



Center for Restorative Justice & Peacemaking

An International Resource Center in Support of Restorative Justice Dialogue, Research and Training

Peacemaking and Spirituality: *A Journey Toward Healing & Strength*

Mark Umbreit

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1. Summary of Key Principles *for Resolving Interpersonal Conflict*

Key Principles
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Key Principles for Resolving Interpersonal Conflict

*“Conflict is the engine that drives
interpersonal and organizational growth.”*

The more direct and timely the conflict is confronted, the better...usually.

Be direct and tough on resolving the problem, but gentle and respectful on the person.

If you err, err in the direction of empathy, warmth and being connected with the parties (being genuine) even if you mess up on the techniques.

Good conflict resolution skills are not hard to learn...you can do it!
It just takes practice, practice, and more practice.

Good skills & technique alone are not the answer.

The essence of good communication skills in resolving conflict is to be found in the presence of integrity...a consistency between that which we are thinking, are saying verbally, our bodies are communicating, how we are feeling, and the deeper values within our heart.

Understanding and responding to conflict must be viewed through appropriate and relevant cultural lenses.

Mark S. Umbreit, 2000

Creating A Safe Space For Conflict Management

It is necessary to create *safe space* in which to resolve conflict. Here are a few of the things you and I need to STOP doing if we want to create a *safe space*.

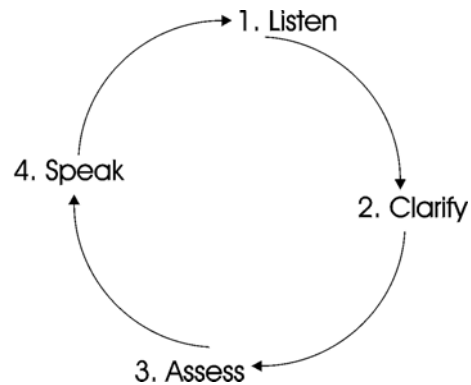
STOP assuming that your truth is THE truth. What is true for you is not necessarily true for another.

STOP insisting that other people must agree with you. Disagreement is okay. Don't "cross-examine" people.

STOP unconsciously assuming that anyone else will see it the way you see it. Always check it out.

STOP invalidating other people's experience just because it doesn't agree with your experience.

STOP blaming anyone else for how you feel or what happens to you. Take full responsibility for yourself.



A communication technique to maintain safe space in conflict resolution is the circular energy flow (noted by Danaan Parry in *Warriors of the Heart*).

2. Peacemaking

Through Humanistic Mediation and Spirituality

What is Humanistic (*dialogue driven*) Mediation?

Humanistic Mediation & Peacemaking Through Dialogue

Being Centered - Finding the Stillpoint of Power in Yourself

The Healing Dimension of Mediation

Serving Others: The Art of Connection

Presence: The Gift of Connection

Being with Suffering

Authentic Spirituality

Pathways to Self-Care

What is Humanistic Mediation?

“Creating a Safe, if not Sacred, Place for Dialogue”

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Humanistic mediation represents a dialogue driven, rather than a settlement driven, form of conflict resolution. It emphasizes the importance of: meeting with the parties individually and in person prior to the joint mediation session, in order to listen to their story, build rapport, explain the process and prepare them for engagement in a mediated dialogue; a non-directive style of mediation in which the parties are primarily speaking to each other with minimal intervention by the mediator; and a mediator attitude of unconditional positive regard and connectedness with all parties, while remaining impartial (e.g. not taking sides).

While the focus of the mediator’s work is upon the creation of a safe, if not sacred, place to foster direct dialogue among the parties about the emotional and material impact of the conflict, written settlement agreements often occur but are not central to the process. Humanistic mediation is a specific practice application of the broader theory of transformative mediation. It is grounded more in a paradigm of healing and peacemaking than problem solving and resolution. The telling and hearing of each other’s stories about the conflict, the opportunity for maximum direct communication with each other, and the importance of honoring silence and the innate wisdom and strength of the participants are all central to humanistic mediation practice. Humanistic mediation has been applied in multiple setting, including: community mediation, victim offender mediation, workplace mediation, family mediation and peer mediation in schools.

