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Disclaimer: The model depicted in this ad is not associated with Meridian Behavioral Health and is for illustrative purposes only.

## Color me Alive

by Mary Lou Logsdon

"I prefer living in color."

—David Hockney

We just finished a simple bathroom fix, nothing so daring as ripping out and starting afresh. The swirly tan plastic tiles that cover the bottom half of three walls stayed – I have taken to thinking of them as vintage. The wall paper had to go, vintage or not. Vintage tile, vinyl floor, painted walls. Since sparkling ceramic tile, heated floors and giant tubs were out of our project scope, we opted for color. The built-in vanity was sturdy enough to accommodate the new oval sink and a fresh counter top. Its former soft blue hue gave way to a vibrant orange-red called Burning Bush that greets me each morning with a smile. A multi-colored striped shower curtain speaks right up and passes the eye to the eight-armed hanger whose ends hold primary-colored balls that are hooks for towels and robes. We met the tan tile with color and we all won!

Quebec City has a mural on a windowless wall of an old building imaging a city scene that appears to be alive and immediate. Artists call this trompe-l'oeil, or trick-of-the-eye. It creates an optical illusion of depth, giving one a sense of being able to walk right into a street filled with people and activity. This is what I am doing in my bathroom, tricking my eye to see the color that overshadows the bland tile, neutral floor and traditional tub. So much to notice, the dull drifts into the background.

I think of color and what the arts can do for us – pull us out of our dull ordinary routine – especially in winter when the soul hungers for the energy and verdancy of spring. "The soul becomes dyed with the color of its thoughts," said Marcus Aurelius. I say, think inside the crayon box!

Leafing through travel magazines, I notice how old European cities with long, dark winters have homes and shops painted in primary red and yellow and blue, an antidote to the gray, bleak days that spread out either side of the winter solstice. Color enlivens.

I joined the Women's March in Washington, DC, on January 21st. The overcast skies matched the desolation of my heart. As we moved toward the mall, streams of people approached, filling sidewalks, crosswalks and eventually streets. As we neared the center of the march I saw a sea of pink hats. Bare headed marchers were offered a colorful hat by a generous knitter or seamstress who was happy to share her bounty. Pink – streams and rivers of pink – washed away the gray of my heart. My fears and sorrows were tempered, and I was reminded how a brush with color remedies the late winter dullness that can seep into life.

Many cultures embrace color differently than Minnesotans. I love to spend a winter afternoon going to celebrations or performances by members of one of our diverse ethnic communities. I am mes-

merized with the swish and swirl of Indian dancers in jewel-toned silk costumes—emerald, turquoise, ruby – trimmed in glistening gold. The colors appear lifted from peacocks, parrots and lavish sunsets.

Our local Mexican market is another relief from winter doldrums. I find richly painted wooden birds, tigers, coyotes; a menagerie of tin angels and reptiles sporting pigments imagined by sun-filled artists; papier-mâché masks with painted faces ready for Carnival. I am especially drawn to artist's renderings that don colors never found in the animal's natural camouflage. I have a rabbit from a Oaxacan artist with a yellow belly, turquoise upper body and great big red ears trimmed in blue! She would be welcomed in my garden and wouldn't eat much.

The humorist Jules Feiffer said, "Artists can color the sky red because they know it's blue. Those of us who aren't artists must color things the way they really are or people might think we're stupid." Our great nephew comes to visit one afternoon a week. We often draw together. First graders' art is unconstrained by reality. We use bold, bright colors for everything – and we are not limited by lines or forms either. A half hour of simple drawing and coloring and spontaneous laughter echoes through the house. Color is fun!

Geographies have their own color schemes. Going to the mountains opens a whole new set of colors. I visited Aspen, Colorado, one fall. As I walked a residential neighborhood I was surprised by a purple house, an unusual color for me. When I walked by again at sunset that purple house matched the mountain view behind it, the low sun highlighting the amethyst hue of the mountain rock; in the Rockies, purple is an earth tone! Purple mountain majesties indeed. The shades of red in the Southwest are layered one upon another. Grand Canyon oranges, reds and golds glow in the morning and evening sun. The black dirt of the midwest contrasts the red clay of Tennessee and Georgia. Sand dunes of Lake Michigan quietly free your eye to the deep blues of the vast sky and that magnificent lake. Golden grains sweep across the mid-America farmlands. Nature has its own palette.

Some of us are lucky enough to escape winter for a week or two or more, flying to lands of sun and warm and color. For those, like me, tethered closer to home, I recommend a color excursion. It could be a scavenger hunt. Make a list of flamboyant colors, favorite colors, magical colors and see how many you can find. See them on people and things – moving, still, hidden. Find them on animals, flowers or minerals. Notice them shimmering or sedate. Bring your camera and see how close you can replicate the color. Imagine yourself as a color salesperson; how might you name, promote, highlight the colors you find? How do you value them? How much saturation can you hold? How does one flow into another?

Color. Bold. Warm. Cool. Vibrant. Never neutral. Like David Hockney, I prefer living in color. How about you?

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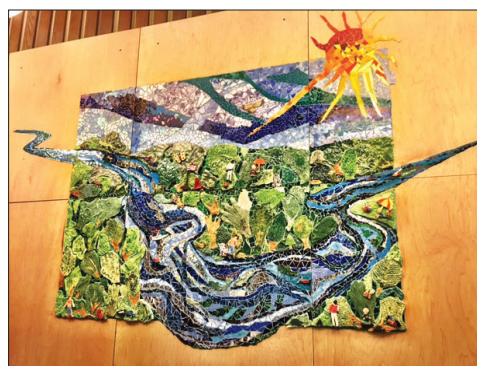




## Creating Art Puts All the Pieces Together

by Pat Samples

Some of the most creative, resilient people in the Twin Cities live at Tower Apartments in South Minneapolis. In the spring of 2016, they spent many hours together in Tower's lobby sharing their stories and shaping hundreds of ceramic and colored glass pieces into a stunning mosaic. The massive community creation now delights their eyes every time they step off the elevator near Tower's entrance. With obvious pride, they tell visitors, "We made that."



Tower tenants are people with long lives. Most have faced more than their share of deep difficulties – having to leave beloved places, losing loved ones, homelessness,

addiction rehab and relapse, prison experiences, poverty, or major doses of ill health – physical or mental. Fitting in, or belonging, hasn't been all that easy. While working on the mosaic, they were learning artistic skills side-by-side and hearing each other's stories. They found common bonds.

The theme running through the mosaic is the Mississippi River. In coming up with the design for the piece, which measures five by seven feet, tenants told stories — fishing tales, travel stories, and stories of working on the river. There were stories, too, of eagles, dogs, bonfires and sunbathing on the beach. Stories extended all along the Mississippi down to the bayou and to other rivers that tenants had once known up close.

### All the Pieces Became a Whole

"People were getting to know each other," said Anne Krocak, the high-energy public artist from COMPAS who guided the mosaic's creation. "They came together to make art pieces and found themselves and each other in the process. They were doing more than gluing pieces onto the mosaic. You could sense this feeling: We're gluing our community together."

"It was a wonderful way to come together and celebrate the completion of our building wide renovation," said Tower staffer Joanie Lennick-Goulart, who came up with the idea of a community art creation. "We wanted the art in our building to represent the community in it and there was no better way to do that than to actually have the community create it." Lennick-Goulart, who works for Ebenezer, the non-profit that operates Tower, is now its housing manager. She has since added many other works of art throughout the building.

Only a handful of the almost 100 tenants who took part in the mosaic making had prior experience with designing a piece of artwork, cutting glass, or shaping clay into something beautiful. Most were reluctant to try. But there were watchers and "critics." Krocak would welcome them with her warm,

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## Move to Change: Using Dance to Ease Conflict

by Zea Leguizamon

Throughout our lives, we learn contextually appropriate ways to maneuver our bodies in relationship to the world. Children, for instance, are often given more social permission to move about, jump, and play with fervor. However, the body-politic does not offer equal access or freedom to move for all; in some cultures certain forms of movement may be against the law or push against the boundaries of cultural norms.

Yet our bodies need to move to live, and to change.

Dancers seem to understand this need to move on a cellular level. For them, dancing serves as a form of communication. Sometimes, it is a refuge.

Our bodies know rhythm. Heartbeats from our mothers are our first universally shared rhythm. Whether you notice or not, rhythm is no further away from us than the rising and falling of the ribcage during breath. Note your breathing now. Notice the tightness of the diaphragm, and its influence on the oxygen intake. It is influencing homeostasis, your life balance. Indigenous wisdom tells us that a balanced life is a good life. Yet unfortunately, many of us experience realities that thwart our equilibrium. Dance offers us to embody our inner ecological integrity, find our equilibrium, and nourish our inner rhythm.

Dancers connect to the practices of their foremothers, preserving language, sounds, and rhythmic traditions. Across many traditions, folk arts connect kinetically with the dream and spiritual realms, garnering the wisdom and bringing it back for use in the material realm. Dance forums were then used for healing



"I have spent nearly half a century studying how transformative body practices can enhance personal and social change, and how they can impair it." ~ Hanlon Johnson

and conflict resolution. But let's be honest; dance is not likely your first go-to-tool for resolving arguments and strife.

