

# LEADING AS SACRED PRACTICE CHARTS & PHOTOS

**September 5-9, 2016**

**Beuerhof Farm, Vulkan Eifel, Germany**



## LEADING AS SACRED PRACTICE REPORT

Alan Briskin, Holger Scholz, Gisela Wendling, and David Sibbet gathered 17 people from a half dozen countries to participate in a five-day retreat and collaborative inquiry. Together they sought guidance, shared knowledge, and came together in honor of the sacred. This report contains charts created during the various sessions, as well as photos that will remind everyone of the flow of the days. It is meant for the participants only, and should not be reproduced without permission from the workshop leaders.

### PURPOSE and APPROACH OF THE RETREAT

To awaken the sacred and ignite our passion for leading as sacred practice. We did this in community, moving beyond the edges of our personal understanding and toward something greater, holistic, wiser, and collective.


Gisela, Holger, Alan and David gave special attention to designing and facilitating a retreat space that supported collaborative and creative exploration of leading as sacred practice – a topic that is not commonly talked about in secular settings. The group explored existing practices of the sacred and created new ones. Everyone was intentionally invited to be colleagues and co-explorers in this endeavor. There was not any particular spiritual discipline espoused in this gathering. The leaders were deeply rooted in dialogue practices, facilitative leadership, rites of passage, collective wisdom, vision questing, and have roots in traditional spiritual traditions including Earth and wisdom traditions. They have all held leadership positions that called us to step up to our deeper callings.

### PARTICIPANTS

*Boiveau, Julie*  
*Callaert, Mara*  
*Fischer, Michaela Luise*  
*Fischer, Stefan Wilhelm*  
*Heimer, Carina*  
*Holzknacht, Georg*  
*Iwa, Karolina*  
*Kalnin, Thorsten Oliver*  
*Knauf, Michael*  
*Leonhardt, Eva*  
*Leonhardt, Tobias*  
*Levy, Lan*  
*Lewandowska-Akhvlediani, Sylwia*  
*Roisin, Nadine*  
*Stern, Allison*  
*Tengüz, Alper*  
*Ulig, Gwen*

### THE PLACE

*Our collective inquiry into leading as sacred practice happened at the Beuerhof Retreat Center in the middle of the Vulkan Eifel in Germany. There was plenty of open space as well as ancient and sacred places for special experiences. It was a place to be in touch with each other and the land, in an environment that helped focus our energies and emanate warmth and hospitality.*