Key Elements of Humanistic Mediation:

- ❖ **Continual centering of the mediator**
Being fully present – separating “our stuff” from “their stuff”
- ❖ **Deep compassionate listening -Importance of story telling**
“Just listen”
- ❖ **Pre-mediation in-person separate meetings**
- ❖ **Connecting with parties, but impartial**
- ❖ **Creation of safe, if not sacred, space**
- ❖ **Dialogue driven - between parties**
- ❖ **Non-directive style of mediation**
- ❖ **Mediator “gets out of the way”**

Key Elements of Creating a Safe, if Not Sacred, Place for Dialogue:

- 1. Non-Judgmental Attitude**
 - Unconditional positive regard to all parties
- 2. Preparation of the Parties (in-person and separate)**
 - Listening to their stories and needs
 - Explaining the process - no surprises
 - Preparing for the dialogue
 - Role of mediator as guardian of process
- 3. Presentation of Choices**
 - When to meet, where to meet
 - Who to be present, snacks
- 4. Centering of Mediator**
 - Deep belly breathing, meditation or prayer
 - Separating “our stuff” from “their stuff”
 - Caring deeply for all but remaining impartial
- 5. Setting The Tone**
 - Eliminating distractions
 - Soft music in background as people gather
 - Beginning with moment of silence, ritual or prayer
(if meaningful to all parties)

Potential Blockages (For Some People) To Creating a Safe Place for Dialogue “*Good intentions, sometimes opposite impact*”

- 1. Touch**
 - Holding hands
 - Any form of touch
 - Hugging
- 2. Religious Ritual**
 - Using a specific religious ritual or prayer from a dominant religion
 - Using a specific religious ritual or prayer from an indigenous or non-western tradition
- 3. Language**
 - Reference to spirituality and religion
 - “Spiritual” as synonymous with “religious”
 - Language that communicates judgment
- 4. Assumptions**
 - “My understanding of spirituality or religion is shared by those present”
 - “What makes me centered or safe works for others”

Table 1

COMPARISON OF PROBLEM SOLVING AND HUMANISTIC MEDIATION

	Classic Problem Solving Mediation	Humanistic/Transformative Mediation
Primary focus	Settlement driven and problem focused.	Dialogue driven and relationship focused.
Preparation of parties in conflict	Mediator has no separate contact with involved parties, prior to mediation. Intake staff person collects information.	Mediator conducts at least one face-to-face meeting with each party prior to later bringing them together in joint mediation session. Focus is on listening to their story, building rapport, explaining the process, and clarifying expectations.
Role of mediator	Direct and guide the communication of the involved parties toward a mutually acceptable settlement of the conflict.	Prepare the involved parties prior to bringing them together so that they have realistic expectations and feel safe enough to later engage in a direct conversation/dialogue with each other facilitated by the mediator.
Style of mediation	Active and often very directive, speaking frequently during the mediation session and asking many questions.	Very non-directive during the mediation session. After opening statement by mediator the mediator fades into the background and is reluctant to interrupt direct conversation between parties. Mediator is not, however, passive and will intervene if parties indicate a need.
Dealing with emotional context of conflict	Low tolerance for expression of feelings and the parties “storytelling” related to the history and context of the conflict.	Encouragement of open expression of feelings and discussion of the context and history of the conflict. Recognition of the intrinsic healing quality of “storytelling” when speaking and listening from the heart.
Moments of silence	Few moments of silence. Mediator uncomfortable with silence and feeling the need to speak or ask questions of the parties.	Many prolonged moments of silence. Mediator reluctant to interrupt silence and honors silence as integral to genuine empowerment and healing.
Written agreements	Primary goal and most likely outcome of mediation. Agreements focus on clear tangible elements.	Frequently occur but secondary to the primary goal of dialogue and mutual aid (the parties helping each other through the sharing of information and expression of feelings). Agreements may often focus on symbolic gestures, personal growth tasks, or affirmations of the new relationship between the parties.

