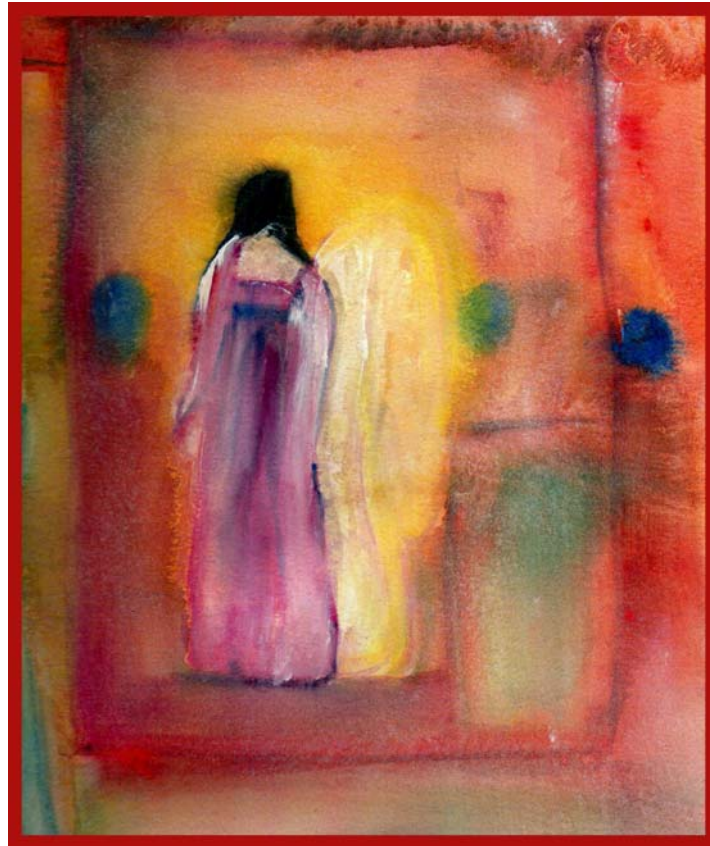


Authenticity Series©

Course One:

Awakening the Power of YOU



Authors:

Karen Blomberg 202-737-4494
Karen@AuthenticitySeries.com

dava money 703-591-9600 x 101,
dava@AuthenticitySeries.com

We have developed this material to be shared with the world. We trust that you will use it with integrity, intention, and delight. We are available to consult with facilitators of this material and invite you to contact us.

Acknowledgment

Authenticity
Series ©

This series came out of our enjoyment of facilitating a retreat where we focused on the three spiritual continuums delineated by Henri Nouwen. From our delight in working with loneliness to solitude, hostility to hospitality and illusion to prayer, the foundation class *Authenticity: Awakening the Power of You* came about. We added our flavor by suggesting a polarity between duality and unity. *Compassion* came next, then *Abundance* and next *Surrender*. We have had to hear Spirit correct our direction a number of times including inserting a class on *Archetypes* in between those last two classes. The specific classes continue to reveal themselves to us for which we are eternally grateful. Our experience has been like going to a restaurant, ordering a dish and discovering a delightful buffet. Each dish has complimented the one that came before yet is unique in its nutrition and taste.

We have been able to develop this workbook and this series of classes with the support of the early students who stuck with our grappling of the material as classes manifested. We are grateful to all our early students; in particular the two vanguards, Zora Siemasko and bo hoffman who helped to mold the direction and essence of this work. We salute you and your adventurous natures.

dava r. money and Karen A. Blomberg

AUTHENTICITY: Awakening the Power of YOU

Class One: What is *Authenticity*?

Class Two: Embodiment of Dispositions

Class Three: Declarations

Class Four: Expansion

Class Five: Barriers to Authentic living

Class Six: Celebrating Authenticity

If you are going to develop an authentic community by facilitating classes with this workbook, we suggest you use the following agreement to help establish boundaries. As always, trust your instinct.

AUTHENTICITY CLASS: RELATIONSHIP TO SELF, OTHERS, AND GOD Guidelines and Agreement

We, the Authenticity Community, are delighted that you have agreed to be part of this training group. You have been asked to participate because you have something to offer others. In that offering, you will receive gifts from other group members. We are thankful for the offer you are, and the offer you are becoming. We are grateful for this opportunity to learn from each other. The six week training group will succeed if everyone agrees to several guidelines.

Confidentiality. Trust is established by agreeing to confidentiality. Please feel free to speak to others about your own experiences, growth and insight. Do not speak about the work anyone else does in the group, nor use any names or descriptions about who is in the group.

Punctuality. We all want our time together to be rich and meaningful. Tardiness can be a distraction from the desired experience. Ideally no one will ever be late, however, it is a busy city and we are busy people. If you know you will be late please contact me. If you arrive late please enter the space quietly and with as little distraction as possible.

Absenteeism. Please inform the trainer and the group in advance. In the event of illness or an unplanned absence, please let me know.

Consciousness. Please abstain from any alcohol or drug use before attending the training. Your learning will best be integrated if you are well rested, sober, and not thirsty or hungry. Please take this opportunity to take good care of yourself. If this is an issue for you then consider using the group support to make changes.

Judgment. Judgment is toxic. Please make every attempt to be open-minded and compassionate about yourself and the others in the group. If you find yourself being judgmental please bring that to the group so that the group can help you transform that into acceptance and tolerance.

Feedback. Feedback is a powerful transformational tool. We invite you to ask for feedback, to accept well intended feedback and to provide compassionate feedback. It is most useful to ask the person if they would like to have feedback and then to use "I statements." Training on feedback will be part of our process.

Risk. You are invited to take mindful risks in the training by identifying what your goals for the six weeks are and stretching yourself toward attaining them. The intention is to create a sacred space of safety in which you may grow into the deepest authenticity possible for you at this time.

Participation. There will be a variety of activities, exercises and practices to help you achieve your goals. If at any time you prefer not to participate, please speak up. Finding your voice is an integral part of this journey.

COLLECT CONTACT INFORMATION for your group.

Authenticity: Awakening the Power of YOU

Class One

Theme: What is *Authenticity*?