Thankfully, there is revived interest in returning to folk arts and dance as a healing tool. This increase in popularity has helped dance find its way into the world of conflict mediation. Take a step back in time to the 1960s through the 80s; psychology was riffing off the en vogue body awareness methods of the times, and connecting the sciences and movement into new psychological iterations. Names such as Kepner, Hall, Kurtz, Murphy, Keleman, Hanlon Johnson, and Grand, were amongst the first wave of these movement-minded specialists. With them was Arnold Mindell, founder of Process Oriented Psychology (also known as Process Work) a somatic psychology. *Soma* by Greek definition means *of the body*. These forefathers are credited for birthing the field of somatic psychology.

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## The Mystery of Systemic Family Constellations: A New Method for Healing Transgenerational Trauma

by Kathy Curran

I've been a member of 12 step programs for a number of decades. I credit one of them with saving my life. However, about three years ago, I found myself confronting body pain that, upon closer inspection, seemed emotionally generated: my back seized up and I couldn't walk. This was an acute representation of physical pain that I had lived with during most of my recovery.

This kind of flare-up had happened a number of times before, yet I could never find the basic cause. This time, a friend of mine, a body-oriented somatic therapist, suggested I try "family constellations." I wasn't sure why I believed that it might work, yet I trusted her and soon found myself journeying out of town to participate in a workshop.

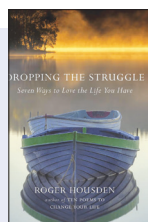
Thus began my initiation into a healing methodol-

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## Calendar

### Upcoming

**Hauschka Therapeutic Painting to Explore the Twelve Steps**  
Mondays, 1-3pm or 6:30-8:30pm, for 12 weeks, April 3 - June 19. This class contemplates the feelings associated with each of the 12-Steps, then paints those feelings, seeing what images emerge from the unconscious. All materials provided. Fee \$360. For info: [www.donnawebb.com](http://www.donnawebb.com)

### Peace Education Program

Further the conversation and nurture the seed of peace within you. Classes will consist of watching inspirational videos of Prem Rawat, discussion and interaction. This will focus on our inner resources and does not represent any religion or philosophy.

Roosevelt High School, **Mondays April 17 - May 22**, 7-8:30pm, Free. To register call 612-668-2828 or online at [mplscommunityed.com](http://mplscommunityed.com)

**Free Interactive Seminar with Brave New Workshop** for Youth (ages 12-18), Parents & Providers: **April 10, 6pm - 8pm**  
Come laugh with us in this fun & interactive seminar with Brave New Workshop and leave #inspired to be a better you!  
The Brave New Workshop has been inspiring humans from all walks of life to outwit their fear and self-doubt through improv for more than 50 years. You will listen, feel, discover, wonder, move, explore, connect, and LAUGH. You'll discover the joyful bliss and creative breakthroughs that result with true improvisation.

Fridley Community Center, 6085 7th Street NE, Fridley, MN 55432. Register by April 3. Online: [www.anokacounty.us/GIST](http://www.anokacounty.us/GIST) or email: [GIST-Events@co.anoka.mn.us](mailto:GIST-Events@co.anoka.mn.us). Call 763-433-3185 for more information. Pizza and refreshments; free childcare (Ages 2-11) and door prizes.

**Eating for Recovery from alcohol or drug abuse- various dates**, 5:30-6:30 pm  
Eating issues often worsen on the path to becoming clean & sober, threatening hard-earned sobriety and leading to repeated relapse for some. Learn how to REFUEL your body for optimum health and long-term recovery. Attend a free info session with a nutrition expert at Melrose Center. You'll also get a taste of how Melrose treats eating disorders and substance abuse together so the cycle of chemical use and a poor relationship with food can end. St. Louis Park location, 3525 Monterey Dr, Community Room A1, 2nd Tuesday of the month: May 9, July 11. St. Paul location, 2550 University Ave West, Suite 216S, 3rd Monday of the month, April 17, June 19. Visit <http://www.parknicollet.com/SpecialtyCenters/Melrose-Center>

### Ongoing

**The Dan Anderson Renewal Center, Hazelden, Center City, MN.** 12-Step-inspired weekend retreats focus on common issues faced in recovery: forgiveness, spirituality, healthy relationships, grief, and loss. Call 1-800-262-4882 for more info.

**All Recovery Meetings:** Minnesota Recovery Connection is hosting All Recovery meetings throughout the Twin Cities. These meetings honor all pathways to recovery, acknowledging that each person's path is unique. The meetings are an opportunity for social support focusing on the hope and healing found in recovery and to connect with others who are initi-

ating and maintaining a recovery lifestyle. Come, socialize, share - friends and family members welcome. Call 612-584-4158 for more info or go to <https://minnesotarecovery.org>.

### Women's 12-Step Program

Wednesdays at 7pm, Peace Presbyterian Church, 7624 Cedar Lake Rd, St Louis Park. For women of all ages who find any part of life chaotic or out of control. The chaos can be caused by addiction, eating disorders, relationship problems or self esteem issues. We use, *A Woman's Way through the Twelve Steps* by Stephanie S. Covington. Peace Presbyterian Church has a community dinner at 6pm on Wednesdays and we provide free supervised childcare for 12-Step participants. [Reclamation-Ministries.org](http://Reclamation-Ministries.org) or call 612-879-9642.

### Hazelden's Second Sunday Retreats

The second Sunday of each month everyone in recovery is invited to Hazelden in Center City, MN for an inspirational day of workshops, fellowship, sharing and fun. Open to anyone 18 or older involved in a 12-Step program. \$20/person includes a buffet lunch and information packet.  
9 a.m. - Register at the Cork Center  
9 a.m. - Introductions and orientation  
10-11 a.m. - Lecture  
10:30 -12:45 - Small group discussions  
12:45 - 1:30 p.m. - Sunday buffet  
1:45 p.m. - Small group discussions or Meditation group  
2:55 p.m. - Relaxation group  
800-257-7810; Plymouth alum welcome.

**Pancake Breakfast:** 3rd Sunday of each month, 10am-12:30pm; The Recovery Church, 253 State Street, St. Paul, MN, [www.therecoverychurch.org](http://www.therecoverychurch.org). Pancakes, sausage, juice and coffee (free refills on pancakes and coffee). \$5 per person/10 and under \$2.50 at the door (No one turned away due to lack of funds!)



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driggs *from page 4*

truly missing in our relationships. The disposability of human love has never been greater in our disposable society.

Finally, we live in a culture where things ought to be done for us, as if we are entitled to it. This passive way of looking for happiness outside ourselves robs us of the most important part of human love: sacrificing for others while caring for ourselves. Real love is not about what others do for us; it's about what we do for others while respecting ourselves. Be forewarned. When we exploit others they wind up exploiting us. When we truly love others we may not be loved in return but we always love ourselves more deeply.

Why are we so blind and allow ourselves to be hurt?

Some of us have a habit of getting used one relationship after another. It's like we are drawn to make the wrong choices and don't learn from our experiences. Each time we may decide to do it differently; but it's the same each time, if not worse. Do we just have some fatal attraction to being harmed or are we just unlucky? Neither is true. I believe that we are drawn in life to people who have the most to teach us about ourselves at a deep unconscious level.

What my friend in the above example eventually told me is that he was drawn to the charismatic man at the gym because he was unwittingly trying to win the love of his absent father. If he could get a charming strong man to show him special attention then he would not have to feel so unworthy. Eventually he came to terms with the deep wound inside himself that could not be healed by having relationships with exploiters. In fact it was by not allowing himself to be exploited in friendships that allowed him to feel more worthy of love. He had learned from his experience and needed no more exploiters in his life.

Some of us are blind to others who hurt us because we are blind to ourselves and how we have been hurt deeply in our past life experiences. Once we fully grieve these experiences we have clear vision.

**Getting love right**

Many of us continue to be exploited in love and friendships because we are not yet ready to receive authentic love. For growth, it's best if you can work with a

trusted helper or good Al-anon support group to help you keep your eyes wide open to others who may harm you and to those parts in yourself that may feel you deserve that harm. It's through this repair in those relationships that authentic love happens. Doing so may take a long time (but not nearly as long as not doing so), more time than you would have wished for to begin with. But it is always worth the effort as you slowly and inexorably



Happy Heart by Patricia T.

begin to make better relationship choices. it's though authentic friends and supports that real love happens. There are no shortcuts to such help. A real person, hopefully one who tells you what you don't want to hear is worth his or her weight in gold, far more than all the wealth of fake friends. Let us have the courage to meet him or her.

*John H. Driggs, L.I.C.S.W., is a Licensed Clinical Social Worker in private practice in St. Paul and co-author of Intimacy Between Men (Penguin Books, 1990). He can be reached at 651-699-4573.*

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When spring came, even the false spring, there were no problems except where to be happiest. The only thing that could spoil a day was people and if you could keep from making engagements, each day had no limits. People were always the limiters of happiness except for the very few that were as good as spring itself.

—Ernest Hemingway

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RECOVERY • RENEWAL • GROWTH

Every trial, every demon, every issue we find and face holds within it the seeds of healing, health, wisdom, growth and prosperity. We hope you find a seed in every issue

**publisher and editor**  
Julia Jergensen Edelman  
2610 Irving Ave. S.  
Minneapolis, MN 55408  
612.805.1959  
phoenix@thephoenixspirit.com

**sales director**  
David Goldstein  
612.298.5405  
goldsteintc@aol.com

**ad design**  
Ashley Pederson

**contributing writers:**  
*John Driggs, Barbara Kummer, Eleanor Leonard, Mary Lou Logsdon, Pat Samples, Brittney Smith*

**Letters to the editor, stories** and pictures are welcomed. phoenix@thephoenixspirit.com

Can't find the paper near your house or apartment? Write to us at phoenix@thephoenixspirit.com and we'll do our best to get The Phoenix Spirit to a drop-off site near you. For a list of drops visit us at [www.thephoenixspirit.com](http://www.thephoenixspirit.com)

**The Phoenix Newspaper** is a monthly publication for people actively working on their physical, mental, emotional and spiritual well-being. We are committed to providing articles, advertising, and information about recovery, renewal, and personal growth to help people experience life in a balanced, meaningful way.