For more information:

Umbreit, M.S. (1997). Humanistic Mediation: A transformative journey of peacemaking *Mediation Quarterly*, 14(3), 201-213.

HUMANISTIC MEDIATION & PEACEMAKING THROUGH DIALOGUE

*A Two Dimensional Integrated Model for Facilitating
Healing and Growth Following Intense Conflict and Pain
Through:*

One's Presence

Empathy

Support

and

Unconditional Positive Regard to All Parties

NOTE: Both dimensions often are occurring simultaneously

(Mark Umbreit, 2000)

HUMANISTIC MEDIATION & PEACEMAKING THROUGH DIALOGUE

(MARK UMBREIT, 2000)

I. CASE DEVELOPMENT DIMENSION

- * **Rational, linear process**
- * **Culturally sensitive language & procedures**
- * **Preparation Phase: *separate pre-mediation in-person meeting(s) with each party***
 - listening to their stories
 - explaining the program
 - inviting their participation
 - preparing them for the meeting/dialogue
- * **Mediation Phase**
 - opening statement by mediator
 - storytelling by participants
 - problem solving and resolution
- * **Left brain functions**
 - logical, compartmental, seeks solutions

II. SPIRITUALITY & PEACEMAKING DIMENSION (honoring diverse religious or secular beliefs and experiences of spirituality)

- * **Intuitive, circular process**
- * **Humanistic mediation**
 - dialogue driven rather than settlement driven
 - continual centering of mediator, non-directive style
- * **Creation of safe, if not sacred, place for dialogue**
- * **Profoundly non-judgmental** (separates Aour stuff@ from Atheir stuff@)
- * **Facilitating healing and growth**
 - through engaging V/O in dialogue and mutual aid
- * **Right brain functions**
 - expression of feelings, empathy, connectedness, everything flows together, trusts intuition, comfortable with silence, honors sacred, recognizes profound impact of one's presence.

BEING CENTERED

Finding the Stillpoint of Power in the Center of Yourself

Mark Umbreit, June 2000

TO BE CENTERED means to have synchronized your deeper values within your heart with your mind, body, and speech, so that all action extends from the same place. This requires letting go of the clutter in our mind, separating our own needs and issues from those who we are serving, and accessing our higher self, our deeper governing values.

|

THE PATHWAY TO BE CENTERED, for many, requires deep belly breathing, prayer, meditation, or any other technique that slows one down, calms the mind, and accesses a deeper spirit of compassion and strength. Centering does not require a specific religious or spiritual tradition.

TO BE CENTERED is to be fully present with another person or situation, with both our heart and our head, our deeper feelings and our thoughts.

TO BE CENTERED:

- Wisdom and compassion are available
- You are in the present moment, NOW.
- Past and future are irrelevant
- A non-judgmental attitude governs you
- You are open to seeing another=s point of view
- Conflict can be transformed into healing and growth
- You can feel and hold all sides of the conflict
- Defensiveness and fear disappear
- Creativity emerges because you are not attached to specific outcomes

TO BE CENTERED: *Accessing the wisdom of the Buddha**

- **CULTIVATE VIRTUE**
(in yourself & others - focus on strengths)
- **DO NO HARM**
(be aware of unintended consequences)
- **TAME THE MIND**
(quiet the mind - be still - embrace silence)

TO BE CENTERED: *Accessing the wisdom of Jesus**

- Be as gentle as a dove but as wise as a serpent
- Blessed are the peacemakers for they shall be called the children of God
- Blessed are the merciful for they shall obtain mercy
- The kingdom of God is within

NOTE: The wisdom to be found in the teachings of Buddha and Jesus are provided as examples, from eastern and western culture, of universal wisdom to be found in the teachings of all the great religious and spiritual traditions throughout the world.