Purpose:

- To introduce concepts of authenticity
- To introduce concepts of Hellos/Goodbyes
- Commit to class experience
- Commit to listening to your own voice
- Raise consciousness about decisions and choices practitioners make
- Begin to know each other and develop community
- Begin to define the norms and expectations of the class

Suggested tool: A mindfulness bell or meditation bowl. It is used to wake us up and calm us down.

Class Process:

- Go over contract and agreements. Have each person read a paragraph out loud. Questions and discussions then signing.
- Establish that there is an opening (hello) ritual each class and a closing (goodbye) ritual
- Intention setting lesson
 - Intentions alter your vibration and attract to you that which you desire.
 - Intentions are stated in present tense. Many Native American traditions formulate their prayer structure in the same way. It is a statement of gratitude for what exists, even if you are just now calling it into existence.
 - Intentions are that which already exist in the virtual domain (the mind of Spirit) and we intend to live into that reality.
 - Intentions inform the imagination and direct your energy at a conscious and unconscious level.
- **Opening ritual:** Each person states “hello” then states their name and their intention for the current class.
- **Beginner’s Mind:** This is an extremely important part of each class. Each practitioner has the opportunity to check in with the developing community about how they are doing and how their practice is going. There is agreement that each person’s check in will be greeted without judgment. Enough silence and sacred space is created to allow true wisdom to surface from the practitioner and the community witnesses. In each class the community will likely observe the significant transformation that the practitioner goes through as he/she integrates the learned material. The specifics brought up during Beginner’s Mind may be

woven into the new learning and practices of each class by the facilitator and the community.

- The first Beginner's Mind of each course typically has a reading to be shared with the community. Either the facilitator can read it or the community can take turns reading stanzas. The suggested reading for this course is:

Reading of *The Guesthouse* by Rumi

- Each practitioner is invited to share some story or information about their name, either it's origin or meaning.
- During classes, the course facilitator consciously links the connecting facts and feelings between the participants and begins to establish the universality and interbeing of practitioners (e.g., what they have in common, what may be significantly different).
- Complete the *Relationship to self* exercise (paper and pen exercise)
 - Discuss exercise, especially what each person wants to move into.
- Mindfulness walk
 - A mindfulness walk is simply coordinating your breath with your step and being fully present to each step, each breath, and each experience. The facilitator can suggest forming a circle, then the group turns to the left at the first ringing of the bell, and begins the first step with the next ring of the bell. The walk can be done in complete silence.
 - Discuss experience of walk without judgment. Be conscious of the non-judgment practice. When judgment is expressed, the facilitator can gently point that out.
- Two Step
 - This simple movement is begun from a centered position of placing feet shoulder width apart, bending knees slightly, bringing shoulders up, back and down and taking a deep and releasing breath. Then step forward with left foot. Take another step with the right foot. Allow your weight to rest into your right foot and twirl counter clockwise 90 degrees on your right foot. Gracefully bring left foot back under left shoulder bearing weight. To add flare lift right foot slightly.
 - Now step forward with right foot, then left foot and place weight on left foot and twirl 90 degrees clockwise so that you land back on your right foot holding all of your weight. Again, to add flare lift left foot slightly. Continue going through the steps until it is fluid.
 - Do this until all are "comfortable" with the two step. Practice it using arms for balance and flare. Then try it in pairs and have fun!
- Hello/Good-bye exercise
 - Have everyone in class pair up
 - Have them face each other and take turns saying, "Hello, I am glad you are here" to each other.
 - Ask them to notice what it is like to say it and to hear it.
 - Have practitioners change pairs
 - Then state: "I am glad you have been here, good-bye."

- Ask them to notice their experience. (The skill of noticing is being developed.)
- If time permits have each practitioner work with every practitioner
- Come back to group class and discuss experience.
- Relate last exercise of “hello/goodbye” to the self descriptive adjectives on Relationship to Self exercise sheet. What is it each person needs to say hello and goodbye to about themselves?
- **Homework:**
 - Complete *Identifying Our Hellos and Goodbyes* exercise.
 - Practice noticing breathing, mindfulness walking, and the two step.
- **Closing Ritual:** Suggest each person state name and intention for the class and say “goodbye”, and then ring a bell.
- **Authenticity Lexicon:**
 - *Authenticity:* Being who we are created to be. Recognizing and living into our alignment with the Divine.
 - *Community:* accepting one another as gifts.
 - *Conversation:* Versing with another. Verging with another through language.
 - *Hellos/Goodbyes:* We cannot truly say hello until we have fully said goodbye (e.g., especially around relationships and grieving); we cannot fully say goodbye unless we have truly said hello (e.g., learning to live in the moment). When we try and say goodbye to parts of our selves (e.g., shadow parts) they only grow stronger—we know, that which we resist persists. We need to embrace all parts of ourselves and intentionally determine which parts to cultivate.
 - *Intention:* That speech act (action) stated in the present tense which aligns efforts in the act of creating (e.g., “I am authentic”).
 - *Practitioner:* One who practices the skills learned in the Authenticity Series.
- **Skills introduced:**
 - *Intention setting*
 - *Use of ritual*
 - *Beginner’s Mind*
 - *Deep listening*
 - *Story telling*
 - *Awareness of feelings and body sensations*
 - *Practicing*
 - *Observing and noticing*
 - *Identifying hellos and goodbyes*
- **Movement:**
 - *Mindfulness walking*
 - *Two step*

Relationship to self exercise

List at least 10 adjectives that describe you

List adjectives that you hope to grow into

Your definition of authenticity

Your goals for this class

IDENTIFYING OUR HELLOS AND GOODBYES

How we say hello and how we say goodbye speaks volumes about who we are.
How we arrive and how we leave reveals our innermost being.

Take time to ask yourself the questions below. Other questions may arise.
This page is for your “living and loving the questions”.

Hello Questions:

- What do you need to say hello to in your life right now?
- What do you need to welcome?
- To what or whom are you resisting issuing an invitation?
- Who or what is beckoning you?

Goodbye Questions:

- To what or whom do you need to say goodbye?
- For whom or what are you in a process of mourning?
- What do you need to let go of?
- What is it costing you to hold on to something you know you need to release?

