for Spirituality of Eldering track
- Wendy Howard, PhD  
Bend, OR      Hospice Bereavement teacher, spiritual director, and mentor for Spirituality of Grief track
- Michael Kearney, MD  
Santa Barbara, CA      Physician, Palliative Care expert, author, and mentor for Tapping into Wellness track
- Dean Sharpe, MD  
Bend, OR      Physician, Program Facilitator/Educator, and mentor for Soul of Wellness Track
- Fionn Tulach  
Duncauld-Kippen, Scotland      Principle Teacher for the Ceili De Community; and mentor for Celtic spirituality and mythology
- Stan Tomandl/Ann Jacob  
Victoria, BC, Canada      Coma Therapists, Process Work instructors, and mentors for Healing Practices track
- Radhule Weininger, MD, PhD  
Santa Barbara, CA      Psychotherapist, meditation and dream work teacher, and mentor for Wellness track
- Maryhelen Zabas, MA  
Bend, OR      Program Manager at Sacred Art of Living Center, and mentor for Spirituality of Eldering track

## ADJUNCT FACULTY

Adjunct Faculty members have made significant contributions to the Anamcara Apprenticeship teaching library; their recorded teachings will be assigned throughout the two-year program for on-line viewing/listening.

Coleman Barks, PhD Athens, GA	Professor and respected translator of the classical spiritual poetry of Rumi
Ira Byock, MD Dartmouth, NH	Hospice physician, past president of American Academy of Palliative Medicine
Joan Borysenko, PhD Boulder, CO	Former Harvard cancer cell scientist, psychologist, and practitioner of the healing arts
Paula D'Arcy, PhD Austin, TX	Inspirational author of numerous books on bereavement and women's spirituality
Dolores Krieger, RN, PhD Columbia Falls, MT	Nursing professor emerita and author of numerous works on non-invasive healing
Henriette Anne Klauser, PhD Edmonds, WA	Co-author, <i>The American Book of Living &amp; Dying</i> ; bestselling author - the art of journaling
Carolyn Myss, PhD Oak Park, IL	Leader in the fields of intuitive healing, spirituality, and energy medicine
Frank Ostaseski San Francisco, CA	Buddhist Teacher and Founder of the Zen Hospice Project and Metta Institute
Parker J. Palmer, PhD Madison, WI	Author, educator, and founder of the Center for Courage & Renewal and its Circle of Trust® approach
Richard Rohr, OFM, MA Albuquerque, NM	Franciscan retreat master, author, spiritual mentor to the Sacred Art of Living Center
Stan Tomandl/Ann Jacob Victoria, BC, Canada	Coma Therapists, Process Work teachers, instructors for Sacred Art of Living & Dying

Since the beginning of The Anamcara Project, a number of special mentors have passed from this life. We are grateful that they have left us recordings of their teachings which will continue to be an essential part of the program curriculum. Their spirit continues to guide us.

**Mary Groves**  
**Dame Cicely Saunders**  
**Cardinal Joseph Bernadin**  
**Rabbi Aryeh Hirschfield**  
**Reb Zalman Schachter –Shalomi**  
**Rev. Thomas Keating, OSB**



*Although the world is full of suffering, it is also full of the overcoming of it.*  
Dame Cicely Saunders, MD



## GENERAL CRITERIA FOR ADMISSION

Those encouraged to apply for the Anamcara Apprenticeship include healthcare professionals, mental health workers, educators, service providers for the aging, clergy of all faith traditions, lay ministers, and hospice volunteers. Non-professionals with related experience in care giving service or ministry for the aging, sick, dying and the bereaved may also be appropriate applicants. Persons may also apply who wish to deepen in personal growth and consider future related areas of service.

## PRE-REQUISITES FOR APPLICATION

### ➤ **Emotionally mature women and men— aged 30 or older**

In exceptional circumstances, a younger candidate may be considered if other requirements are satisfied. Additionally, there is an advantage if an applicant has experienced spiritual direction and/or psychotherapy.

### ➤ **Commitment to a spiritual path or contemplative practice**

Regardless of formal religious membership, apprentices are expected to be serious students of the inner life.

### ➤ **Support of persons in a candidate's significant "circle of relationships"**

To the degree possible, the Anamcara should not be in conflict with the normal responsibilities of life. Applicants should be open to the possibility that the Anamcara experience will enrich one's existing core relationships.