TO BE CENTERED is to be grounded in a spirit of:

- **COMPASSION**
(Unconditional positive regard for the other; mutual recognition of our common suffering)
- **HUMILITY**
(I don't have or need to have all the answers)

The Healing Dimension of Mediation

(Excerpted from "Influencing Unconscious Influences: The Healing Dimension of Mediation",
Lois Gold, M.S.W., *Mediation Quarterly*, 1993, Vol.11, No.1)

Mediator "Presence"

How we use ourselves and what we bring of our own personal being has largely been neglected in the mediation literature. Narrow role parameters have defined practice without taking into account the relationship between client and mediator or the "presence" the mediation brings to the negotiation session. While this may have been necessary in the nascence of the profession in order to carve a professional identity, develop skills as negotiators, and guard neutrality, we have not had permission to consider our own unique personas in our work. It is almost as though being a "neutral" implies significant constraints on being a person. Mediation is task oriented; for this reason, we have rarely explored the skills and interventions that do not bear directly on negotiating and bargaining,

I first came to think about the concept of "presence" through my association with the late Virginia Satir. An element of her charisma as a teacher, therapist, and pioneer in the field of family therapy was what she described as being "fully present." She was steeped in the humanistic tradition, and her belief in each person's capacity for growth change, and transformation was in her bones. She described it as "feeling these things in every cell of my body." A master reframer, she was able to find positive intention behind even the most maladaptive behavior and never wavered from seeing the potential for change in even the most difficult circumstances. She regarded authentic human connection as fundamental to change processes and perhaps was most remarkable in her ability to make contact with each person on a basic human level.

As mediators, we share a commitment to similar humanistic principles. Satir had a powerful presence because she was connected to her belief system at the core of her being. While the most remarkable example of presence is charisma, most of us experience effortless flow when there is a congruence of mind and action, when we lose all self-consciousness, and when we are fully present.

Four elements of presence can increase our effectiveness as mediators: (1) being centered; (2) being connected to one's governing values and beliefs and highest purpose; (3) making contact with the humanity of the clients; and (4) being congruent.

1. Being centered. Being centered or grounded refers to the state of physical and mental alignment in which people experience an almost transcendental connection to their being or to the larger universe or cosmos. There is a feeling of harmony, as if boundaries disappear. People empty their mind and simply focus on "what is," observing present experience without interfering with it. A shift of consciousness occurs that makes it possible to see things not ordinarily seen because the focus is outside of the self and thinking and judgement &e suspended.

Being centered, however brief, is an altered state of consciousness. In mediation, we usually operate in the linear, analytical mode. However, we shift consciousness all the time, and each state of

consciousness produces new opportunities for problem solving, because the mechanisms that operate within it organize experience differently (Lankton, 1985). Working from the center draws

from the creative side of our brain, frequently generating new perceptions and perspectives on the problem. At any time during or before a mediation session, the mediator can momentarily shift consciousness by taking a few deep breaths, emptying the mind of all thought, and simply centering on the awareness of the present moment. When the mediator is centered, this attitude of self-acceptance and self-respect translates into an appreciation of the clients' humanity, enabling the mediator to see them apart from the context of the dispute. A mediator who is centered can inspire trust and allow others to reflect their own truth. When the mediator projects a sense of reverence for what is sacred in this work, is willing to view the clients from the heart, and can speak to the clients' soul, this work will be healing.

2. Being connected to one's governing values and beliefs and highest purpose. The more emotionally connected we are to our highest intention in choosing to become a mediator, the more the power of that intention will be expressed in our work. Because the decision to become a mediator for many represented a radical shift in goals and often grew out of a desire to bring about change, this profession is characterized by a sense of purpose and mission. The more the highest intention in making that choice is clarified, made conscious, and amplified, the more it becomes a guiding force. Intention organizes behavior at the unconscious level. Centering on intention, on why we answered the "calling," is empowering and affects the presence we project. To the extent that we convey the highest possibilities of this work, we enable our clients to recognize and clarify their highest possibilities.