And:

- How is Spirit active in your hellos and goodbyes?
- Where do you get support?
- How is this authenticity class part of your process?

Authenticity: Awakening the Power of YOU

Class Two

Theme: **Embodiment of Dispositions**

How we move through space is how we move through life. Martha Graham

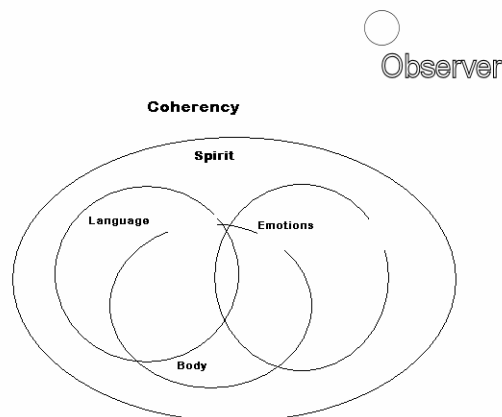
Purpose:

- To review concept of authenticity related to Hellos/Goodbyes
- To introduce movement and the experience of embodiment for learning
- To experience a shift in body and perceptions and increase confidence in abilities of practitioners
- To develop quick centering ability
- To introduce Nouwen's continuum of Loneliness to Solitude – from his book, *Reaching Out – Three Movements of the Spiritual Life*
- To use ritual
- To invite sharing as a part of community

Class Process:

- **Opening ritual:** state “hello” with name and intention for the class and then ring bell.
- **Beginner's mind**
- **Discussion of homework:**
 - *Identifying Hellos and Goodbyes*
 - What showed up in perceptions, dreams, and experiences?
 - Practice of breathing, mindfulness walking, two step
- **Introduction to Coherence Model**

Declarations: an intention, action, or affect that will intentionally shift a coherency



- The coherence model describes three domains of a person that can be altered through practice. The entire person is changed when change occurs in the domain of language, emotions or body. The practice observing our self without judgment leads to a deeper identity with our compassionate observer. Throughout the series this simple model will be used to help understand how changes can be made simply and profoundly. A declaration is one skill that will be developed in this course with the intention of shifting our coherence.
- Each individual has their own coherence which is subject to change under stress, on vacation, by the coherence of a group. It is often noticeable when you go home to your family of origin that your coherence is no longer what it was when you lived with them.
- Each group develops coherence, including the authenticity community that is working through this course together. Your family, your work, your social networks have their own coherence.
- Coherence exercise
 - This exercise is a playful way of demonstrating coherence. Feel free to use the exercise in a way that makes sense to you.
 - Have 3 volunteers. One person to represent *body*, one to represent *emotion*, and one for *language*.
 - Have the 3 hold hands and begin to move, sway, etc. together to find a coherency. As the facilitator you will call out events of their day and the actors will respond to those events. Feel free to use your imagination. It is useful to mix up positive and negative experiences. For instance, have the person who represents body develop a disease or challenge and disrupt the old coherence. Allow time for group to find new coherency. Then suggest that the person just got a raise. Then focus on emotions (e.g., death of a loved one or divorce), then language (“I never seem to be on time, etc.).
 - Point out after the exercise how the whole coherence shifted in response to each event.
 - Debrief: allow practitioners, those involved and those observing, to share their experience.
- Introduction to *Loneliness to Solitude* continuum (Relationship to Self)
 - Group may decide to read Henri Nouwen’s book *Reaching Out*, which fully describes the continuum referenced in this course and described below.

“The spiritual life is like making prints from negatives”, Henri Nouwen.

With each continuum we attempt to move from a place of discomfort and isolation to a place of peace and connection with self, others or Spirit. The loneliness to solitude continuum requires that we experience our human loneliness in order to more fully move toward solitude. Ask the practitioners to define loneliness and solitude. Ask them to remember times they have experienced each and how differently they feel. So often we try to avoid our pain and it is only when we accept and experience our discomfort and pain that we can move beyond it. When we avoid it, because it is not biodegradable, it is stored in our bodies, in our memories, in our

unconscious. The further we distance from our experience the more they take on shadow qualities. For instance, loneliness neglected may become blame or victimization.

Feelings are simply energy in motion--emotion--and need to move through us. As they do so we can become aware of them, experience them without identifying with them. For instance, I can be aware of experiencing sadness, rather than I *am* sad.

As we learn to tolerate ambiguity, ambivalence, discomfort and difficult emotions, we are able to stay present to our moments and truly live our lives. We increasingly become a human being, rather than simply a human doing. We are here as humans so that Spirit may have this human experience. We are of service when we allow that.

There is a difference between experiencing and practicing. In the class explore how it is different to feel sad versus practicing sadness. What other examples can you think of? When you experience solitude you are drawn to come back to it. It is in solitude that compassion grows. How can solitude be experienced while in the company of another? In each continuum we will swing back and forth between the two polarities until we discover our natural home.

- Centering exercise (e.g., finding a place of hospitality)
 - Stand tall
 - Take a deep breath
 - Place feet shoulder's width apart
 - Bend knees slightly
 - Tilt pelvis slightly forward
 - Raise shoulders up, pull them back and bring them down
 - Take a breath deep into your belly
 - Continue to breath and allow your body to adjust in a relaxed manner. Adjustment may mean a minute move of your chin, your hips, and your feet. Allow your body to dictate finding a place of center and relaxation. If it is difficult for you to do this, you may intentionally move your head back and forth until you find the center place, then move your shoulders back and forth finding center, then move you hips back and forth until you find center. Notice how your body parts align with each other. That is center for you.

- Introduction to *Four Dispositions*

A disposition is an embodied attitude. There are innumerable dispositions--- we are always in one. We will practice four that are common and allow us to become more aware of all our dispositions. Those are:

 1. **Openness**

Standing, allow yourself to open your arms, your chest, your belly, your face. This is a royal energy, that of Queen or King.
 2. **Flexibility**

Standing, begin to sway, droop, move around nearly falling but catch yourself. This energy is of court jester.
 3. **Stability**

Move weight from foot to foot without lifting feet. Bring hands in front of you so that your elbows are bent and hands are almost prayer like, cupped as though to catch water. Rhythmically continue to move from foot to foot as you shift palms facing upward, then downward. Find the most stable rhythm for you.