### ➤ **Completion of the Healing the Healers (Sacred Art of Living & Dying) Series**

Those who have already completed the four Healing the Healers workshops (Sacred Art of Living & Dying Series) or who will attend the Series concurrently with the Anamcara Apprenticeship may apply. Call or go to Sacred Art of Living Center website: [www.sacredartofliving.org](http://www.sacredartofliving.org) for program details, schedules and questions.

### ➤ **Working knowledge of the Enneagram as a tool for self knowledge**

The sacred psychology of the Enneagram provides a common language for the inner life. Courses are offered through Sacred Art of Living Center. An equivalent introductory program from an approved course can satisfy this requirement. Minimally, applicants must have taken the inventory and studied the lessons in the book *Discovering Your Personality Type: The Essential Enneagram* by Riso-Hudson. cf. [www.sacredartofliving.org](http://www.sacredartofliving.org) for Enneagram programs and study resources.

### ➤ **Experience with the 'circle of trust' small group process**

A strength of the Anamcara is its association with the 'circles of trust' discernment process upon which the Ceili De meetings are structured. Apprentice-applicants who have been participating in Pilot Site organizations and communities will have already participated in circles of trust as an integral part of the Healing the Healers (Sacred Art of Living & Dying) program experience. For

those who have not been part of Pilot Site programs, some familiarity with the Circle of Trust® approach is essential. This may be accomplished in the following ways:

- Attend a Circle of Trust retreat OR
- Read *A Hidden Wholeness: Journey Toward an Undivided Life* by Parker J. Palmer and work through the book study included at the back of the book with at least one other person.

## PROGRAM REQUIREMENTS

### ➤ **Intention to fully participate in YEAR 1 of the Anamcara Apprenticeship Program**

An Anamcara Covenant outlines the basic responsibilities of the apprentice. The role of teachers and supervisors helps to ensure the integrity, professionalism, and ethical boundaries for care receivers as well as care givers.

### ➤ **Attend the required Intensive Retreat Training Programs**

Apprentices must attend the Intensive Retreats which begin and end each YEAR of the Anamcara Apprenticeship. Retreat programs are not passive learning experiences but a preparation for apprentices to apply lessons, skills and practices in real-life situations.

### ➤ **Participation in a monthly small group Ceilí Dé or "circle of trust"**

Each Anamcara apprentice meets monthly with a group of fellow apprentices who form an intentional circle of trust called the Ceilí De. Consisting of 4-8 apprentices, the Ceilí Dé provides an important touchstone for support, mentorship and accountability to the Practicum Project and other program requirements.

### ➤ **Commitment to a form of regular contemplative practice in keeping with one's spiritual orientation**

Each monthly Training Module will offer a variety of practical contemplative tools from the world's great spiritual traditions. This dimension of the Anamcara Apprenticeship supports the essential inner work which is required in order to be present to others.

### ➤ **Creation and execution of a Practicum Project (YEAR 2)**

A central requirement of the Anamcara Apprenticeship is the creation of a Practicum Project. Apprentices will design a project during YEAR 2 of the program that applies one or more "tools of the tradition" in "real-life situations."

### ➤ **Electronic Communications Capacity**

Apprentices will be required to have a computer\* and a highspeed internet connection. When it is not possible to meet in a geographical Ceilí De, virtual study groups will be created which may require additional soft/hardware for on-line meetings.

\*A relatively newer computer of less than four years with internal camera or external Logitech camera is best. A more complete list of optimum electronic specs is available upon request. Internal or external speakers and microphone are essential.

## INTENSIVE TRAINING RETREATS & MONTHLY TEACHING SESSIONS

Intensive Training Retreats are facilitated by the Anamcara Apprenticeship Leadership Team and utilize creative, personal and highly interactive learning models. Monthly teachings are provided by an internationally respected faculty [through distance learning technologies and pre-recorded media]. Monthly circles of trust sessions include ritual and cultural experiences, small group process, personal reflection time, and professional networking. The Anamcara experience includes special skills workshops and guidance from program directors and supervisors.

**Year 1** of the Anamcara Apprenticeship will begin with a three-day intensive retreat to be held at **The Star of the North Retreat Centre**, 3A St. Vital Avenue, St. Albert, Alberta, Canada T8N 1K1. This retreat will begin the morning of Thursday, October 31, 2019 and will conclude late in the afternoon on Saturday, November 2, 2019. **YEAR 1** of the Anamcara Apprenticeship will conclude with a retreat June 5-7, 2020.