A short meditation before a session can be used to clarify and connect to one's central and governing values and highest purpose. Sit comfortably, close your eyes, take several slow deep breaths, and review your belief in mediation, the skills and resources you have acquired as a negotiator, what you respect most about how you work, why you chose to become a mediator, and what you sense are the deepest concerns and hopes of the clients you are about to see.

3. Connecting with the humanity of the clients. The third element of "presence" is the ability to connect with the client. Some experts suggest that connection is the key to helping and that the quality of the relationship is what makes the difference in enabling others to bear their pain and garner strength. It has been said that the successes of Carl Simonton, the pioneer in the use of visualization in the treatment of cancer, had as much to do with him and the relationships he established as they did with the techniques he used (Capra, 1988)

This kind of connection comes from being able to acknowledge and simply "be with what is"--the loss, sorrow, pain--and to not need to do anything about it. There is a healing power in just being there. By the very act of entering the world of others and acknowledging experiences they may not have been able to communicate and making these experiences more understandable and real to them, something transformational occurs. A profound feeling of intimacy is created when people feel they have been understood at the deepest level. Rapport is lost if the mediator focuses only on the substantive issues and ignores the body language or other signs of stress in the person.

It is easy to become so absorbed in the negotiation process or caught up in the conflict that the individual person becomes invisible. The mediator should try to step back and look at both parties in their human struggle to survive--seeing the lost hopes, spent dreams, and pain. The

compassionate acceptance of each person's humanity that the mediator expresses enables the clients to feel more compassion for themselves and possibly for their partners.

It is interesting to compare mediation cases in which the issues were competently resolved and those in which a real feeling of connection between mediator and clients existed. The difference can be seen in the good-bye. It is in the hug instead of the handshake. Mediators are invited to review their cases and examine what characterized the cases in which they felt an emotional connection with clients. What was that connection rooted in? What part of the mediator's self was allowed into the mediation process? I suspect that these are the couples who were helped at the deepest level.

4. Being congruent. A fourth element of presence is congruence. Being congruent is the condition of being emotionally honest, being who you are, and not allowing your anxiety, pride, or ego to be a mask (Satir, 1976). It is being authentic, not having to be perfect and have all the answers. Carl Rogers has said that "there is something I do before a session. I let myself know that I am enough. Not perfect. Perfect wouldn't be enough. But that I am human, and that is enough" (quoted in Remen, 1989, p.93). The power of congruence comes from the permission to be who you are, unencumbered by "shoulds" and self-consciousness.

A Healing Paradigm

As mediators, it is not our goal to heal our clients, and we do not typically think of ourselves as healers. However, I believe that we could actualize the healing potential inherent in a cooperative process by thinking about mediation in terms of a healing paradigm as well as within a conflict resolution context.

Healing is a complex phenomenon that has physical, spiritual, and emotional components. It is not well understood. We understand the process of disease and dysfunction more than we understand the process of recovery. While it is beyond the scope of this article to rigorously define hearing or to create some standard to apply to the mediation process, I would like to draw' on the elements of the healing arts that relate to what we do as mediators

One of the healer's fundamental roles is to help individuals tune into their own healing capacities. People are healed by different kinds of healers and systems because the real healer is within. Different techniques merely activate the inner healer.

Many diverse techniques in the healing arts exist. The threads that unite the various approaches to healing are universals that can be applied to any helping relationship to make it more healing. In the book *Healers on Healing*, Carlson and Shield (1989) draw common elements from the writings of such well-known healers as Carl Simonton and Ram Dass. They describe the major elements of any healing experience in terms of (1) the role of unconditional love and caring, (2) the nature of the relationship--rapport, connection, emotional support--since healing does not occur in isolation, (3) the importance of the return to wholeness, (4) the desirability of listening to innate wisdom--helping clients find and listen to their higher intelligence, (5) the need to develop a healing attitude--believing change is possible and working toward a better future, and (6) the realization that healing is our natural state, since the organism strives toward health and restoration.