4. **Determination**

Remember Charlie's Angels? This disposition reminds us of them. From a place of center take one step out (either foot) and simultaneously bring up your arms, fingers pointing forward, elbows bent slightly. Continue to practice until it is smooth and your eyes, face, hands, and feet face in the same direction. Pick an imaginary spot in front of you to send your energy laser like. You may add a sound by breathing deeply into your belly and as you step out send a sound to that same imaginary spot.

FOUR DISPOSITIONS

A *disposition* is an approach and attitude. It is an intentional stance and subsequent movement that is embodied from a place of centeredness and authenticity.

Stability



Flexibility



Determination



Openness



Exercise:

1. Practice these dispositions with a partner.
2. Notice:

Which disposition comes easiest? Which is your "home" disposition? When might it be beneficial to use different dispositions, in what circumstances?

What do you notice as you watch your partner doing each disposition? Can you give some friendly feedback as to how your partner embodies that disposition?

3. Notice:
Which disposition is the most difficult for you? Why?
- **Discussion**
 - Which disposition is most natural? When do you use each? What current situation might benefit from identifying and possibly changing the disposition you are using?
 - **Define assessments:**
 - Everything we know about reality is filtered through our own perceptions. We are constantly assessing. We take in some information and make an interpretation either consciously or unconsciously about everything. Our assessments then determine how we will respond to events and people. If I see a bear in the woods while I am hiking and I interpret it to be a danger I am going to react to it as such. If I see a bear in the woods and I am a photographer for a nature magazine I am going to interpret it as material for my work. I will still interpret it as potentially dangerous, but my behavior is different.
 - **Homework:**
 - Practice the four dispositions.
 - Recognize which dispositions you are using when and why.
 - Read loneliness to solitude in Nouwen book.
 - **Closing ritual:** State name, intention and say “goodbye” then ring the bell.
 - **Authenticity Lexicon:**
 - *Assessments:* interpretation
 - *Dispositions:* Embodiment of an energy, attitude or stance in life.
 - *Embodiment:* To manifest and experience in the body.
 - *Loneliness:* The experience of disconnection and dissonance from self, others, the world and Spirit.
 - *Solitude:* A peaceful recognition of my relationship to self, others and Spirit. The result of choosing to be in the perception of a restful separation.
 - **Skills introduced:**
 - *Awareness and integration of the body in learning*
 - *Embodiment and dispositions*
 - *Centering*
 - *Continued development of community*
 - *Increased awareness of loneliness and solitude differences*
 - *Observing assessments*
 - *Increased awareness of possibilities*
 - **Movement introduced:**
The Four Dispositions

REACHING OUT TO OUR INNER MOST SELF

From *LONELINESS TO SOLITUDE*

We try all kinds of clever ways of avoiding our loneliness. We blast a television, carry on internet connections, hang on to expired relationships, employ addictions or sanctimonious disciplines or collapse into victimhood. We avoid loneliness which paradoxically costs us the ability to move into solitude.

We are learning in our world of duality that we can not go from one end of a polarity to the other without fully experiencing the darker end. If we want to move from dark to light we have to acknowledge that we are capable of the dark. If we do not and we perceive ourselves to move into the light it is mere pretense. We have all met that person who says all is well, her voice is uplifted but lacks sincerity. When we move from hopeless to hopeful, we need to own our ability or even tendency toward hopelessness.

According to Buddhist psychology, each of us is born with a seed for every feeling in the human spectrum. Some of us have bigger seeds for certain feelings than others. All of our seeds are inherited from our ancestors through genetics and environment. Nature and nurture impose certain seeds upon each of us. Two siblings raised in the same environment will not necessarily have the same sized seeds.

We are each born with a seed for loneliness and a seed for solitude. By solitude we mean the ability to enjoy our own company, to enjoy silence and the insights that surface. Frequently when the seeds of loneliness sprout we will jump on the sprouts, pour kerosene on them, or ignore them until they are winding weeds. With all seeds that sprout we need to acknowledge them, be gentle with them and learn what message they carry for us. If loneliness crops up it may be telling us to change our life, to reach out and not isolate or it may be telling us that we do not yet know how to sit with our crazy, monkey minds.

There is a difference between owning our feelings and practicing them. If we walk around reciting as a mantra, "God I am lonely. There is no one in the world that cares for me", we will shrink and increase our loneliness. If we notice our loneliness and say, "Okay, loneliness I see that you are here, what do you need and what do you want me to know?" The other extreme from practicing is to deny a feeling. And we know that which we resist will persist and grow stronger. Our practice of accepting our feelings, soothing them and learning from them is best done in community, a community of compassionate witnesses.

Everyone experiences loneliness to some degree and at some time--it is a universal, human experience. Not everyone is capable of fully enjoying solitude. It is in our best interest as an evolving species to learn to do so. It is especially delicious to enjoy solitude in community. Have you ever sat in silence with others you feel safe with? It becomes a rest stop if we allow it.

Authenticity: Awakening the Power of YOU

Class Three

Theme: Declarations

Purpose:

- To review four dispositions of determination, stability, flexibility, openness
- To introduce the “Enemies and Friends of Learning”
- To introduce Nouwen’s 2nd continuum of Hostility to Hospitality
- To review coherence
- To define “declaration”
- To begin integrating intention, disposition, continuums, declaration

Class Process:

- **Opening ritual:** Ring bell, say “hello”, name and intention for the class
- **Beginner’s mind**
- **Discussion of homework:**
 - Practice of dispositions
 - Recognition of dispositions in use
 - Reading *loneliness to solitude*.
 -
- Introduction of Enemies and Friends of Learning
 - Go over list of enemies of learning and check each that pertains to you.
 - Add to the list.
- Introduction of Hostility to Hospitality continuum
 - Read definition of hostility and hospitality
 - Discuss own definitions and experiences of internal hostility and hospitality to self and others
- Introduction to declarations
 - Suggest that by end of class practitioners will integrate declaration with disposition
 - Read definition of declaration and declaration sheet, “My name is...”
- Review of dispositions (including openness, flexibility, stability, determination)
Practice dispositions for:
 - loneliness and solitude
 - hostility and hospitality
 - enemies and friends of learning
- Declaration exercise:

- In pairs identify a declaration related to a specific challenge in your life. Give each other feedback and support.
- Time permitting, add one of the four dispositions to the declaration.
- Group discussion: of dispositions, intentions, hellos/goodbyes
- **Homework:**
 - Read *Growing from Hostility to Hospitality*
 - Add to “Friends and Enemies of Learning” list
- **Closing ritual:** State name, intention and say “goodbye” and ring bell.
- **Authenticity Lexicon:**
 - *Declaration:* Within a state of healthy coherence, one identifies and states publicly an intention/action/behavior that facilitates a shift in coherence.
 - *Dissonance:* uncomfortable disconnect between attitude and belief. (e.g., It is cool to smoke and I believe it causes cancer.)
 - *Hostility:* Having no space for another as they are.
 - *Hospitality:* Creating a nonjudgmental space for someone to be exactly who they are with no expectation of change. It is ironic that this is the condition required for change.
- **Skills introduced:**
 - *Identification and articulation of Enemies and Friends of Learning.*
 - *Identification of dispositions, emotions, language associated with Enemies and Friends of Learning.*
 - *Identification of declaration*
 - *Intellectual, physical and linguistic integration of intention, disposition and declaration.*
 - *Continued recognition of the domains of language, body and emotion.*
- **Movement introduced:**
Dispositions associated with:
 - *Enemies and Friends of Learning*
 - *Hospitality*
 - *Hostility*
 - *Loneliness*
 - *Solitude*

ENEMIES OF LEARNING...an ongoing list

1. Our inability to admit that we don't know.
2. Having the desire for clarity all of the time.
3. A belief that "I don't have time".
4. Rushing.
5. We experience the inability to *unlearn*.
6. An attitude that we have the answers.
7. We exclude our emotional field from learning experiences.
8. We exclude our body and biological field from learning experiences.
9. We confuse learning with acquiring information.
10. We do not distinguishing between opinions and knowing.
11. We have a belief that "The only reason to learn is to make a living".
12. We may pretend to be deep which leads to gravity and excludes joy and lightness from our learning.
13. We may joke about and trivialize everything rather than experience true lightness with our learning.
14. Our love affair with answers blocks our ability to live creatively with the questions.
15. We live in a state of permanent assessment/judgment.
16. We don't have questions about our questions. Maybe we need to be asking a different question.
17. We have lost the ability to play which kills learning and wonder. Play is being in action without a purpose.
18. We don't give others permission to teach us.
19. We no longer love learning and have become cynical.
20. We have difficulty accepting dissonance as part of learning and transformation.
21. The need for a "but"... ("yes, I agree...But...").
22. We are inattentive to other's learning styles.
23. We have a Western short attention span—we expect and are addicted to sound bites.
24. We may appear dumb in order to dilute the real issues. (Edith Bunker).
25. We are numb and need more and more stimulation to get our attention.
26. We are inattentive to context—(ie, physical pain, illness, etc.)
27. We are committed to living in the gray area and never make a decision/commitment.
28. We don't trust our own instincts.
29. We are filled with self doubt.
30. We compartmentalize rather than integrate new learning.
31. We are afraid of change.
32. We are overwhelmed.
33. We are afraid to ask.
34. We are afraid of connection or rejection.
35. We are afraid of being called "stupid".
36. Others:

FRIENDS OF LEARNING...an ongoing list

1. We recognize that we observe differently from each other and are willing to learn from others with a different perspective.
2. We are willing to observe our own coherence and are open to change our coherence which includes our body, language and emotion.
3. We are able to identify our own *Enemies of Learning*.
4. We are able to recognize our own resentment/jealousy of others' knowledge or expertise.
5. We show up and are present in our life.
6. We are willing to trust and be trusted.
7. We trust our self.
8. We are willing to adopt a *Beginner's Mind*.
9. We are open to the development of community. Community can be defined as accepting one another as a gift.
10. We are willing to be authentic and accept the uniqueness of others.
11. We are willing to take risks.
12. We have the courage to go past intimidation (e.g., ours and others').
13. We choose to connect with others.
14. We are willing to break habits.
15. Any and all self-care practices.
16. Playfulness
17. Others:

Growing from Hostility to Hospitality

A necessary part of our spiritual journey is to grow from a place of hostility to one of hospitality. To go from a place of enmity and ill will to being a host and a guest, to entertain strangers in a friendly and generous way. Stranger is an interesting word, inherently frightening and suggesting someone or something stranger than us. Nouwen uses stranger to include family, friends, and community with the awareness that we often don't know each other fully.

Hostility comes from fear and anxiety and leads to separation and loneliness. And separation and loneliness, in turn, lead to hostility. It is what Buddhists call "a serpent eating its tail". It takes great effort to remove the tail of the serpent from its mouth, again and again. It requires trust in ourselves to go from hostility to hospitality. Each time we are successful in taking a step toward hospitality our trust is increased. And then we have an experience where we fear another or our self and bite that tail again. It takes practice and our steps are accordion-like, much like a fan.

When we are a guest of one who is skillful at establishing the safe space of hospitality we know it. We recognize the freedom accorded us to be ourselves, to share our gifts, to tell our stories and truly be heard. And then we trust another a little bit more and ourselves too.

Until the next time the serpent takes up its own tail. It is practice. As we mature we recognize that ultimately there is no difference between the host and the guest. Each carries and shares a gift. In the safety of a hospitable place we heal and become whole. We interact meaningfully with each other.

It is a process. Paradoxically, in order to move toward hospitality we have to accept our hostility. This process allows us to be of service before we are whole. And being of service allows us to move toward wholeness.

Hospitality itself does not change people but provides the safety, freedom and boundaries that allow people to grow as plants grow naturally toward light.