**TUITION** for **YEAR 1** of the Anamcara Apprenticeship will be according to the cost structure outlined below and will include the following:

- Two Intensive Training Retreat Programs including daily lunches/refreshment breaks
- Training Materials with nine months of DVD and CD courses for personal and group study
- Nine-month Ceili De curriculum and associated training materials
- Supervision and training in the “circles of trust” process
- All program Journals and other specially designed program materials

Cost Structure: Program Tuition is \$2000 CAD (Canadian Dollars) \$1500 (USD)  
Non-refundable Application Fee to accompany application \$100 CAD (\$75 USD)  
Application Fee will be applied to tuition if tuition is paid in full by September 1, 2019  
Payment schedule: \$500.00 each on September 1 and November 1, 2019, February 1 and April 1, 2020

For questions regarding payment information contact Maryhelen at [maryhelen@sacredartofliving.org](mailto:maryhelen@sacredartofliving.org).

## SPECIALIZATION TRACKS & LOGISTICS FOR YEAR TWO

**Year 2** of the Anamcara Apprenticeship is structured in a similar way to **Year 1**—beginning and ending with an Intensive Training Retreat (June 5-7, 2020) with monthly personal and group study sessions between these retreats. The second year offers an opportunity to tailor the Apprenticeship based on specialization tracks that deepen skills and encourage their application in the life and work of the apprentice. While there will continue to be an emphasis on inner work, the second year of the Apprenticeship will focus on—

- An internship model of service based on the practice of specific tools from the healing traditions
- One-on-one mentorship with experts in the field
- The development and application of an appropriate practicum “service” project based on the skills, and life circumstances of the apprentice and determined by or in collaboration with the Track mentors.

Specialization tracks will be offered based on the needs and level of interest among the larger Anamcara family. Apprentices who have completed the first program year are eligible to take additional second year tracks in the future for on-going enrichment and training. Areas of specialization include but are not limited to —

- Healing Practices at the End-of-Life
- The Art of Spiritual Discernment
- The Art of Spiritual Eldering
- Psycho-Spiritual Dimensions of Grief and Loss
- The Soul of Wellness

Aside from the Intensive Training Retreats, all other aspects of **Year 2** can be fulfilled in the apprentices’ home community and place of work. Tuition structure for **Year 2** will be comparable to the first program year.

For more information call Maryhelen at 541-383-4179 or email [maryhelen@sacredartofliving.org](mailto:maryhelen@sacredartofliving.org).

The Anamcara Apprenticeship offers training opportunities for either **professional** or **lay practitioners**. For example, a certified physician, nurse, counselor, teacher or clergy person may integrate the specific skills of the Anamcara with their clinical/professional practice. Lay persons will be invited to appropriately apply the same basic principles and skills as volunteers and incidental care givers. During **Year 2** a wide variety of Apprenticeship venues can be selected by lay and professional interns.

There are three parts to this time-sensitive application process; the fourth part is available, depending on need.

- An Application Survey
- Personal Reflection Essays
- Letters of Reference
- Optional individual interview between applicant and a member of the Anamcara Apprenticeship Application Team, if requested by either party.

The submission for application must include each of the following items:

- A completed Application Survey
- Thoughtfully written personal Reflection Essays
- At least two [2] References from appropriate sources [to be sent directly to SALC]
- Applications and references may be submitted online.

**All mailed application materials, except references, must be sent together with a one-time, non-refundable application fee to:**

**Maryhelen Zabas, Program Manager  
Sacred Art of Living Center  
P.O. Box 8720  
Bend, OR 97708.**

Documents must be submitted in a typed or clear block-print format; illegible entries will be returned. Applicant should retain a copy of application materials as originals will not be returned.

Due to the anticipated volume of applications, early application is encouraged! All applications must be received at the Sacred Art of Living Center postmarked no later than June 30, 2019. Notice of acceptance will be given within a reasonable time after reception of **completed application and references**.

**Program Dates:** Opening Retreat: October 31, 2019 – Nov. 2, 2019  
Closing Retreat: June 5-7, 2019

**Location:** The Star of the North Retreat Centre  
3 A St. Vital Avenue  
St. Albert, AB T8N 1K1

**Lodging:** For lodging options see the following: [www.starofthenorth.ca/register/browse/programs-2/event/anamcara-apprenticeship-142/](http://www.starofthenorth.ca/register/browse/programs-2/event/anamcara-apprenticeship-142/).