**September 5-9, 2016**

**Beuerhof Farm, Vulkan Eifel, Germany**

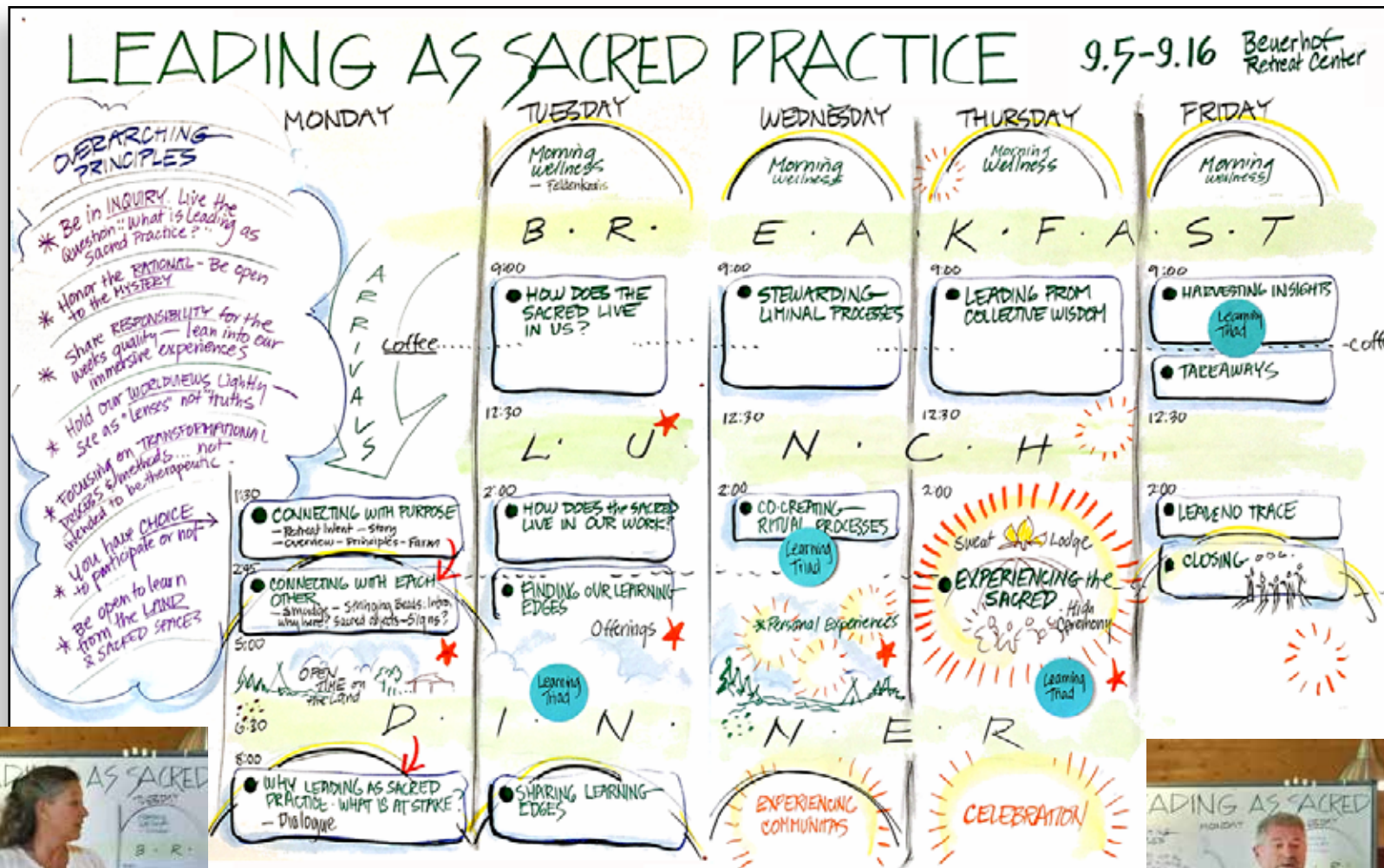


### MONDAY AFTERNOON

Holger (left below) welcomed all the participants and oriented them a bit to the Beuerhof. He grew up on this farm. Then Gisela, Alan and David said a bit about their roles. Gisela (middle photo) would be the lead facilitator for the overall process. All would participate and

facilitate. David (right photo) would lead a session on Tuesday, Gisela on Wednesday, and Alan (middle photo) and Holger on Thursday. This room was called the “seminar room” and would be the place for learning and exchange, working in circle around the fire and the beautiful centerpiece made by Carina.





Gisela provided an overview of the agenda. Spacious lunch and dinner breaks and time on the land would allow the morning exchanges to sink in. The retreat would begin with connection to everyone's personal sense of the sacred in life and work. It would then move to a look at what it takes to steward a liminal process, and then what practices support collective wisdom. As the group moved toward its own sense of community, it would enter into its own deep ceremony on the land through a traditional Inipi or sweat lodge. The group would harvest learnings on the last day. Alan then shared with the group the overarching principles the workshop team would hold and asked participants to help make the experience a success for all.



## MONDAY AFTERNOON Creating Sacred Space



Everyone was invited to move to the dome after orientation to share their own intention and reasons for coming to the retreat, using a process called "stringing the beads." This metaphor suggests that each person is a like a special bead in a necklace, and if given a chance to speak about their current condition will "string together." Each person was invited to share the object they brought that represents their intention and place it on the center altar; and share any special synchronicities that might have happened on the way to the retreat.

After this circle everyone had a chance to spend some open time on the land, and then convene for dinner in the main lodge.



At 8:00 PM everyone regathered in the dome. Holger taught some Lakota songs and how to use the big ceremonial drum. It provided an energizing start to dialogue about what was at stake for everyone in coming to this retreat. This involved reflecting on what other people might be impacted by the work here, what personally might feel risky, and whatever else people chose to share.

**DIALOGUE INSTRUCTIONS**

1. Listen with RESPECT, w/o fixing or problem solving
2. SPEAK FROM YOUR OWN EXPERIENCE: "speak from I"
3. SLOW DOWN the conversation, allow pauses.
4. SUSPEND CERTAINTY — Notice your assumptions
5. ALLOW SPACES for DIFFERENCE — Be aware of judgements—live with question
6. SPEAK WITH BREVITY — Leave space for all voices

# TUESDAY MORNING How Does the Sacred Live in Us?



Following an orientation to the agenda by Gisela and a stringing of the beads, David oriented everyone with a story about Michael Meade. He also provided a beginning look at the four vias framework shown here and explained in two pages.