It sounds so inviting that it may be difficult to understand why we don't more automatically provide hospitality. Our humanness makes it difficult. We judge each other and we judge our self. We compete and feel threatened by change and by people. We fill our minds with opinions and "truth" and find it hard to be open to the fact that each person has their own "truth" which they discover in a place of hospitality. We fill our hearts with our version of love and joy in addition to our fear and anxiety and have no room for newness. We are threatened by differences and we are threatened by sameness. We have a hard time with ambiguity and want to find solutions to problems even before they are articulated. We want to relieve others of their suffering so we don't hurt. Healing requires each of us to be with our own suffering. Hospitality provides a safe place for someone to do that. Hospitality provides a place for someone to accept their own hostility and begin to move toward being a host themselves.

In order to be a host we need to empty our minds of prejudices. Our mind and its perceptions create the world we live in. We will worry and stay preoccupied in order to keep that world afloat even when it is a painful and scary place. Jesus taught us to drop our worries saying that worries prevent us from experiencing the new world.

Nouwen suggests that hospitality can be a model for understanding significant relationships including: parent/child; teacher/student; and professional/client. I would

add mate/mate. He reminds us that we are all in need of care and all called to be healers and those relationships give us ample opportunity to practice moving from hostility to hospitality.

As parents we need to give our most important guests, our children, room to be who they are and to follow their own paths even when they appear so different from our own path. We need to remember that we do not own them, that they are not here to fulfill our neediness but are here to have a safe place to discover and foster their own gifts.

As teachers we need to help students learn from their own experiences not just from the experience of others through books and lectures. We need to affirm our students, just as we need to be affirmed. We need to help our guests reveal themselves, just as we need to find safe habitats in which to reveal ourselves. It all needs to be revealed; everything from hostility to hospitality. It is only when our gifts are truly received that we recognize them as such. It is only when our suffering is witnessed and accepted in a hospitable place that we can put it to rest.

Professionals, including those of ministry, are often either feared or idealized. And we know the healer and client “share the same broken human condition” and need a space to reach each other and commune creatively. I was touched to read that diagnosis (*gnosis* = knowledge; *dia* = through and through) means to know someone thoroughly. It is in that knowing that we heal and in that knowing that we offer space for someone else to heal and become whole.

It requires deep listening to know someone else. It requires suspending thoughts, judgments and solutions to really hear someone. I add mates/mates to the list of significant relationships to which the concept of hospitality can be applied. Mates have a day in, day out opportunity to help each other develop hospitality and to provide hospitality to others as a couple. Frequently it is for people to truly hear another. Often the hearer is formulating a response before the speaker has completed their statement. Each of us has had the experience of not being heard. Hopefully each of us has had the experience of being truly heard and the difference is grand.

In order to live a life of hospitality we need to empty our hearts and minds, to go from a place of seeking power to greater comfort with powerlessness. We need to, time and again, own our fears and anxieties. We need to move from loneliness to solitude, know our limits and boundaries, accept that we own no one and are graced when visited by a guest who always comes bearing a gift.

Authenticity: Awakening the Power of YOU

Class Four

Theme: Expansion

Purpose:

- To introduce Nouwen's 3rd continuum from Illusion to Prayer
- To continue practice
- To introduce simple meditation

Class Process:

- **Opening ritual:** Say "hello", state name and intention for the class then ring bell.
- **Beginner's Mind**
- **Discussion of homework:**
 - Read *Growing from Hostility to Hospitality*
 - Add to "Friends and Enemies of Learning" list
- **Exercise:**
 - Identify 3 biggest enemies of learning.
 - In pairs discover which of the practices learned will help you drop that enemy of learning and pick up a specific friend of learning to replace it.
 - Group discussion and support.
- Introduction of Illusion to Prayer continuum
 - Read definitions of illusion and prayer
 - Discuss own definitions of illusion and prayer.
- Disposition of illusion and prayer:
 - Playfully find dispositions that demonstrate illusion and prayer.
- Two step practice.
- Declaration practice in pairs:
 - Identify an issue in your life that relates to authenticity.
 - In present tense make a statement of intention about the change you propose to make.
 - Integrate a disposition with that declaration.
 - Make that declaration with integrated disposition in front of your partner.
 - Give each other feedback.
- Meditation: (simply follow breath for 5 minutes and allow bell to call your attention back to breath).

- **Homework:**
 - Practice declaration and disposition
 - Read *Illusion to Prayer*
- **Closing ritual:** State name, intention for the class and say “goodbye” then ring bell.
- **Authenticity Lexicon:**
 - *Illusion:* That which is not real. That which serves to cover Truth until we are ready for Truth.
 - *Prayer:* God moving through us. The means by which authentic communication takes place with Self, Others and God.
 - *Meditation:* Observing quietly.
- **Skills introduced:**
 - *Prayer*
 - *Meditation*

Illusion to Prayer

Especially when we are adolescent we carry an illusion of immortality. Some of us carry that into our adulthood. When we lose someone to an accident or disease that illusion may shatter and we become increasingly sensitive to our own mortality, the mortality of our bodies. During this tense period prayer can deliver us to comfort and connect us more fully to our God, Spirit, Universe or Higher Self. When we recognize the mortality of our body and the immortality of our essence, we long for a connection to illusion. And then we are ready for evolution.

When we long for something that is not yet, then we hear the voice of Spirit moving through us encouraging us to create in a certain direction.

When we embrace prayer as the most intimate we can be with Spirit then we are best able to experience intimacy with other humans. And while we long for prayer and its gifts, it is only with Spirit’s grace that we experience it and the grounding it offers. When we rest in prayer, we are breathed by Spirit and experience our lives at their fullest.

Regardless of what else calls us, our family, our work, our financial obligations, prayer calls us most steadily. In order to pray we need to move into that void within our own heart that longs for Spirit. We need to sit with that lacking and longing in order to call Spirit to us. And when we receive that we recognize that the longing and lacking was merely illusion, that we have always had Spirit within us, driving us and experiencing through us. This cannot be experienced as merely a concept in order to be real but must be felt viscerally and molecularly to be prayer. Anything else is illusion. A community of like minded practitioners can help hold us in sacred space as we move into that what is and we can offer that to others. It is beyond words, something larger than our personality, large enough to house our soul.