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# Support Groups

## MONDAYS

**Mindfulness and the 12 Steps** at Clouds In Water Zen Center, St. Paul. Near University and Western – 445 Farrington Street, St. Paul, MN 55103. Mondays, 7-8:15pm. Meditation and one step/month. Ongoing.

**Overeaters Anonymous:** Monday mornings, 10-11am. 3rd floor, handicapped accessible. Minnehaha United Methodist Church 3701 50th St Mpls 55407. For more info call Ana 651-592-7510

**Understanding Eating Disorders, Treatment, and Recovery:** Second Monday of each month, 6-8:30 p.m. The Emily Program staff provides answers to common questions and concerns of families and friends “new” to eating disorders, treatment and recovery. 2265 Como Ave, St. Paul, 55108. Free, drop in. Visit [www.emilyprogram.com](http://www.emilyprogram.com) or call 651.645.5323.

**Eating Disorders Anonymous:** second and fourth Monday of every month, 6:7:30pm in Little Falls at St Gabriel Hospital in the Rose Room, 3rd. St. entrance. JoAnn at 320.232.9576, or [edalittlefalls@hotmail.com](mailto:edalittlefalls@hotmail.com)

**Friends and Families of Suicide:** a place of support and comfort where those that have lost a loved one to suicide will be comfortable talking about their own loss as well as hearing about the losses of others. Meets the 3rd Monday of every month 7-9pm, Twin Cities Friends Meeting, 1725 Grand Ave., St Paul, 55105. For info email [ffosmn@yahoo.com](mailto:ffosmn@yahoo.com) or call Tracy @ 651.587.8006.

**Debtors Anonymous:** a group of men and women who use the 12-Step program to solve problems with debt and other money issues.; [www.daminnnesota.org](http://www.daminnnesota.org) 952-953-8438. Monday, 7-8:30 p.m., St. Mary’s Greek Orthodox Church, 3450 Irving Ave. S., Mpls, 55408. (from the south parking lot use the door next to the flag)

**Bloomington Codependents Anonymous:** 7p.m., men&womenatUnitySouthChurch, corner of 1st Ave. and American Blvd. For more info go to: <http://www.unitysouth.org/calendar.aspx> or call 952.469.3303

**Support group for married and divorced fathers.** Parenting, partnering, and anger management issues. Mondays, 7 to 9 p.m. in Hopkins. Call Kip 763.783.4938.

**Nicotine Anonymous:** 7-8pm, 1655 Beam Ave. Maplewood. Maplewood Professional Bldg. St Johns Watson Education Center, 2nd Floor, #20, Room 4. 952.404.1488 or 800.234.81MN.

**Eating Disorders Anonymous:** St. Paul, MN, Mondays @ 6:45:7:30 PM at Hamline Midway Library, 1558 W. Minnehaha Ave., St. Paul, MN 55104. Venita Johnson 612.964.2387 or [eda.diverse@gmail.com](mailto:eda.diverse@gmail.com) for more information.

## TUESDAYS

**Families Anonymous (FA):** First and third Tuesday evening of each month, 7pm. Support group for families and friends of those dealing with drug, alcohol or other behavioral issues. Is someone you love destroying family harmony by using drugs or alcohol? Free help exists! Join us at St. Timothy Lutheran Church: 1465 N. Victoria Street, St. Paul, MN 55117, or contact Dave E: 612-701-5575.

**Debtors Anonymous:** a group of men and women who use the 12-Step program to solve problems with debt and other money issues.; [www.daminnnesota.org](http://www.daminnnesota.org) 952-953-8438. Tues, 7-8 p.m., Dayton Ave. Presbyterian Church, 217 Mackubin St., St. Paul, 55102. (1 block n. of Selby and 2 blocks e. of Dale. Meets in the parlor.

**Recovery International Meeting** at Mary Mother of the Church, 3333 Cliff Road, Burnsville, rm 9 at 3pm. It is a proven self help method to deal with mental illness including depression, anxiety, anger, mood disorders and fears using cognitive behavior therapy. Contact Rita at 952-890-7623.

**Emotions Anonymous** - For those dealing with emotional stress, depression, etc. 7:30pm at Christ the King Lutheran Church, Room 106, 8600 Fremont Ave., Bloomington. Take Penn Ave. south to 86th. Turn left and go to Fremont, just east of 35W. Brian at 952-888-6029.

**Nicotine Anonymous:** 7-8pm at St. Columbia Church/School, 1330 Blair Ave., St. Paul, 55104. Sherry for more info at 651-644-8682.

**Overeaters Anonymous Roseville:** Meetings are held from 9:45 – 10:45 a.m. at St. Christopher’s Episcopal Church, 2300 N. Hamline Ave., Roseville, Room 218 Call Janie 651.639.4246 for more info.

**A.C.A.,** 5:30-7 p.m., Dakota Alano House, 3920 Rahn Rd, Eagan (Hwy 13 & Cedarvale Shop Ctr). 651.452.2921.[www.dasinc.org/](http://www.dasinc.org/)

**A.C.A.** 7pm, Saint Michael’s Lutheran Church 1660 W City Rd B (at Fry). Roseville. Open to all. Step and Traditions meeting.

**Get a Fresh Start!** 12-Step AA group, open meeting Tues., 7pm, at Kingswill Church, 1264 109th Ave NE, Blaine. Denny, 763.757.6512.

**Eating Disorders Anonymous:** 6:30-7:30pm, Zimmerman Evangelical Church, 25620 4th St. W, Zimmerman, 55398. Jodi A.: 763.244.6803 or [eda.zimmerman@gmail.com](mailto:eda.zimmerman@gmail.com) for more info.

## WEDNESDAYS

**Al-Anon Evening Meditation Meeting,** 7-8 pm., Pentagon Office Park, 4570 West 77th St., Suite 255, Edina, MN 55435.

**Women’s 12-Step Program:** 7pm, Peace Presbyterian Church, 7624 Cedar Lake Road, St Louis Park. For women of all ages who find any part of life chaotic or out of control. Through reading *A Woman’s Way through the Twelve Steps* by Stephanie S. Covington, members explore how the Steps help us overcome addictions and work to heal ourselves. Peace Presbyterian Church has a community dinner at 6pm on Wednesdays and provides free supervised childcare for 12-Step participants. [Reclamation-Ministries.org](http://Reclamation-Ministries.org), 612-879-9642

**Eating Disorders Family & Friends Support Group:** Open to the public, 1st and 3rd Wednesday of each month, 5:45 p.m. – 7:15 p.m. at The Emily Program, 2265 Como Avenue, St. Paul, MN 55108.

**Overeaters Anonymous:** St. Paul Midway: Wednesdays 7–8 PM, Hamline United Methodist Church. Two blocks east of Snelling & Minnehaha. Park in south parking lot, use south entrance to education building. Press buzzer. For more info contact Susan at 651.295.7854.

**Adult Children of Alcoholics:** Wednesdays @ 7 pm. St. Mary’s Episcopal Church, 1895 Laurel Ave, St. Paul. Meets downstairs, sign in the lobby. For more information call Mary at 612.747.0709.

**Transitions:** 7:30.9:30p.m. Support to men and women who are transitioning from incarceration to living in the community. Trained facilitators and peers provide emotional support in a safe, openly honest environment to discuss discouragements, frustrations, temptations. One of the trained facilitators is a woman. The Men’s Center, 3249 Hennepin Ave. S. Minneapolis, 612.822.5892. [tcmc@freenet.msp.mn.us](mailto:tcmc@freenet.msp.mn.us)

**Women’s CoDA Group:** Women’s Only Co.Dependents Anonymous Group. Meets every Wednesday at noon at Colonial Church of Edina, 6200 Colonial Way (Fireside room, S. end of bldng). For more information, call Valerie at 612.741.5281

**Workaholics Anonymous:** for people who are chronically preoccupied with work. Meets every Wedn. 12–1pm in the east bldng at Fairview Riverside Hospital, 2450 Riverside Ave. Mpls. Take elevator inside main hospital entrance to level B, follow signs to east building and dining room E. - 952.985.1368.

**Marijuana Anonymous,** Bloomington, 6-7 pm, Minnesota Valley Unitarian Universalist Church 10715 Zenith Ave S. (2 Blocks south of Old Shakopee Rd, on the East side of Zenith) Contact: [bloomingtonma@hotmail.com](mailto:bloomingtonma@hotmail.com)

**AA Meeting:** 6:30 – 8:30pm St. Christopher’s Episcopal Church, 2300 N. Hamline Ave., Roseville. Call 651.639.4246 for more info.