David began the morning session telling a story about attending a Michael Meade workshop on the second adventure of life. Michael is a story teller and consultant who worked a lot with Robert Bly and with young people in gangs. He explored the role of mentor and elder in the workshop, contending that the role of the older persons is to see the light or “incandescence” in younger people. In traditional cultures these gifts appeared during rites of passage,

when all other supports are stripped away and might be the subject of a new name. Youth still hunger to be seen in this way. Meade believes that everyone experiences their own personal incandescence or “shining” between ages of 11-22. David invited everyone to pair up and remember when those periods of aliveness were as a way to ground everyone in his or her own sense of the sacred.



### WHEN DID I EXPERIENCE MY PERSONAL INCANDESCENCE?

Pairs were invited to spend some time outside identifying when they experienced their own sacredness or “incandescence” as a youth.



## CIRCLE SHARING

After the break everyone shared how the sacred lives in their personal lives



Holger



Martin



Allison



Carina



Georg



Mara



Gwen



Sylwia



Maya



Lan



Michael



Nadine



Alper



Stefan



Michaela



Karolina



Julie



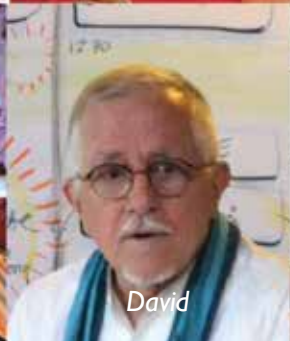
Thorzen



Tobias & Juren



Eva



David



Gisela



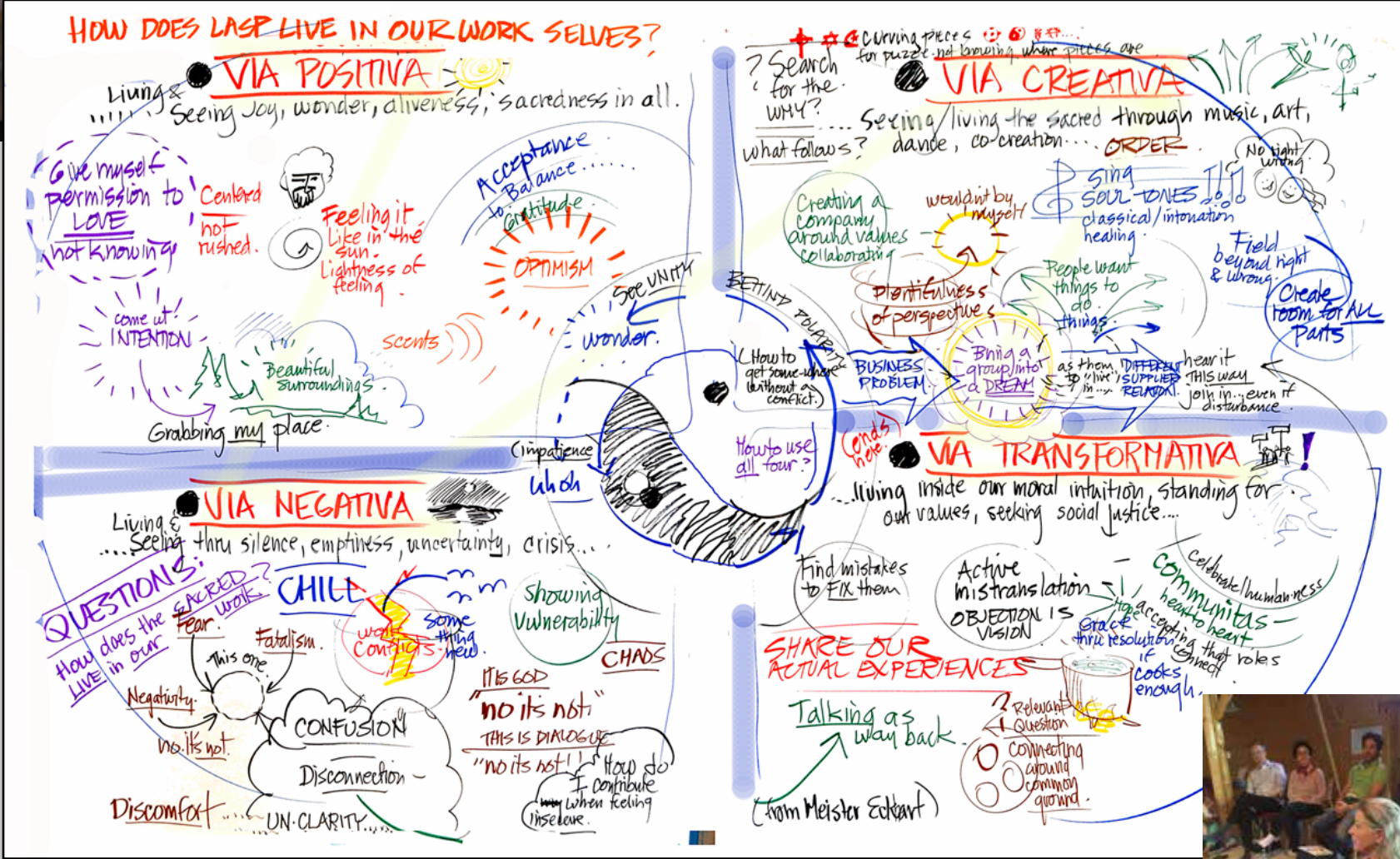
Alan