One of our deepest spiritual lessons is to accept that which is as divine. We so often demand of others that they give us what is impossible and then blame either ourselves or them for not doing so. When we surrender to that what is we rest in prayer, the breath of Spirit. This surrender requires that we relinquish certainty, for certainty was certainly an

MAKING A DECLARATION

A Speech Act of Authenticity

Declaration: When one identifies and states publicly an intention/action/behavior that describes a shift in coherence that leads to new action.

Some suggestions for forming a declaration: (related to Authenticity)

1. What change do you wish to make (that relates to authenticity)?
2. What is your current coherence (body, language, emotion)?
3. What can shift in your coherence to support the desired change?
4. What new language do you want to include in your declaration?
5. What new emotional shift do you want to create in your declaration?
6. What movement or disposition will support and enhance your declaration?
7. In making your declaration, be clear, specific and speak in the present tense.

My name is _____

Today I am declaring that I (am)

Example: My name is Jane. Today I declare that my speech with my boss is kind and understanding. I am open and receptive when he speaks with me. The disposition that supports this is one of grounded openness.

Example: My name is Bob. Today I declare that I have compassion for myself. I use loving and positive language in thinking and speaking about myself. The disposition that supports this is an embrace of myself.

Authenticity: Awakening the Power of YOU

Class Five

Theme: Barriers to Living Authentically

Purpose:

- To recognize dynamics that keep us from authenticity (“zaps” – those things which zap energy)
- To more consciously create our dreams and live into them (“taps” – those things which tap us into Spirit and help us consciously create)

Class Process:

- **Opening ritual**
- **Beginner’s Mind**
- **Discussion of homework:**
 - Practice declaration and disposition
 - Discussion of *Illusion to Prayer*
- Creating our reality with *declaration*
 - Preamble (definition of Authenticity)
 - What am I saying hello/goodbye to?
 - Lead in (adjective)
 - Declaration in present tense
 - Accompanying Disposition
- Discussion of declarations and what hold us back from moving forward when we determine where we are going. What beliefs and behaviors do we need to say goodbye to? What beliefs and behaviors do we want to say hello to?
- Introduction of Zaps and Taps

TAPS and ZAPS

A taproot is the main shaft of nourishment and development for many plants. We use the word “tap” as an abbreviation for **T**urning on **A**uthentic **P**ower for a particular dream or reality we wish to create. For Spirit’s energy to travel into and through the Tap, we must be free of distractions. We must be aware of that which chokes off energy.

A “zap” is anything that obstructs the Tap. It is a belief that drains energy and blocks the flow of Spirit through the Tap.

Examples of taps may include whatever practitioners say they want to live into. It is best to start “small” with this exercise, allowing playfulness and noticing to occur. For example, a Tap, stated in the present tense, may be:

I keep my car in good running condition.

The Zaps in this instance may include:

I can't ever seem to get my car into the shop for a tune up.

My partner promised to do this for me, but that hasn't happened.

As practitioners identify their Taps, the Tap may become more honed to include a state of being:

I am compassionate with myself.

Related Zaps may include:

I don't deserve it.

I can't even be compassionate with others, how can I be compassionate with myself?

- Taps and Zaps exercise...done in pairs
 1. Identify and state a declaration with the intention of creating it. This is the Tap.
 2. Observe any sensations, emotions, thoughts, memories, etc., that surface. These are Zaps.
 3. Exaggerate the zap briefly in order to experience it.
 4. Take a deep breath and release breath and the zap
 5. Repeat the declaration with the intention of creating it.
 6. Repeat steps 2 and 3.
 7. Continue with exercise until there are no zappers.
 8. Boldly state the declaration with the intention of creating it.
 9. Identify the disposition(s) that will encourage attaining declaration.
 10. State declaration while embodying disposition.
- **Homework:**
 - Practice integrating declaration and disposition
 - Notice Taps and Zaps
 - COMPLETE EVALUATION
 - Practice declaration and disposition
- **Closing Ritual:** Ring and pass the bell. State name, intention for the class and say “goodbye”
- **Authenticity Lexicon:**
 - *Tap: (Desire) The reality we consciously want to create.*
 - *Zap: (Less than useful belief) Those realities (often unconscious) that draw energy from our desires.*
- **Skills Introduced:**

- *Identifying and reducing zaps (beliefs)*
- **Movement introduced:**
 - *Experiencing and releasing zaps (beliefs)*

Authenticity: Awakening the Power of YOU

Class Six

Theme: Celebrating Authenticity

Purpose:

- To demonstrate Declaration and Disposition combination
- To receive Certificate of Authenticity
- To collect evaluations
- To enroll practitioners in the next class

Class Process:

- **Opening ritual**
- **Beginner's Mind**
- Discussion of "transformation" (conscious decision to elevate levels of consciousness).

TRANSFORMATION

1. What is your definition of trans-formation?
 2. What is being formed in you?
 3. How have the previous classes helped you in this process?
 4. What specific skills are you integrating as you transform your practice and yourself?
 5. How is your definition of authenticity evolving?
- Overview of skills learned in the class (see list at end of workbook)
 - Meditation on prayer

PRAYER MEDITATION

to be read slowly and meditatively by the facilitator

Take several deep breaths. Notice any places of tension that you are holding in your body. Gently release those tensions and watch as they dissipate. See yourself as a vessel for service to Spirit as you move into a place of complete safety and creation.

With Spirit's assistance, identify your "prayer." What is it that you want to co-create with Spirit? See your prayer as a beautiful golden orb... It is resting gently on the top of your head. Allow this prayer, this golden orb, to enter your physical body through the top of

your head, infusing the cells of your brain... As you continue to breathe deeply, your magnificent prayer makes its way through your body, and as it does, it introduces itself to every cell, muscle, and fiber of your being... It gently swirls through your head, your sinus cavities, your ear canals, your mouth, teeth and gums... Your prayer continues to move gently yet deliberately through your throat and neck, down through your shoulders, arms, hands, and fingers... It moves down your spine, slowly and purposefully... Your prayer orb enters the organs of your body, spinning gently, saying hello to your heart, your lungs, your stomach, your intestines, your reproductive organs... It moves into your hips, down through your thighs...your knees, your calves, your ankles, your feet and toes.