*Bas Sona!* Traditional Irish  
Translation: *May you have a happy death... and therefore, a happy life!*

**APPLICATION FORM**  
**ANAMCARA APPRENTICESHIP PROGRAM**  
**SACRED ART OF LIVING CENTER**

**This form consists of 4 sections**

1. Personal Details
2. Reflection Essays
3. References
4. Checklist & Agreement

**Before starting the application**

- Read through this form and gather the information you will require.
- Sign and send the [Data Protection & Confidentiality Agreement](#) Form to maryhelen@sacredartofliving.org.
- Ensure you have submitted the non-refundable application fee of \$100 (CD); \$75 (USD)

## SECTION 1 PERSONAL DETAILS

Full Name		
Date of Birth		<input type="checkbox"/> Female <input type="checkbox"/> Male
Mailing Address		
E-mail address/es		
Phone Contact		
Current Employment Status	<input type="checkbox"/> Caregiver <input type="checkbox"/> Volunteer <input type="checkbox"/> Retired <input type="checkbox"/> Self-employed <input type="checkbox"/> Employee <input type="checkbox"/> Other	

<b>If relevant, provide the following employment data:</b> Please note information provided will not be shared with your employer or anyone else.	
Company/Agency of Employment	
Location	
Current Position/Title	

### Formal Education

<b>Check completed categories:</b> <input type="checkbox"/> Secondary School <input type="checkbox"/> Bachelors Degree <input type="checkbox"/> Masters Degree <input type="checkbox"/> Doctorate <input type="checkbox"/> Trade School	
Other (please describe)	
Year of Graduation	
Institution	
Location	
List other professional diplomas/certificates	

<b>Spiritual History:</b> At the heart of the Anamcara tradition is a quality called 'soulfulness'. Anamcara apprentices will be asked to consider what it means to be faithful to a spiritual path (not necessarily formal religious membership), including some form of regular contemplative practice that respects their spiritual orientation.			
Family / Personal Faith Traditions			
Current Spiritual Path and/or Faith Tradition (inc. no years involved)			
Significant influences on your spiritual life			
Have you had experience in spiritual direction and/or psychotherapy   YES <input type="checkbox"/> NO <input type="checkbox"/>			
If YES please describe.			
Ordination History (if applicable)	<table border="1"> <tr> <td>Year</td> <td>Denomination /Tradition</td> </tr> </table>	Year	Denomination /Tradition
Year	Denomination /Tradition		

Please check the following Sacred Art of Living Center programs which you have attended. If you recall the year and/or location that you attended, please note this next to the program. Where relevant, also indicate if you have completed course work similar to those offered by Sacred Art of Living Center.

		YEAR	LOCATION
Workshop 1	Understanding Spiritual Pain		
Workshop 2	Diagnosing Spiritual Pain		
Workshop 3	Healing Spiritual Pain		
Workshop 4	Transforming Spiritual Pain		
Anamcara Program			
Soul & Science for Caregivers Series			
I have participated in a Circle of Trust study group		YES <input type="checkbox"/>	NO <input type="checkbox"/>
If Yes, please indicate location			
Have you graduated from a similar two-year course for the training of Spiritual Directors? <input type="checkbox"/> Yes <input type="checkbox"/> No			
If yes, when and where did you complete the course?			
Are you currently involved with the work or ministry of spiritual direction as a <input type="checkbox"/> Director and/or <input type="checkbox"/> Directee			
If YES please describe			

<b>Enneagram Studies Programs</b>	
An introduction to Enneagram theory is required prior to the start of the October 30 Anamcara Program; applicants may attend one of the programs offered by Sacred Art of Living Center or its equivalent.	
Have you attended Spirit of the Enneagram [two-day program offered by Sacred Art of Living Center]	YES <input type="checkbox"/> NO <input type="checkbox"/>
If Yes, please indicate Year and Location	
Attended equivalent introduction to the Enneagram. If Yes, please indicate Year & Location & brief description of type of training attended.	
Attended Advanced Enneagram Study/Training If Yes, please indicate Year & Location	
If you have NO Enneagram training - do you plan to attend an Enneagram program prior to the Anamcara Apprenticeship Opening Retreat?	YES <input type="checkbox"/> NO <input type="checkbox"/>

Should you be accepted into the Anamcara program, there will be opportunities to consider many applications for the Anamcara experience, both for professional and lay interns. The following questions will help the Acceptance Committee better understand your interests and abilities; they will also assist in the design of Training Modules for Year Two of the program.