# TUESDAY AFTERNOON

## How Does the Sacred Live in Our Work?



After lunch the group regathered in seminar room. Alan helped facilitate a general sharing about how the sacred lives in our work with David graphically recording, on a Four Vias template. These paths to the sacred were articulated by Meister Eckhart, a German theologian, philosopher and mystic living in the late 1200s. The via positive is the path of acceptance and experiencing nature's gifts and beauty; via negativa is finding the sacred through emptiness and silence, and sometimes the crises in life; the via creativa is finding the sacred in artistic expression and other creative activity; via transformativa is the path of taking moral stands in support of one's deep values and social justice



## TUESDAY AFTERNOON & EVENING

### Learning Edges



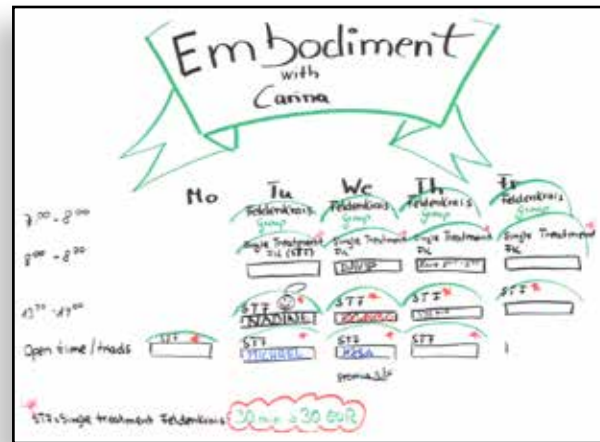
**LEARNING EDGES:** Following the session about how the sacred lives in our work, everyone was invited to break into triads and quartets to begin to identify learning edges. People were invited to work with the Basic Bundle of cards from Holger (shown here on the floor), walk the land, or spend some time with David in the dome contacting a spirit guide and using active imagination to find and talk to their learning edge. (Some 15 came to the dome to experience this way of working.)

Following free time and dinner, the group regathered in the dome to share the different learning edges that everyone felt were emerging. (There isn't a photo of this session).

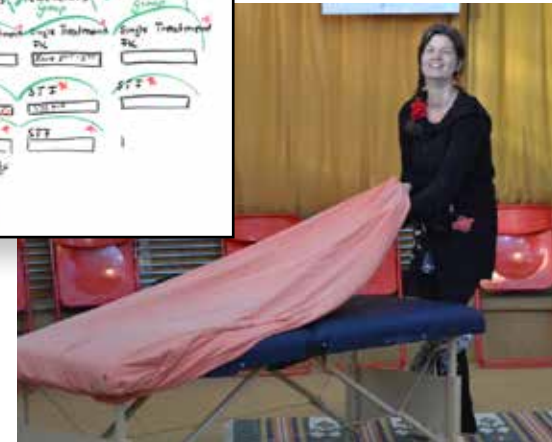
## WEDNESDAY MORNING



**OPENING:** Gisela opened the day reviewing the agenda. The morning would involve her sharing about Liminal Pathways and Rites of Passage and indigenous ways of working with change. The afternoon would then provide everyone a chance to create a ritual around individual learning edges.