**Atheist/Agnostic Alcoholics Anonymous,** 3249 Hennepin Ave S., #55 (Men’s Center, in the basement) Mpls, 7 . 8 pm., Open to Men and Women. For more info write [tcAgnostic@gmail.com](mailto:tcAgnostic@gmail.com)

## THURSDAYS

**Workaholics Anonymous:** 12 step group for finding balance between work, activity and fun. Meets every Thur. 7-8:15 pm. Christ Presbyterian Church, 6901 Normandale Rd. Room 305 - North entrance, enter door on left and up stairwell on your left. Call before attending for any schedule or location updates Jeff 952-465-4928, Liz 612-229-8930, email: [wafindingbalance@gmail.com](mailto:wafindingbalance@gmail.com)

**Downtown women only non-smoking Alanon Step Group.** Noon, 2nd floor First Baptist Church on 10th St. and Harmon Place. Parking and entry in back. Ring office buzzer for entry. Andrea, 612-868-9982.

**Red Book ACA/ACOA:** Recovery Church, 253 State, St. Paul, 7:30-9pm. For more info call Deb @ 651.291.1371 or Bruce at 651.407.6336.

**Recovery International Meeting,** St Phillip Lutheran Church, 6180 Highway 65 N, Fridley at 7pm. It is a proven self help method to deal with mental illness including depression, anxiety, anger, mood disorders and fears using cognitive behavior Therapy. Ken, 763-571-5199.

**CoDA Group:** Co-Dependents Anonymous 12-Step Support. 6-7:30pm at Unity North Church, 11499 Martin Street NW., Coon Rapids, MN 55433. SW corner of US Hwy 10 and Hanson Blvd. Call Chris @ 763.438.3583 for more info. Also check [www.coda.org](http://www.coda.org)

**Adults with ADHD Support Groups:** (first time free) Every Thursday morning 10am . noon and every Thursday evening (except last Thurs of the month) 7pm 8:30pm. LDA Minnesota, 6100 Golden Valley Road, Golden Valley, MN 55422. Tel. 952.922.8374 or [www.ldaminnnesota.org](http://www.ldaminnnesota.org)

**Eating Disorders Family & Friends Support Group:** Open to the public, 2nd and 4th Thursday of each month from 5:45 p.m. – 7:15 p.m. at The Emily Program, 5354 Parkdale Drive, 2nd Floor, St. Louis Park, 55416.

**A.C.A.:** 6:30pm Prince of Peace Lutheran Church 200 Nicollet Blvd #E Burnsville. Step meeting, open to all.

## FRIDAYS

**Recovering Couples Anonymous** - Friday Night Minneapolis Nokomis RCA @ Minnehaha United Methodist Church, 3701 E 50th St, Mpls, MN 55417. Every Friday from 630pm - 8pm. We are a 12-Step group and meet as couples in recovery from any addictions. The only requirement is the desire to remain committed to each other, find better ways to communicate and to develop new intimacy. We welcome you. Call Kathy 612-545-6200 or Allan 612-309-5632.

**Recovery International Meeting** at Bethlehem Lutheran Church, 4100 Lyndale Ave S., Mpls at 7pm. It is a proven self help method to deal with mental illness including depression, anxiety, anger, mood disorders and fears using cognitive behavior therapy. Ruth 612-825-4779.

**Eating Disorders Anonymous:** 5:45-6:45pm, Grace University Lutheran Church, 324 Harvard St SE, Mpls on U of M East Bank Campus. Free parking in Lot AA across street. Open. [edaminneapolis@gmail.com](mailto:edaminneapolis@gmail.com), 612.305.8367

**Women’s AA Meeting.** TGIF Meeting. 6:15 pm at Epworth United Methodist Church, 3207 37th Ave. S., Mpls. Handicapped accessible. Meeting consists of lesbian, bi, and straight women, many of whom have maintained long term sobriety. Chris A. 612.722.1936.

## SATURDAYS

**Nicotine Anonymous** meeting on Sat. morning, 10am at Linden Hills Congregational Church, 4200 Upton Ave South, Mpla. Enter at the back door. 952-404-1488.

**Spenders Anonymous:** Our purpose is to stop spending compulsively and work toward serenity in our relationship with money. 1-2 pm at Bethany Lutheran Church, 2511 East Franklin Avenue, Minneapolis, MN 55406; street parking or in the church lot; enter through the gate on Franklin and ring the bell; <http://www.spenders.org>

**Northeast Minneapolis CoDependents Anonymous (CoDA) Group:** East Side Neighborhood Services, 1700 2nd Street NE, Mpls, 55413 (corner of 2nd Street NE & 17th Ave NE). Park in lot behind building, use rear entry door. Saturdays: 1-2pm. Contact Ralph W. at [rwink@aol.com](mailto:rwink@aol.com) or 612-382-0674.

**CoDA Group:** Shoreview, Shepherd of the Hills, 3920 North Victoria Street, 1 blk north of 694. Please enter from the back/north side of building off of Gramsie. Door “G”. Follow signs to room #265. 9-10am. Dana, [Shoreviewcoda@gmail](mailto:Shoreviewcoda@gmail)

**Overeaters Anonymous Newcomer Meeting:** Third Saturday of the month, 1pm.2pm. Sumner Library, 611 Van White Memorial Blvd., Mpls, 55411. For more info contact Allison @ 612.499.0280, Gene @ 952.835.0789 or visit [www.overeaters.org](http://www.overeaters.org).

**Overeaters Anonymous Courage to Change Meeting:** Saturday mornings 8-9a.m. at St Christopher’s Episcopal Church, 2300 Hamline Ave N. Roseville. Contact Donna with questions at 651.633.3144.

**Clutterer’s Anonymous:** St. Christopher’s Episcopal Church, 2300 N. Hamline Ave., (Hwy 36) room 220, Roseville. 12 step support group meets the first, third and fifth Sat. of the month, 10–11:15am. [www.clutterersanonymous.net](http://www.clutterersanonymous.net)

**Debtors Anonymous:** a group of men and women using the 12-Steps to solve problems with debt and other money issues.; [www.daminnnesota.org](http://www.daminnnesota.org) 952-953-8438. 9-10am, Bethel Evangelical Lutheran Church, 4120 17th Ave. S., Mpls, 55407 (meeting rooms 7 & 8. Enter sliding glass door facing parking lot.)

**Guided Himalayan Meditation:** Step 11: Learn to relax, learn to control your thinking and emotions, improve your sleep, acquire peace, serenity, improve ADD and PTSD. For people in recovery. \$1. New Brighton Alano. 2284, County Rd I, Mounds View. Saturdays, 9:29-10:29. Call Roger @ 763.350.0629

**Overeater’s Anonymous:** 8-9 a.m., Falcon Heights Community Church, 1795 Holton Street, Falcon Hgts. Lisa 651.428.3484.

**Obsessive Compulsive Disorder Support Group:** 1st and 3rd Sat. of the month, 11am -1pm Central Community Center, 6300 Walker St., rm. 215, St. Louis Park, MN. Call Burt at 612.722.1504.

**Choosing Healthy Sexual Boundaries,** Saturdays 10am-noon. Concerns about your sexual behavior? Receiving negative feedback about your sexual choices? Safe, non-judgemental place to talk with other men re healthy sexual boundaries. The Men’s Center, 3249 Hennepin Ave. S., Mpls.

**Adult Children of Alcoholics & Dysfunctional Families:** Saturday, 10a.m., ACA Club Fridley, Moon Plaza, Boardroom in the lower level of Unity Hospital, 550 Osborne Road, Fridley. Please see [www.acaf-ridley.com](http://www.acaf-ridley.com) for additional information.



# Systemic Family Constellations from page 1

ogy developed in Germany in the last 30 years. Family Constellations has rapidly spread throughout the world, and is finally taking root in the United States, first on the coasts, and now in the midwest. Using a method somewhat akin to family systems therapy, a facilitator places representatives in the center of a circle of participants, in a constellation, to bring to light whatever dynamics surround a particular client's issue. We call this entering the "field."

Here is where the mystery begins, and the method parts company with family systems therapy.

Instead of being given phrases to say by the facilitator, representatives tune into the field by attending to feelings, sensations, intuitions, etc., that come to them regarding their role in the constellation.

They speak what they sense, and so dynamics begin to be revealed. In my case, my father's representative looked over at the person representing me as a young girl and said, seemingly out of nowhere, "I feel like I want her approval."

My father's mother had died when he was six, and six of his older eight siblings died before they reached adulthood. As the facilitator explained, my father looked to me to mirror him, rather than him mirroring me. The impact of seeing this enacted in front of me was huge, resonated deeply, and eventually shifted many dynamics

in my life, including in my relationship with my life partner. You may ask, did I not know about these events in my father's life? I did, but only on the level of a newspaper story. To survive, my father split these feelings off from himself, yet unconsciously, they affected him — and me — profoundly, since he looked to me to save him in a sense.

For some people, healing from events like this can come from therapy. Family constellations are useful for situations that usual methods don't resolve: specifically, trauma

that has happened in earlier generations that is carried unconsciously by descendants. Through sensing in the field, we seem to be able to come in touch

with these earlier wounds and through skilled guidance see them in a new light, leading to increased understanding for all involved and healing for ourselves.

In other words, there is an order to the way love flows in relationships. When that order is disrupted, it is often family members in subsequent generations who experience the consequences of this disruption. They unconsciously take on these consequences, unknowingly integrating them into their lives, often with detrimental results.



Family constellations can break these unconscious patterns. It can reveal hidden dynamics in a family so they can be worked with and healed. Through a family constellation, a person is shown the true origin of their problem and also new opportunities for disentanglement and resolution.

For myself, did my body pain leave? I can now say it is leaving. That first constellation opened a door into my very entangled Irish family past, the dynamics of which had happened before I was born yet which had profound, difficult consequenc-

es for my life. I now much more often feel happy joyous and (pain) free. I also now feel a calling to bring this work to more people, which I hope I can do for the rest of my working life.