Love is the uniting principle in all healing approaches. Healing's opposite is judgment, and any system or practitioner loses effectiveness in becoming judgmental. The true healer merely gives the

gift of healing but does not watch over the patient to say what form it should be received in, This frees the healer to heal unhampered by anxiety over the possible results (Prather, 1989). The common denominator in all healing methods is unconditional love that respects the uniqueness of each individual and empowers clients to take responsibility for their own well-being. One aspect of the healer's love is to help clients overcome the fear of change and to align themselves with the process of transformation (Schwartz, 1989). Healing arises out of compassion. Compassion is a genuine concern for another's pain. Suffering is a soulless state. Part of the role of ritual is to coax the soul into participating in a time of need. The compassionate healer whose soul is present awakens the other's soul (Bruyere, 1989). Empathy, nonpossessive warmth, and genuineness create a sense of being "present" with the client. . . genuinely listening to what is occurring at the moment and putting aside any preconceived notions of what needs to be done (May, 1989). The way we stand in relationship to each other fosters healing. My woundedness allows me to connect to you in your woundedness and creates trust I know what suffering is. I know of your feeling of isolation, loss, and fright. My woundedness allows me to be with you in a nonjudgmental way, and my presence facilitates something. In a true healing relationship, both heal and are healed (Remen, 1989).

Although our work does not typically have healing as a focus, the mediation process shares the fundamental principles just outlined. While we describe what we do differently, mediation, like other helping professions, operates within this core framework. We see ourselves as caring individuals who believe that clients have the inner capacity to find their own solutions. We activate the hope that life can be better, that solutions are possible. We value self-determination and empowerment. We are oriented toward the future, supporting clients in moving forward and in constructively coping with change. We help them work toward the higher good for themselves and their families.

Disputes that are honorably resolved open the way for any wounds to mend. A process that is respectful of each person and that encourages the expression of mutual respect and courtesy heals the ravages of hateful and angry diatribes. A process that supports people in retaining control of the awareness of mutual needs, mutual losses, and shared concerns reduces feelings of victimization and blame. A civilized parting in which the parties retain their integrity honors the marriage and the life that was shared. All this is healing.

In this context, I think we could agree that at its best, the mediation process itself, independent of particular interventions or techniques, has considerable healing potential. Perhaps the unrealized potency of mediation lies in the experience of a collaborative, constructive process, which as a whole, has an integrity and healing power that is greater than the benefits derived in any given session (Gold, 1988).

As an experiment, imagine how your work might be affected if you saw yourself as someone who could help others activate their own healing energies, or if you believed that one of the goals of mediation was to help people heal. How might it change your "presence"? How might you interact with clients differently? How might your interventions be different? Attainable? In the opening discussion of what they hope to achieve from mediation, probe to help them articulate their highest purpose. To each response, ask questions like the following: "What else?" "What would that be like?" "What are your highest hopes for the family or for the future?" Restate or reframe what has been said, to mirror back and anchor what they have each stated as their most important concerns.

Guidelines for: **PEACEMAKING CIRCLES**

(adapted from *The Way of Council*, by Jack Zimmerman & Virginia Coyle, 1996)

- 1. Listening from the heart**
 - attentive
 - devout/sincere
 - bearing witness
 - not active/reactive
 - deep compassionate listening

- 2. Speaking from the heart**
 - honesty
 - from our own true stories
 - sharing our journey
 - not philosophical or abstract

- 3. Speaking concisely**
 - clarity
 - simplicity of language
 - lean speech
 - not verbose or rambling

- 4. Spontaneity**
 - not a prepared statement
 - not rehearsed
 - honesty

SERVING OTHERS: *The Art of Connection*

FIXING

A relationship of judgment & expertise

HELPING

Helping is a relationship of power, not between equals

The strong person helps the weak person

Helping carries along a debt

SERVING

Service is not a technique or skill

Service is a relationship between human beings

Serving life is not fixing it, controlling it, or mastering it

One serves with one=s wholeness, even one=s limitations

As a wounded healer, our own loneliness and pain can help us connect with others

Service is a relationship between equals, a relationship of connection

Service is closer to love than expertise

When you serve the life around you, you strengthen the life within you

(Rachel Naomi Remen, M.D., 1998)

PRESENCE: *The Gift of Connection*

Presence is a way of being available in a situation with the wholeness of one's unique individual being.