As you continue to breathe deeply, now you are able to see yourself being enlivened and enlightened by your prayer... It is present in every part of your body... It is part of your cellular structure. It is a natural part of who you are....

Thank Spirit for its presence with you in co-creation... Memorize the feeling that you have of your prayer being entirely and fully present in your being....

Your prayer is internalized. It is part of you. It accompanies you. Now begin to visualize yourself in this room, in your chair, confident that your prayer is manifesting, even in this moment. It continues to manifest in the moments to come.

As you are ready, gently stretch and open your eyes.

- Debrief the prayer meditation experience
- Collect Evaluations (see sample at end of workbook)
- Authenticity characteristic exercise
 1. List one authentic quality of person to your left and place it in bowl
 2. Each person picks one quality out of bowl
 3. Debrief
- or
 1. List an Authentic quality of each person present
 2. List each on the board
 3. Debrief
- Reading of *The Invitation* by Oriah Mountain Dreamer
 - Have practitioners stand and take turns reading parts of poem
- Sharing of Declaration and Disposition
 - Each practitioner shares their Declaration and accompanying Disposition
 - This is done in the spirit of celebration. Each practitioner stands as he or she shares the declaration and disposition.
- Certificates are handed out (see certificate at end of workbook)
- **Closing ritual:** Each practitioner rings the bell, states name, intention for the class and says “goodbye”

- **Authenticity Lexicon:**
 - *Transformation:* The conscious decision to elevate levels of consciousness.
- **Skills:**
 - *Integration of Declaration and Disposition*
 - *Identify qualities of Authenticity*
- **Movement:**
 - *Declaration and Disposition combined*

AUTHENTICITY LEXICON FOR CLASS ONE

Assessments: Interpretations, judgments

Authenticity: Recognizing and living into our alignment with the Divine.

Coherence: Assessment between the three domains of body, emotions and language.

Community: Accepting one another as gifts.

Congruency: Being the same on the inside as the outside.

Conversation: Versing with another. Verging with another through language.

Declaration: Within a state of healthy coherency, one identifies and states publicly an intention/action/behavior that describes a shift in coherency which has led to the new declared action.

Desire: The reality we consciously wish to co-create with Spirit.

Disposition: Embodiment of an energy, attitude or stance in life.

Embodiment: To manifest and experience in the body.

Hellos/Goodbyes: We cannot truly say hello until we have fully said goodbye (e.g., relationships and grieving); cannot fully say goodbye unless we have truly said hello (e.g., living in the moment). When we try and say goodbye to parts of our selves (e.g., shadow parts) they only grow stronger—that which we resist persists. We need to embrace all parts of ourselves and intention ally determine which parts to cultivate.

Hostility: Having no space for another as they are.

Hospitality: Creating a nonjudgmental space for someone to be exactly who they are with no expectation of change. It is ironic that this is the condition required for change.

Illusion: That which is not real. That which serves to cover Truth until we are ready for Truth. Identifying with ego (including others, possessions and achievements rather than God. Believing personality to be immortal and in control.

Intention: That speech act (action) stated in the present tense which aligns efforts in the act of creating (e.g., “I am authentic”).

Loneliness: The experience of disconnection and dissonance from Self, Others and God.

Meditation: Observing quietly.

Practitioner: One who practices the skills learned in the Authenticity Series.

Prayer: Intimacy with God. God’s breath moving through you. The means by which authentic communication takes place with Self, Others and God.

Solitude: A peaceful recognition of relationship to Self, Others and God. The result of choosing to be in the perception of a restful separation.

Tap: A stated desire in recognition that Spirit’s energy flows through us, as if we were a “taproot.” A tap “taps into” Spirit’s energy.

Transformation: the conscious decision to elevate levels of consciousness.

Zap: Beliefs and actions, often unconscious, that constrict or “zap” the flow of Spirit’s energy through us.

AUTHENTICITY SKILLS INTRODUCED IN COURSE ONE:

- *Intention setting*
- *Use of ritual*
- *Beginner’s Mind*
- *Deep listening*
- *Story telling*
- *Awareness of feelings and body sensations*
- *Practicing*
- *Observing and noticing*
- *Identifying hellos and goodbyes*
- *Awareness and integration of the body in learning*
- *Embodiment and dispositions*
- *Centering*
- *Continued development of community*
- *Continued recognition of the domains of language, body and emotion.*
- *Shifting Coherence*
- *Prayer*
- *Meditation*
- *Identifying and reducing Beliefs*
- *Integration of Declaration and Disposition*
- *Identify qualities of Authenticity*
- *Increased awareness of loneliness and solitude differences*
- *Observing assessments*
- *Increased awareness of possibilities*
- *Identification and articulation of Enemies and Friends of Learning*
- *Identification of dispositions, emotions, language associated with Enemies and Friends of Learning*
- *Identification of declaration*
- *Intellectual, physical and linguistic integration of intention, disposition and declaration*
- *Identifying “Taps” – those things that enhance the flow of Spirit’s energy*
- *Identifying “Zaps” – those things, often unconscious, that constrict the flow of Spirit’s energy*

MOVEMENT INTRODUCED IN COURSE ONE:

- *Mindfulness walking*
- *Two step*
- *The Four Dispositions of Stability, Flexibility, Openness, and Determination*
- *Dispositions associated with:*
 - *Enemies and Friends of Learning*
 - *Hospitality*
 - *Hostility*
 - *Loneliness*
 - *Solitude*
- *Experiencing and releasing unconscious beliefs that drain energy*
- *Declaration and Disposition combined*

Evaluation for Authenticity Course One:
Awakening the Power of You

1) This class met my expectation:

Please circle: not at all...somewhat...generally...fully

2) The most helpful part of this class was

3) I wish we would have done more

4) This class can be improved by

5) My impression of the facilitator was

6) Additional Comments

Registration for Authenticity COURSE TWO: Compassion class

Name:

Phone
email

Address:

Start date of Compassion Class: _____

Location of Compassion Class

Signature

Date

Certificate of Authenticity

This certificate is awarded to