*Kathy Curran, Ph.D. and her life-partner Mike McElwee, Ph.D., are starting the Minnesota Center for Systemic Constellations in St. Paul. For more information on constellations, google "family constellations" or "systemic constellations" or contact Kathy Curran at 651-269-1400 or kcurran@powerandleadership.com*



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 Training session: 4:20-5:30pm both Sat. and Sun.

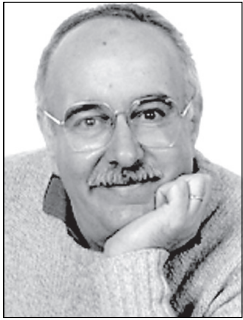
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 Workshop plus training: \$325 on or before May 12; \$365 thereafter

**More info or to register:** Kathy Curran, Ph.D., MN Center for Systemic Constellations  
 651-269-1400; kcurran@powerandleadership.com  
 www.powerandleadership.com/const/



Dr. Bertold Ulsamer is a Clinical Psychologist, attorney and author. He has trained in psycho-drama, Rogerian therapy and NLP. Having encountered the family constellation work of Bert Hellinger in 1994, he now facilitates constellation workshops and leads trainings for professionals internationally (including the USA, China, Russia, South Africa). Dr. Ulsamer trained for three years with Peter Levine ("Somatic Experiencing"), which he incorporates into his constellation work. He has published more than twenty books, including *The Art and Craft of Family Constellations*, and *The Healing Power of the Past* in English.





by John  
Driggs,  
LICSW

## Being Used is Different from Being Loved

“It’s not the pretending, but the pretending that we are not pretending that hurts us.”  
— Sheldon Kopp, psychoanalyst and author

Most of us at least intellectually understand that real love is different from exploitive caring. Caring for someone because of what they do for us is not the same as caring for someone because of who they are. However such clarity soon fades when we become emotionally vulnerable in relationships. Often then, the mind cannot see what the heart already knows. Inevitably heartbreak happens in exploitive relations. Often what hurts us the most is not having our hearts broken but knowing that we didn’t see it coming and we participated in our own demise.

*I always wanted to have guys friends. After all my marriage was good. I had a successful job as a major headhunter. My wife and I had terrific kids. Life was good except for my guy friends. So I inadvertently met this rather brash he-man named Joel at the gym. I was impressed with his fitness and big mouth. I always had a thing for brash men. I saw them as strong, unlike the dad who abandoned me when I was two. Although*

*Joel worked a menial job at his church he packed a wallop when it came to caring for people and telling funny stories. He kept all of us laughing at the gym. He looked up to me as being a big success at my work, something he really lacked. So I told my wife that although we were a bit of an odd couple we might actually be friends. She got to know Joel on her own and liked him. For about six months Joel and I got to be apparent good friends at the gym. I really looked forward to seeing him and giving him as much trash talk as I could muster. He could dish it out as well as take it. We also got into talking about spirituality and our views of life. We went out to lunch a few times but it was always at places he wanted to eat. I often gave him some tips about finding a good job and he lectured me about being a better person. We were always on each other’s cases. I invited Joel and his wife to our 25th wedding anniversary at a fancy restaurant and he was thrilled to come. Eventually, all of the sudden Joel stopped showing up at the gym. I was confused and missed him. I wondered if he had gotten sick. When I eventually got him on the phone he said that he had just gotten this prestigious job and didn’t have time to get together. He went on to say that he didn’t think we could be friends as I wasn’t his type of person. I was stunned and confused. We had no disagreements when all of the sudden he dropped me like a hot potato. When I talked to my wife about this situation she mentioned the word “shadenfreude,” the malicious joy of living through the*

*pain of others. I surmise that Joel got a kick out of knocking me down to size after he originally idealized me for being such a success. When he got his own success he didn’t need me any more. I couldn’t believe what I was hearing and realized that all along I had been used and not truly cared for. I was more of a symbol for Joel and not a real person he wanted to be close to. This loss broke my heart. But it’s how I painfully learned the difference between being used and being loved.*

I am certainly not the only person who has been used in relationships. It happens all the time. The main problem with being used is not that we eventually get hurt but that we never see it coming and have perhaps played into the deception to some extent. We may fault ourselves for being so gullible when the jig is up. We may hesitate to take future risks in relationships for fear that we will be deceived again. Some of us with repeated experiences with being used may fatalistically anticipate that getting used is the only way we may have a chance at relationships. Some of us may go so far as to minimize the hurt of being used and just see it as a way of life, wondering what the big deal is. Some of us become mere objects and not people in relationships. We lose our identity. Some of us have our very lives physically endangered when we are merely used. Well, let me tell you, being used is a big deal. None of us deserves that and there are ways of being truly cared for in relationships, whether you currently believe that or not. To actually be in an authentic relationship we have to have, as the Serenity prayer says, “the wisdom and courage to know the difference” and the determination to be in one.

### Being used versus being loved

The following signals may help us distinguish real from inauthentic caring. Often some of these signals don’t appear until a year after being in a relationship. They are:

- being idealized for possessing some one special quality versus being seen as a whole person with talents and limitations
- avoidance of conflict and disagreements versus regular constructive problem-solving together
- being valued for serving a purpose versus being valued for your own sake even when you serve no purpose
- one-sided versus two-sided talking

and mutuality

- one person does it all versus two people pitching in and sharing responsibilities
- having our feelings be important only when there is agreement versus both people’s feelings being important even in disagreement
- pretense and fantasy at being close versus experiencing how actions speak louder than words in actual caring
- one person initiates contact versus both parties initiating with each other
- feeling that you are easily replaceable versus you are really unique to the other person
- superficial caring versus repeated shared emotional experiences of caring

### Social context for getting used

Sadly, our culture sets us up to be in exploitive relationships. In the business world being useful is valued way more than being ourselves. Business people say, “It’s who you know that counts.” Although some lip service is paid to fraternizing with customers, ultimately the goal of social interaction is about serving a purpose and not just relating for its own sake. Most of this thinking is understood in the work world and is often appropriate. Unfortunately, when social relationships get blurred with business contacts trouble can happen. Seeing people as useful can carry into our personal lives and be terribly hurtful. Seeing our life partners only as vehicles to our success can shortchange them and us in love. Seeing our children as mere objects to our success as parents can leave them emotionally deprived and insecure. Let’s face it. The best times in love are when we are not useful and our children are not successful. These are the times that really count. When so much of America is run like a business the very essence of love and its authenticity is lost in our relationships. The business model makes love greatly suffer.

Also, we live in an expendable world. When our new technical device doesn’t suit our needs we throw it away and get a new one. We may get a new one just to be current. When we apply this philosophy to human relationships we don’t see the value of working through hard times with a loved one as an essential healing part of relational commitment and life satisfaction. We may start having affairs with people or things to replace what is

to page 11

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## Putting the Pieces Together from page 1



mor-filled invitation often worked. Some people hesitated, claiming, "I'm not an artist." Once they picked up a bit of clay or a grouting knife, however, it didn't take long for them to be given that title by Krocak. "You're amazing!" she'd often be heard exclaiming as she discovered with them their untapped talents.

"It was incredibly powerful to be with people who normally didn't come out for activities at Tower and then came to feel so strongly about what they were working on," said Krocak. "It was beautiful to watch people open up like flowers, and they were praising each other. Once they learned a skill, they would teach it to someone else. Something exciting was happening. It was electric."

teasing humor as "inspectors," and before long she had them holding a hunk of clay or a glass cutter in their hands.

One reclusive resident with a long history of homelessness, on his way to the nearby mailboxes, was asked "to lend a hand." His hand was soon spread out onto a flat strip of clay. Krocak showed him how to use a simple clay tool to trace around his hand and then cut away the clay around it. In his quiet way, he joined the other artists by contributing his piece to the creative process. His "hand" in the finished mosaic is slightly reshaped and covered in green glaze to appear as a bush along the river's edge. When someone points to the bush to remind him of where he fits in the mosaic, a tiny smile comes across his usually blank face.

### Inner Artistry Exposed

A good number of tenants become passionate about the project, showing up early for the scheduled work time with Krocak and inviting others to participate. "If I can do this, so can you," one of them would call out enthusiastically to people looking on. "Get over here!" And his hearty, hu-

Joe Landry and Rita Harcus were two tenants who eagerly contributed to that electricity. In February, as part of a presentation given to Minnesota's non-profit senior housing providers, they publicly expressed their enthusiasm for the mosaic and a follow-up outdoor sculpture they helped to create at Tower. "We had a good time," Harcus said. "It was very relaxing." She added, "It was really nice that a lot of people came out to create something more beautiful than any of us imagined!"

For Landry, doing an art project like this was a first. "What I'm usually doing with my time is things at church and visiting with people. Here was a chance to be doing something for me." He added, "Lots of people living here are doing nothing much with their lives, and here was a

place they could do something for themselves, and we could all do it together." Krocak recalled Landry saying during one mosaic-making session, "This isn't just about art. It's about love."

*Pat Samples is a writer and facilitator for creative aging. During the Tower community arts projects, she was working for both Ebenezer and COMPAS.*

*Photos: front cover top, Joe Landry shapes the top section for the outdoor sculpture. Front cover bottom, The completed mosaic is prominently displayed in Tower's lobby. This page top left, Fran & Gaylord create sections for outdoor sculpture.*



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# Have you Hugged your Teddy Bear Today? by Eleanor Ann Leonard

Her college-age daughter had died unexpectedly in an accident. In a state of shock and controlled focus, she and her husband had reached out to friends and family, made funeral arrangements, housed out-of-town family members, carried on conversations. Now the house was empty; guests were gone, her husband had returned to work, a neighbor would look in later that afternoon.