It is the acknowledgment of a sacred quality operating within us that can intentionally connect with the sacred quality in others.

This process results in an exchange of authentic meaningful awareness and essence linking that can offer integration and balance in the healing relationship.

At the spiritual level, to be fully present with another person is to communicate the energy of unconditional love, or what some would call unconditional positive regard.

It is a letting go of external judgments and completely accepting people where they are at that moment, believing they are doing the best that they can in the situation, and bringing into it their own individual patterns and beliefs.

When one is surrounded with unconditional love, which requires the intention of presence by the other person, one is empowered to access their own innate healing abilities.

(McKivergin and Day, 1998)

BEING WITH SUFFERING: *Key Principles*

PRESENCE
HEART CENTERED
COMPASSION
HUMILITY
EMBRACING SILENCE
SACRED SPACE
HONORING STRENGTH
BEARING WITNESS
SERVING, NOT FIXING

(Mark S. Umbreit, March, 2000)

Suffering minus Meaning = Despair

(Dr. Victor Frankl, Man's Search for Ultimate Meaning, 1997)

Suffering plus Meaning = Peace of Mind

(Wayne Muller, Legacy of the Heart, 1993)

AUTHENTIC SPIRITUALITY

*is an endless journey of experiencing & embracing
the rich paradoxes of life*

In accepting the reality of how fragile life is and how we could die at any moment, we can be empowered to truly live abundantly in the present moment.

Through feeling our brokenness, often in wrenching tears from our soul, we can find a pathway to reclaim our inner strength and yearning for wholeness.

By opening ourselves to experiencing the wisdom of other diverse spiritual traditions, we can reconnect with the beauty of our own tradition.

The journey toward a deeper experience of spirituality can lead to finding joy and humor in the most simple of life's pleasures.

(Mark Umbreit, 1998)

Religion & Spirituality

The spiritual is that realm of human experience which religion attempts to connect us through dogma and practice.

Religion is a bridge to the spiritual B
but the spiritual lies beyond religion.
Unfortunately in seeking the spiritual
we may become attached to the bridge
rather than crossing over it.

(Rachel Naomi Remen)

Spirituality

The spiritual is profoundly
non-judgmental and non-separative.

A deep sense of the spiritual leads one
to trust not one's own lonely power but
the great flow or pattern manifested in
all of life, including our own.

We become not manipulator but witness.

(Rachel Naomi Remen)

The heart of most spiritual practice is simply this:

Remember.

Remember who you are.

Remember what you love.

Remember what is sacred.

Remember what is true.

Remember that you will die, and
that this day is a gift.

(Wayne Muller, *How Then Shall We Live*, 1996)

PATHWAYS TO SELF-CARE

Mark Umbreit, Ph.D.

Reducing Stress Through Hobbies and Entertainment

- ❖ Read a book
- ❖ Go to a movie
- ❖ Work in the garden
- ❖ Play a game

Reducing Stress Through Physical Exercise

- ❖ Go for a walk
- ❖ Jog
- ❖ Ride a bike
- ❖ Play racquetball

Reducing Stress Through Body Work

- ❖ Physical massage
- ❖ Craniosacral technique
- ❖ Chiropractor

Reducing Stress Through Energy Work

- ❖ Healing touch
- ❖ Therapeutic touch
- ❖ Reiki
- ❖ Ti Chi, Qi Kong

Reducing Stress Through Mind-body Work

- ❖ Guided imagery
- ❖ Biofeedback
- ❖ Thought field therapy
- ❖ Self-hypnosis

Reducing Stress Through Spiritual Work

- ❖ Meditation
- ❖ Prayer
- ❖ Yoga
- ❖ Service to others

Modified Version of **Traditional Buddhist Lovingkindness Meditation**

May we all be at peace. May our hearts be open to experiencing the mystery and majesty of the precious gift of life. May we come to embrace the beauty and strength within ourselves and others. May the wounds that we carry in our souls be healed. As mediators and peacemakers, may we all become a source of healing for all those who cross our path in the journey of life.