<p><b>Would you best fit into a professional or lay focus for the Anamcara Apprenticeship? (Check one)</b></p> <p><input type="checkbox"/> <b>Professional focus</b> presumes that a certified health care professional or faith community leader would incorporate and apply the skills of the Anamcara training in their place or role of employment.</p> <p><input type="checkbox"/> <b>Lay Focus</b> includes volunteers for hospice, lay ministry, work with loss or aging, etc.</p>	
<p><b>In which of the following venues might you be interested in associating as an Anamcara apprentice (Year Two)?</b> Note that you are not required to make a selection at this time.</p> <p><input type="checkbox"/> Health Care   <input type="checkbox"/> Hospice   <input type="checkbox"/> Faith Community   <input type="checkbox"/> Aging &amp; Elder Care   <input type="checkbox"/> Other</p> <p><input type="checkbox"/> Education   <input type="checkbox"/> Business   <input type="checkbox"/> Community/Neighborhood   <input type="checkbox"/> Family System [describe]</p>	
<p>If you have a particular agency or organization in mind for your Anamcara experience, please include its name and location. No contact will be made at this time by Sacred Art of Living Center; this information is for the Application Committee only.</p>	

<p>A central requirement for the Anamcara Apprenticeship is the creation and execution of a Practicum Project as part of each training module. The Practicum for Year One focuses on the inner life. Year Two would apply one or more skills taught in the Training Modules in a real-life context.</p> <p><b>If accepted, are you willing to enter into the process of implementing a Practicum Project?</b></p> <p><input type="checkbox"/> <b>Yes</b>   <input type="checkbox"/> <b>No</b></p>	
<p>Please list any questions and concerns:</p>	

<p>The nature of the Anamcara Apprenticeship also requires that apprentices participate in a Céili Dé group during the intervening months between Opening and Closing Retreats. While Sacred Art of Living Center will assist in networking to create local circles of trust, there is no guarantee that such a group will be available in every prospective region or community. In the latter case, virtual communities will be created. This questionnaire can assist in determining whether a Céili Dé may be forming near you.</p> <p><b>The Anamcara involves monthly meetings of a local Céili Dé/ Circle of Support consisting of 5-8 apprentices. Are you willing to participate in such a support group process?</b>   <input type="checkbox"/> <b>Yes</b>   <input type="checkbox"/> <b>No</b></p>	
<p>Please list any questions and concerns:</p>	

<p>Are you aware of other apprentice-applicants from your community or place of work?   <input type="checkbox"/> <b>Yes</b>   <input type="checkbox"/> <b>No</b></p>	
<p>Optional: List names of prospective apprentices in your community that could network to form a circle of trust:</p>	

## SECTION 2 REFLECTION ESSAYS

### INSTRUCTIONS FOR THE REFLECTION ESSAYS

Respecting the essentially spiritual nature of the Anamcara tradition, the application process does not focus on issues of personal worthiness, professional credentials, or academic achievement. Readiness to become an Anamcara apprentice is based on vocation, life experience, spiritual maturity, and community needs.

- The following essays are an opportunity to reflect on and articulate your deepest motives and reasons for applying to the Anamcara Apprenticeship. The term “essay” is used here in a unique sense, namely, a very short yet well thought-through response to an important question.
- Remember that the Anamcara experience is as much about your own spiritual journey as it is about how you work with those whom you serve.
- It is recommended that you take each question to prayer or contemplation before writing.
- Do not be concerned about impressing those who will read your answers. Ultimately, a straightforward response from your heart is more valuable than a calculated answer.
- **VERY IMPORTANT** Do not submit ‘essays’ that are longer than **50 words** per question!

### ESSAY TOPICS

1.	<b>What is motivating you to apply for the Anamcara Apprenticeship at this point in your life? and/or How does the Anamcara fit into your sense of calling or vocation?</b>
2.	<b>Why do you believe you might be a good candidate for the Anamcara Apprenticeship?</b>
3.	<b>If you imagine yourself in the position of wanting support from an “Anamcara” during a time of crisis, discernment or at the end of your life, what would you hope that person might bring in terms of their “being” as well as skills?</b>
4.	<b>What, if anything, might interfere with your participation and success in the Anamcara Apprenticeship?</b>
5.	<b>Design and answer your own essay question related to this process.</b>

Please feel free to answer the essay questions on a separate page to be attached to your application.