She went into her daughter's room. It was exactly as her daughter had left it – the bed neatly made, a favorite teddy bear propped against the pillow. She circled the room closely, running soft fingers over her daughter's jewelry, notebooks, scarves, posters. She stood by the bed and could feel a tsunami of held-in grief begin to overtake her. She allowed the tears to spill out then, convulsed in loud sobbing, she eased her body onto the bed and put her head on the pillow. She reached for the teddy bear and held it to her chest with both arms. She cried and cried until she fell asleep.

She awoke several hours later still clutching the teddy bear. She got up, took the teddy bear to the living room and placed it on the sofa. In following years, that teddy bear would move about the house providing comfort on numerous occasions. The woman's advice: You are never too old for a teddy bear.

That story made an impression on me when I read it in a women's magazine more than 45 years ago. I got the message; and I got a teddy bear, several in fact. To this day (I'm 73), teddy bears occupy visible spaces in my home. And yes, I, too, hold them close when life hurts just a bit too much.

Hurt is part of being human; there is no way to avoid it. We can be knocked off our feet by a traumatic event that suddenly overwhelms us, or find we are experienc-

ing a chronic sense of something amiss, an unease that floats just below the conscious mind.

We tend to blame the times we live in, nostalgically longing for the "good old days" though, in reality, such times never existed. In the late 16th century, Shakespeare had his character Hamlet speak of "the heartache and the thousand natural shocks that flesh is heir to."

True, those "heartaches and natural shocks" may be coming at us faster and more frequently thanks to technology and 24-hour "breaking news alerts." If we're not paying attention, we can get so caught up in it that we don't notice we are clenching our jaws, tightening our muscles and not breathing well.

While most of that happens unconsciously, it requires conscious awareness to alleviate it. Suggestions for how to do that are plentiful: *stay in the present moment; practice mindfulness; go to heart center; be a fearless warrior; learn to love yourself.* But what do these terms mean? If you've been practicing yoga or meditation or spiritual centering, they are self-explanatory. The rest of us might ask, How do you do that? It's a fair question.

Meditation and yoga have proven effective for several thousand years. They allow the mind and body to become quiet and still, to shut out external noise and chaos in order to allow the internal self to renew, heal and grow. There are many types of meditation and yoga, no one more right than another. A new practitioner should be prepared to try several teaches and methods to find the right fit. Even then, these disciplines are not for everyone.

On any path of self-awareness or self-care, the important thing to note is this: It's *your* journey; no one else can walk it for you. Teachers, mentors and guides can show you various paths; but, in the end,

you must do the walking.

So if we're not going to carve out blocks of time for yoga or meditation, what else is there? As it turns out, plenty! Let's go back to the teddy bears for a moment. As already noted, they aren't just for children. They've endeared themselves into our culture and captured hearts of all ages.

Corporal Radar O'Reilly, the very capable and efficient company clerk in the TV series *M\*A\*S\*H*, went to sleep every night on his army cot in the midst of the insanity and chaos of war, cradling his teddy bear. Magellan T. Bear went into space in 1995 aboard the space shuttle Discovery. In 2009 a British teddy bear named Raymondo traveled over 395,000 miles with airline crews. In 1956, Michael Bond, a British writer and BBC cameraman, bought a small teddy bear off a London store shelf on Christmas Eve because he "felt sorry for it." He then proceeded to write the Paddington Bear books that have sold more than 35 million copies.

Finally, we have A.A. Milne's 1926 creation *Winnie-the-Pooh*. True, he's not a teddy bear, as such, but he embodies all the characteristics. And he speaks! So do his fellow creatures in Hundred Acre Wood. Their child-like wisdom inspired a book, *The Tao of Pooh*, in which author Benjamin Hoff correlates Pooh-isms with ancient Chinese principles of Taoism. Pooh characters cope with everyday life in a profoundly simple way.

"I don't feel very much like Pooh today," said Pooh.

"There, there," said Piglet. "I'll bring you tea and honey until you do."

In today's ramped up culture, we would all be well advised to take time for tea and honey. Oh, yes, and to sit down with a teddy bear. Our all-grown-up self might scoff and try to convince us this is all just too simple and quite silly. Perhaps. And



maybe that's the point: It is exactly what's needed.

Pema Chodron, in her book, *The Wisdom of No Escape and the Path of Loving-Kindness*, writes: "Joy has to do with seeing how big, how completely unobstructed, and how previous things are. We can get so caught up in our own personal pain or worries that we don't notice that the wind has come up or that somebody has put flowers on the dining room table."

Minnesotan Matthew Sanford, author of *WAKING: A Memoir of Trauma and Transcendence*, has been paralyzed from the waist down since a 1978 car accident when he was just 13. He teaches yoga. Yes, you read that correctly: he teaches yoga and workshops to "transform trauma, loss and disability into hope and potential by awakening the connection between mind and body."

In a recent Twin Cities Public Television discussion with Kathy Wurzer and Krista Tippet, Matthew spoke of the importance of self-care, that having compassion for yourself is a prerequisite for having compassion for others. "We need to feel more," he says, by simple awareness of ordinary sensations: sunlight on your skin; hot water on your body in the shower; a drink of water inside your dry mouth. He says, "I have never seen anyone truly become more aware of his or her body without also becoming more compassionate."

Compassion, toward ourselves and others, is what saves us. So awareness moves us toward that compassion and we now know what those earlier terms mean. When you notice the flowers on the table, feel the warmth and radiance of sunlight on your skin – in those simple moments, you *are* in the present moment; you *are* practicing mindfulness; you've gone to heart center; your warrior isn't afraid to be soft and vulnerable; and you are loving yourself. Now expand on that. Do it some more.

Choose moments of quiet in your home. Question why the TV needs to be on constantly. There's no such thing as "Oh, I don't even hear it." Your central nervous system hears it and there you go: stress! If you are actually watching the TV, the throbbing, pulsating commercials can be sensory overload. Your remote has a "mute" button; use it.

Read some P. G. Wodehouse or Ogden Nash – any writing that makes you chuckle out loud. Collect pleasant, uplifting images into a scrapbook; look at them often. Sip coffee in silence: be aware of the taste, the smell, the warmth. If you're walking along the beach, be on the beach; leave the iPod and ear buds at home. If a child on the train is looking at you, put away the phone and play peek-a-boo.

Talk to yourself. Hearing what you really sound like might cause a change in tone. Or talk to the dog, the cat, your teddy bear. You are getting one, aren't you? After all, who else will always be around and ready for tea and honey?

It really is that simple. The difficulty is breaking old habits and no longer listening to the hype. Yes, climbing the Himalayas or meditating in a cave surely bring about self-awareness that helps us take care of ourselves in the face of whatever the world throws at us. But we don't need to go nearly that far.

*Appreciating sacredness*, says Chogyam Trungpa, *begins very simply by taking an interest in all the details of your life.*

It truly is the simple things, always the simple things. And they are all right here under our nose.

## Resource Directory

### A DIFFERENT KIND OF GRIEF

Individual coaching & on-going groups for those who have a family member/friend who has died from addiction. Contact: gloria@recoveringu.com /612-866-1056 for time, day, fee, and location.

### BETTORS ANONYMOUS

Bettors Anonymous now meeting in MN. Men and women using AA's spiritual solution to recover from gambling addictions. www.bettorsanonymous.org. 612.298.8593.

### COACHING SUPPORT FOR FAMILY/FRIENDS OF THOSE WHO ABUSE OPIOIDS, DRUGS & ALCOHOL

Individual coaching & on-going coaching group for those who have family or friend addicted to heroin, Rx opioids, illicit drugs or alcohol. Contact: gloria@recoveringu.com /612-866-1056 for time, day, fee, and location.

### DEBT MANAGEMENT PLANS AND FINANCIAL COUNSELING

LSS Financial Counseling – Conquer Your Debt™ offers debt management plans to consolidate your debts into one monthly payment, with a lower interest rate and good credit outcomes --and free financial counseling to help you gain financial confidence. LSS provides tools and guidance to put you on the path to a debt-free future. Call 1-888-577-2227 or www.ConquerYourDebt.org

### COUNSELING

Maple Grove Therapy and Wellness is a collaborative of therapists working to serve primarily adolescents and young adults struggling with chemical and mental health issues. 612-460-0427, www.maplegrovetherapyandwellness.com

Amethyst Counseling Services - 651.633.4532

### EATING DISORDERS

Melrose Center- Melrose heals eating disorders for both males and females of all ages. Our experienced team offers specialty programming for those struggling with an eating disorder and substance abuse - whether they are in recovery, treatment or still struggling with substance abuse. Locations in St. Louis Park, St. Paul and Maple Grove. Visit melroseheals.com or call 952-993-6200.

The Emily Program offers a wide range of eating disorder treatment services to individuals concerned about their relationship with food and/or body. Our caring and experienced staff develop personalized treatment plans to help individuals recognize and change unhealthy behaviors and restore hope for the future. Six locations. www.emilyprogram.com or 651-645-5323.