(Mark Umbreit)

Confronting Fear, Finding Strength

When we directly face what frightens us,
we often discover our own capacity to survive whatever we have been given.
The more we are present with ourselves in fear,
without withdrawing, hiding out, or armoring ourselves,
the more trust we develop in our own resources, our own creativity, resilience, and wisdom.

(Wayne Muller, Legacy of the Heart, 1993)

Serenity Prayer

*God grant me the serenity to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.*

(Anonymous)

Life is a Sacred Journey

*Your life is a sacred journey and it is about change,
growth, discovery, movement, transformation,
continuously expanding your vision of what is possible,
stretching your soul, learning to see clearly and deeply,
listening to your intuition, taking courageous risks,
embracing challenges at every step along the way.*

*You are on the path exactly where you are meant to be right now
... and from here you can only go forward,
shaping your life story into a magnificent tale of triumph, of healing,
of courage, beauty, wisdom, power, dignity, and love.*

(Carolyn Joy Adams)

Busyness and Stillness

The Chinese word for “busy” is composed of two characters: “heart” and “killing.”

*When we make ourselves so busy that we are always rushing around trying to get this or that “done” or “over with,” we kill something vital in ourselves, and we smother the quiet wisdom of our heart. When we invest our work with judgement and impatience, always striving for speed and efficiency, we lose the capacity to appreciate the million quiet moments that may bring us peace, beauty, or joy. As we seek salvation through our frantic productivity and accomplishments, we squander the teachings that may be present in this very moment,
in the richness of this particular breath.*

In the book of Ecclesiastes, there is a proverb:

“Better one hand full of quiet than two hands full of striving after wind.” Unpracticed in the art of quiet, we hope to find our safety, our belonging, and our healing by increasing our levels of accomplishment. But our frantic busyness actually makes us deaf to what is healing and sacred,
both in ourselves and in one another.

(Wayne Muller, Legacy of the Heart, page 103,1993)

Success

*To laugh often and much;
to win the respect of intelligent
people and affection of children;
to earn the appreciation of honest critics and endure the betrayal of false friends;
to appreciate beauty, to find the best in others;
to leave the world a bit better, whether by a healthy child,
a garden patch or a redeemed social condition;
to know even one life has breathed easier because you have lived.
This is to have succeeded.*

(Ralph Waldo Emerson)

Go Forth in Peace

Be Still within yourself, and know that the trail is beautiful.
May the winds be gentle upon your face,
and your direction be straight and true as the flight of the eagle.
Walk in beauty and harmony with God and all people.

(A Navajo Blessing)

Diversity

I believe that diversity is a part of the natural order of things -- as natural as the trillion shapes and shades of the flowers of spring or the leaves of autumn.

I believe that diversity brings new solutions to an ever-changing environment, and that sameness is not only uninteresting but limiting.

To deny diversity is to deny life -- with all its richness and manifold opportunities. Thus I affirm my citizenship in a world of diversity, and with it the responsibility to ...

Be tolerant. Live and let live. Understand that those who cause no harm should not be feared, ridiculed, or harmed -- even if they are different.

Look for the best in others.

Be just in my dealings with poor and rich, weak and strong, and whenever possible to defend the young, the old, the frail, the defenseless.

Be kind, remembering how fragile the human spirit is.

Live the examined life, subjecting my motives and actions to the scrutiny of mind and heart so to rise above prejudice and hatred. Care.

Gene Griessman