## SECTION 3 REFERENCES

### REQUIRED REFERENCES

Applicants for the Anamcara Apprenticeship are required to include two [2] references at the time of application. References should include:

**PERSONAL REFERENCE** - I.e. someone within your more immediate circle of family or friends who is willing to support your application to the Anamcara Apprenticeship in terms of the commitment to time and energy that will be required.

Full Name	
Mailing Address	
E-mail address/es	
Phone Contact	
Relationship	

**PROFESSIONAL REFERENCE** – ie. someone who is willing to provide an endorsement for your participation in the Anamcara Apprenticeship. Only submit the name of a person with whom you have worked professionally, served in a volunteer capacity, or whom you might approach to professionally support your Practicum Project. This reference should be a professional in a related field who can testify to your ability to complete the requirements for the Anamcara Apprenticeship.

Full Name	
Mailing Address	
E-mail address/es	
Phone Contact	
Relationship	

### IMPORTANT INSTRUCTIONS

- Please provide a copy of the Reference Form (attached) to the persons whom you have listed as references.
- It is recommended that you also provide your references with a copy of the Description Sheet for the Anamcara Apprenticeship and your completed application. This will help to orient your references as to the nature, requirements and your goals concerning the Apprenticeship.
- Instruct your references to return their completed forms to Sacred Art of Living Center. Make sure that you stress the importance of sending the reference form as soon as possible.
- Include this page with your application to **Sacred Art of Living Center**.

## SECTION 4 AGREEMENT & CHECKLIST

### Agreement re Data Protection and Confidentiality

By submitting this application form to Sacred Art of Living Center and by checking below you acknowledge and consent to the following conditions of participation in the Anamcara Program.

**1. Data Protection**

Your Anamcara application is submitted directly by you to the Sacred Art of Living Center (SALC). Your personal data will be collected and processed by SALC in the context of your Anamcara application, registration and participation in the program.

Your personal data retained by SALC will not be shared with any other third party.

**2. Confidentiality**

The Anamcara Program involves work in small groups. What is disclosed within the group remains confidential, unless there are serious concerns about safety for the members of the group or for others outside of the group. Confidentiality may be broken if a risk of harm is disclosed. This includes if a child is or is at risk of being neglected or physically, emotionally or sexually abused or if a member of the group is at risk of harming themselves or somebody else.

**I acknowledge and consent to the conditions above.**

*Congratulations – you’re almost done!*

### Checklist

I have:

Submitted the non-refundable processing fee to the Sacred Art of Living Center.

Completed and submitted the data protection & confidentiality form to the Sacred Art of Living Center.

Requested 2 people to submit a reference on my behalf.

Checked my availability for the workshops: Oct. 30 – Nov. 1, 2019 and June 5-7, 2020.

Checked my finances to cover the cost of the program.

Completed, checked, and am ready to email this application form.

## Reference Form

You have been asked to provide a reference for a candidate who is applying to a two-year formal Apprenticeship through **The Anamcara Project**. Please read the attached Program Description for the Apprenticeship Program. Based on your personal knowledge and experience of the applicant, please provide a brief answer to each of the following questions.

<b>Name of Applicant for the Anamcara Apprenticeship</b>	
Address	

<b>Your Full Name</b>	
How long have you known the applicant?	
In what capacity do you know the applicant?	

1.	Based on your understanding of the nature and requirements of the Anamcara Apprenticeship, would you support the candidate in her/his application? <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Uncertain
----	---

2.	If your answer is "Yes," please give your personal assessment as to the candidate's abilities to enter into the Anamcara Apprenticeship. If your answer is "No" or "Uncertain," please elaborate on your reasons.

3.	Please describe the positive qualities you believe the candidate would bring to the Anamcara Apprenticeship both in terms of skills and experience, and also in terms of their own personal "being."

4.	The Anamcara Apprenticeship is based on a tradition that requires both service to others and personal commitment to spiritual practice. To the degree that you are able, please give your assessment regarding the candidate's capacities in regard to these essential requirements.

5.	Please feel free to add any other comments or observations about the timeliness and/or readiness of the candidate for the Anamcara Apprenticeship.

<b>Signature of Referee</b>		
<b>Print Name</b>		Date

E-mail:            maryhelen@sacredartofliving.org  
 Fax:                Maryhelen Zabas, Program Manager, 1.541.383.0625.  
 Post:               Sacred Art of Living Center, P.O. Box 8720, Bend, Oregon 97708.  
                           Attn: Maryhelen Zabas, Program Manager  
 Call:                Maryhelen at 1.541.383.4179 for questions regarding the Reference Form or the Program