### RECOVERY WORSHIP

Recovery Worship is open service of evening prayer that includes recovery resources like the Twelve Steps and the Serenity Prayer. We meet at 6:45pm on Wednesday evenings at Zion Lutheran Church in Minneapolis. For more information, visit www.zionchurchmpls.org/recovery or call (612) 824-1017.

### JEWISH RECOVERY NETWORK

A group of addicted people in recovery or in need of recovery, as well as their families and friends Open meetings second Sunday of the month - 763-544-4446

### NAROTICS ANONYMOUS HELPLINE

Drug Problem? We Can Help! Call Now 24-hour (877)767-6767. Also, check out www.NAMINNESOTA.ORG For a complete listing of meetings, upcoming events campouts, and service opportunities.

### SOBER SCHOOLS

Pease Academy, "Peers Enjoying A Sober Education" is the oldest recovery high school in the U.S.; 612.378.1377

### SOUL READINGS/CLASSES

Soul Readings/Psychic Development Classes: beginning, advanced, and workshops. Cindy Lehman; 612.669.1861; www.cindylehman.com; or email cindy@cindylehman.com

### SPIRITUALITY

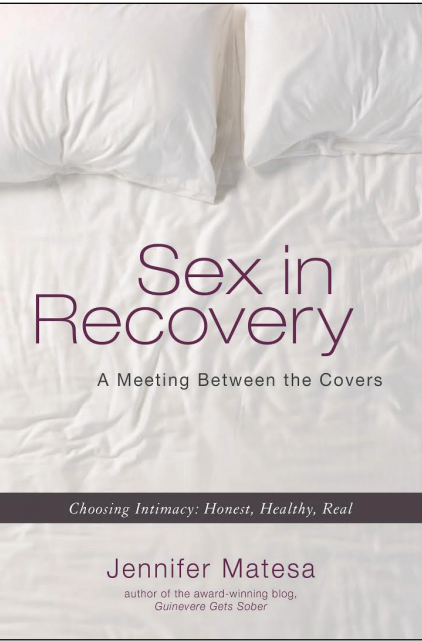
Sacred Ground Center for Spirituality 651.696.2798; www.sacredgroundspirit.org. Explore your spiritual journey with the help of a spiritual director familiar with the 12-Steps.

### WOMEN'S MENTAL HEALTH

Amethyst Counseling Services - 651.633.4532



Books by Barbara Kummer



**Sex in Recovery:**  
**A Meeting Between the Covers**  
**By Jennifer Matesa**  
*Hazelden Publishing*

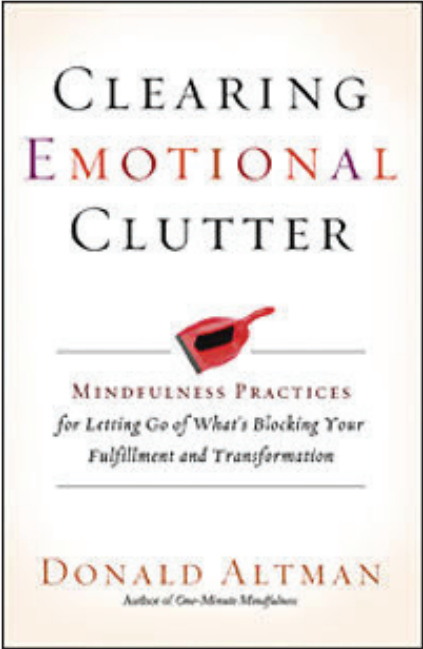
Are you in recovery? Are you struggling with how to have sexual relationships and still maintain your sobriety? This book looks at how addiction, recovery, and sexuality are related.

Matesa interviewed over 30 people in recovery who were willing to discuss sex and sexuality with her. This book contains their candid conversations and “topic chapters” where Matesa offers her own personal story and observations. Topic chapters end with “Queries for Discussion” questions specific to the topic, such as “How long has it been since someone else last touched my skin?” in the chapter on Touch.

She describes Thirteenth Stepping, when a person with more recovery time becomes involved sexually with a newcomer, which she sees as a form of sexual harassment. Other topics include trauma, such as childhood sexual trauma, which can make an individual more likely to abuse alcohol and other drugs, and the One-Year Rule, which recommends no new relationships or marital changes for a year.

For Matesa, no matter what the topic, she believes in making recovery a top priority.

If you have a book you’d like reviewed or have an old favorite you’d like to share with others, please contact [barbara.kummerreviews@gmail.com](mailto:barbara.kummerreviews@gmail.com)



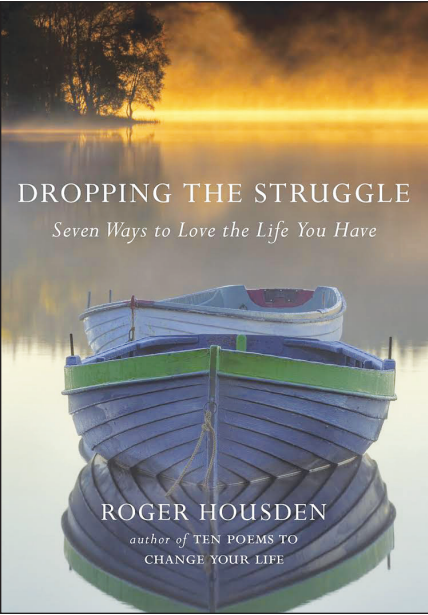
**Clearing Emotional Clutter:** Mindfulness Practices for Letting Go of What’s Blocking Your Fulfillment and Transformation  
**By Donald Altman**  
*New World Library*

Emotional clutter can appear in our personal and professional lives. Ongoing toxic habits can create patterns that impact the level of emotional clutter we experience. Altman is a psychotherapist, author, and former Buddhist monk. He proposes mindfulness activities to cut through the clutter and change the way we process information so that the past and present can be dealt with in a healthier manner. He says, “I like to think of it as a mindful lifestyle reboot—a way of clearing out the old, habitual methods of living and thinking that keep us stuck in emotional clutter to the point that we can’t imagine a way out.”

He offers readers a way out with six clutter-clearing mindfulness skills using PAIRUP, an acronym for P - present-moment participation, A - attuned acceptance, I - intentionality, R - reflection, U - understanding of suffering, and P - purposeful partnership.

Divided into four parts, the book provides readers with tools to recognize how clutter has negatively affected their lives, a section on how to address historical emotional clutter, and another section on how to move through the clutter and have a more satisfying life.

Additionally, Part 3 of the book, “Preventing New Emotional Clutter with Daily De-cluttering” includes activities to prevent the buildup of new emotional junk. What emotional junk is threatening to derail your goals and dreams?

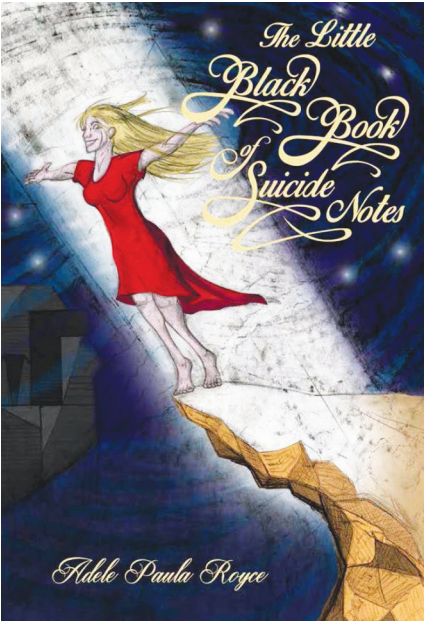


**Dropping The Struggle:**  
**Seven Ways to Love the Life You Have**  
**By Roger Housden**  
*New World Library*

Struggling with your life? Housden was until several years ago when he realized that he was making his life unnecessarily difficult. He uses stories and poems to tell how one’s internal mental struggle can be managed and help with letting go and surrendering to peacefulness.

Readers will find techniques which help with how to drop the struggles to be special (true humility), for a perfect life (being kind to ourselves), and for love (unconditional trust).

What will your life become once you surrender to it?



**The Little Black Book of Suicide Notes**  
**By Adele Paula Royce**  
*Live Your Light Publishing, Inc.*

A person dies by suicide approximately every 14 minutes in the U.S. alone.

Royce hopes her semi-fictional book will help people considering suicide to reconsider it. She wants readers to know they are not alone in their aloneness. She reveals her own battle with suicide ideation, and in doing so, she sheds light on a dark topic while offering hope.

Her nonjudgmental message includes 27 essays that she calls notes which are broken into The Reward of Death, The Ten Commandments of Suicide, and The Final Farewell. This book is the first in a planned trilogy on the subject of suicide.



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# Abstractly-Defined Artists Restore Humanity

by Brittney Smith

Recently, I had the pleasure of speaking with both an old college professor and a local artist about the notion of healing through art.

Comparing both conversations I found some striking similarities: Both people I interviewed came from backgrounds with troubled family dynamics that could easily be argued was — and still is — the foundation of every artistic thing they have ever done. Independently, yet simultaneously, they have taken their personal experiences and embedded them into ridiculous institutions [by way of teaching] with the objective being to either entertain or report possibilities in real time.

Collectively, all three of us are teachers, writers, and visual artists; captivated by distorted truths and attempting to integrate them into genuine realism. One point of view believes that the creative process is an individualized one with hopes of giving the artist a new perspective. The other affirms that we've witnessed the oppressor long enough, and is steadfast at creating safe spaces for P.O.C's regardless of

their gender identification.

I remember being a sophomore at Augsburg College and enrolling in Sarah Myers Improv Theater class first semester. One of our first assignments was viewing the stage play *Neighbors* at Mixed Blood Theater in Minneapolis. To be frank, the production blatantly and [to some] disrespectfully discussed racism. I was so captivated by the show that I saw it nine times! Not to mention as a young creative, I was both intrigued with the artistry of the writers and director but also offended by the intolerable stereotypes that cowered over the actors. The healing that Myers offered me as a young, Black woman in America has forever indebted me to her. For the first time — at the age of 19 — I had my first real conversation on race with a middle-aged white woman. Unbeknownst to me, at the time, Myers had had her own share of discrimination by simply being Jewish. A bisexual Jew.



**"WE CAN'T CHANGE THE WORLD,  
UNLESS WE CHANGE OURSELVES."  
-BIGGIE SMALLS**



Sarah Myers, a native to Chicago, IL and active theater professor at Augsburg College, utilized expressive art in her stage play, *I Do Today*. Myers, a self-proclaimed “‘Bi’ first — queer now” woman of the Jewish faith said that writing

the play was a healing process for her in that she's an introvert and doesn't share specific moments of the play publicly because - well, “people make assumptions.” Myers says for her the creative process, “draws from a personal ordeal” with something she feels emotionally connected to. Whether it's in front of or behind the stage - in Sarah's case, most likely behind, or standing in a room full of students, Myers battles with internal issues that most of her professional community would be perplexed to know: What are Jewish laws for being bisexual? Can you be bisexual and have a heterosexual marriage? That's one for the theologians.

I had the pleasure of meeting Keno Evol three years prior in a kitchen, on the south-side of Minneapolis where there were hood politics being discussed in the kitchen. It was something poetic about being immersed in a room full of Black people harmoniously engaging in the most relevant conversations of their lives.

Keno Evol is a local artist, performer, poet, educator, spoken word artist, dancer, and director. He and his eight siblings were placed in foster care; he spent three years in that system. Evol currently sits as the founder and executive director of Black Table Arts, an arts-based organization centering on conjuring other worlds through Black art, by connecting creatives and cultivating volume in Black Life; as well as Black Lines Matter [sharing the same acronym as Black Lives Matter] which is a “writing arena where social politics meets the poetic.” Black Lines Matter produces writing through the works of historical and contemporary protest poetry by Black poets while building Black comprehension. The project's desire is to create an atmosphere that is “free to the pub-

lic yet highlights and produces premium Black writing.” Evol realizes that there is much healing to be done in the Black communities across America and his goal is to “constantly hold a free space for us to invite more folks to the table, sharpen our swords and lead with love.”

After speaking with both artists I reflected on all the times I did something creative to counter pain. It's effortless to reach for something either over-the-counter or “under the table” to reduce the imposed upon melancholy set by societal preferences. Artists are never normal — we are too complex — like an contradicting oxymoron. Writing, however, keeps me sane, sober and solvent. Why? Because writers “see” — performers “do.”

I recall leaning on my pen more than my pipe to inhale forgiveness and exhale and cough up the trauma of child abuse, domestic violence, sexual violence and low self-esteem. I distinctively remember being molested, slapped around, and raped while considering my faults. Uniquely, I have a tattoo, orbiting my right ankle, that reads “Dance, Laugh, Sing” — a daily dose of remedial acts. As artists, where do we lie down our vulnerabilities when our audiences purely want anecdotes about a new love or the most lit party ever? I am also a lifestyle blogger, as well, and was told by a reader that I should speak more on my romantic relationships. Perhaps if she knew what all I was still applying Preparation-H to she wouldn't be so eager to exploit my healing all in the name of creativity.

How ironic is it, though, that my personal pain cleverly disguised as creative works shall be the remedy for her ailments? My responsibility as a creative is not just to honor humanity but goddammit — to restore it. Often times it is a tedious expense [investing in humanity] but to give on up would be like leaving an extensive wound uncovered. In the words of the Notorious B.I.G., “we can't change the world until we change ourselves.” I say we can't heal the world's problems until we heal our own — the cure...is art.



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# Using Dance to Ease Conflict from page 1

In the beginning this tradition focused on the individual. It would be later, in the early 2000s, that Martha Eddy argued for somatics to take a turn outward toward social applications. They then predicted the next wave would be Social Somatics or Socio-Somatics.

My entrance into the field came in 2001 when I was first introduced to Arney and Amy Mindell; founders of Process Work. Later they would become my teachers. It was through their lessons I could finally answer the question, "How can dance inform our conflicts and help create peace?" I desperately wanted this answer to be more than a metaphor. I needed to see that the solution was deeper than social dances. And while I had seen its application in de-escalation techniques such as breathing exercises, I needed to see dance "dissolve" intractable differences. And I did.

## How it works

I mainly pull from two methods, Process Work (previously mentioned) and Biodanza. Biodanza is a dance meditation form created by a Chilean Expressive Arts Therapist Rolando Torro. This form was created to serve memory recall in dementia patients. Biodanza uses "encuentros" or dance encounters to build rhythmic entrainment. Movements are intimate and often use mimicking or co-improvisational gestures and movement forms. They are always non-verbal which is one reason they have such impact. When we bypass words, we go straight into feeling. There is no hiding. Through this non-verbal connection, the whole group experiences *vivencia* — a somatic sensation of vitality for life. One way to think about what these practices offer is to say these are embodied practices for peace and liberation. More simply, we are relearning to live in our body once again: Embodying harmony with one another.

## How to do it

Following are two dances explore.

- Biodanza's: "Power/Love" *a balancing dance*

In this exploration you are doing a solo dance. There are two moves to this choreography, thus the name. First start with a gesture of either love energy or power energy. Second, take the gesture into a full bodied movement. Let this movement find its natural completion. Now repeat these steps with the other energy. Finally, take the two energies and combine them.



*"How can dance inform our conflicts and help create peace?"*

First feel for this blended energy inside your body, then taking that into a gesture, and completing that into a movement phrase. In this method you don't discuss your analysis after. This practice prefers you allow thoughts to emerge as a secondary



byproduct. As with many movement meditations, this works best with practice over time. Also it is useful, after building your chops first, to bring a specific issue into the dance to work on. You can use this dance to work with that content directly.

- Process Works: "Vector Walk" *a decision making dance*

This exercise engages you in a transformative approach to inner work. In this dance you bring a specific decision with which you are grappling. You walk about in a triangle of your own formation, and placing an item on the ground where you

start you bring your awareness to the problem you brought. Using your body's mind-state, you turn to face a direction. This will be where you start the walk for the first leg of the triangle. You will know when you land on the "correct" direction, because your body will shift. Walk the first leg of your triangle. You will know when to stop, for the same somatic reasons. A symptom shift might look like an exhale or muscular release. Keeping on the triangle, form side two. Mark each point of the triangle with an item, so you know where to go. Now the dance is twofold. First, move the body's mind-state into a felt place of ecstacy.

Imagine that energy to the degree that you feel it support you. Then bring awareness back, slightly, to your decision/problem. Keeping this mind-state, take a lap around the two sides of your triangle. Side A stands for one perspective, side B stands for another. Complete your triangle's third side, by deepening your ecstatic mind-state. Somatically allow your body to reveal itself. You will know when the dance is complete because your body's symptoms will have shifted. This is your resolution. Trust that the word(s) may not come right away. Likely a body-symptom will unearth a feeling, then a memory,

then words. But don't press this. The work is authentic when the dance is emergent.

## Real life examples

In Bogota, Colombia in 2015, I was part of a delegation of North Americans attending the first Process Work conference at Pontificia Universidad Javeriana. Here we vetted regional hot topics; destruction of the indigenous, gender and economics, the internally displaced, and post-war trauma. At one point, founder Dr. Mindell asked what might be a word to universally describe Colombians. "Passion?" he asked. Roaring in reply (in a tone that was arguably passionate) they simultaneously cried "Si!" and "No!" Next, the room erupted in laughter. This reaction brought to head a secondary awareness. Their bodies knew a connection to passion, one that their material minds were only partially willing to acknowledge. This was a moment of somatic entrainment. This brought a moment of resolution.

Stateside, I work with people who consider themselves non-movers. Through the guise of leadership development and non-verbal conflict coaching, I bring about the skillsets dance offered our ancestors. In 2011-2013 we held local community convenings on conflictual topics. The first theme we embraced was "Minnesota Nice." Over 50 people spend eight hours dealing with this conditioned pattern. They came to recognize when their body contradicted their words. Using somatic mediation in our facilitation, we were able to name hidden truths. The result was increased authenticity and a deepened connection.

## Final Thoughts: The Body Knows

As in all things, there is an art to mastering conflict. Using dance to replace fear with joy makes even this most repelling subject seem palatable. These days many mediation options exist, and dance is a worthy and creative consideration. Neuromotor development explains "dance skills" (movement, kinesthesia, and proprioception) that we already possess. These dance skills can be trained and employed for conflict resolution; they offer us an antidote to our reflexive habits.

In fact, we can all shift our perceptions so we can create new solutions for resolution. All it takes to make dance a tool for conflict resolution is a little healthy curiosity.

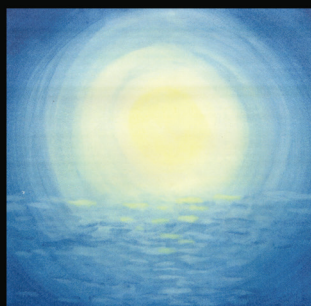
*T. Zea Leguizamon, RSMT is a founding member of the Embodimentdemocracy.com collective.*

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