**FELDENKRAIS:** Carina provided sessions before breakfast and during the day for persons who wanted to tune into their bodies.





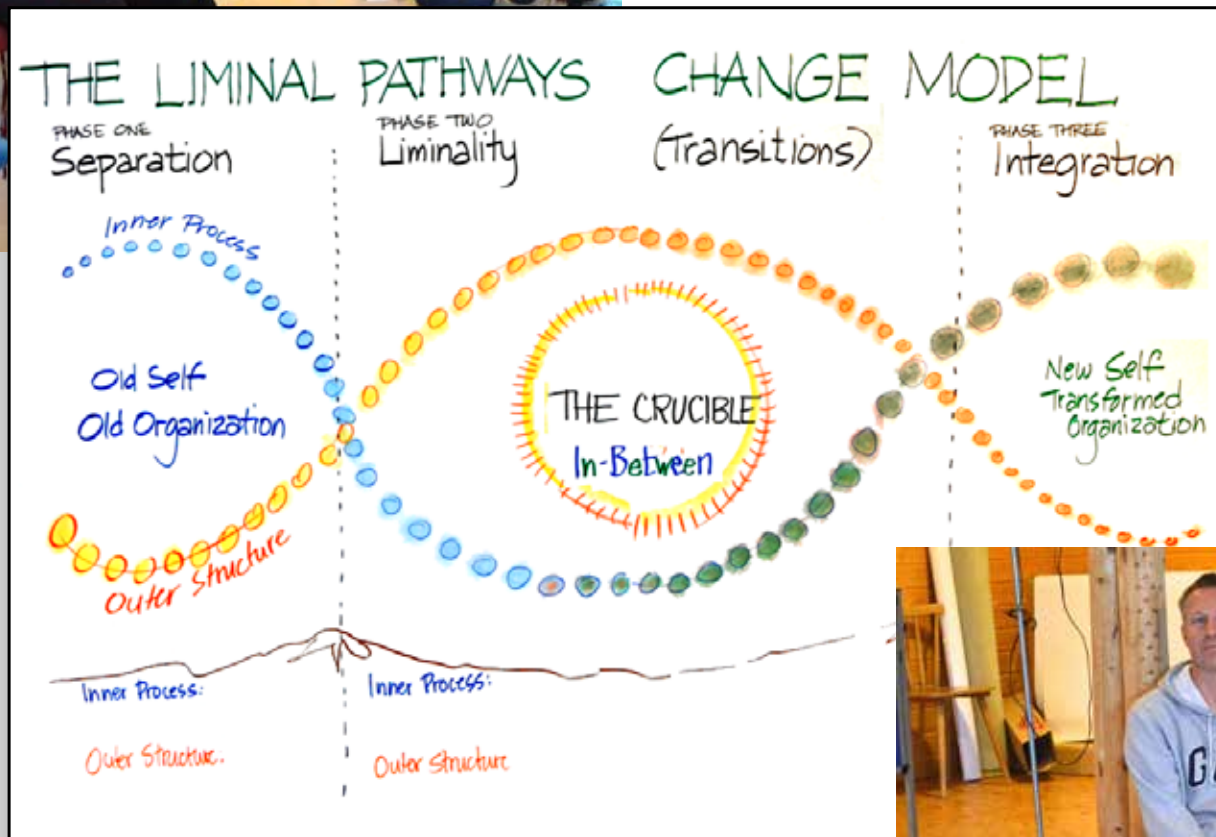
## rites of passages

Gisela oriented everyone to her research on rites of passages and the structures, roles, and dynamics that make rites of passages work. To bring it to life she invited Holger to share his experience with the Lakota Sun Dance tradition and ceremonies. He had returned from South Dakota only two weeks earlier having supported a friend participating in the Sundance. His sharing was a very moving story about the purposes and traditions of the Lakota

ceremonies. Archie Fire Lamé Deer's long association with Dieter and his family brought them to a deep respect for this tradition and the privilege of being invited to share it by the Lakota teachers.

### Liminal Pathways Model

Gisela developed this framework during her Ph.D. work to show the phasing of traditional rites of passages, and the relation between the inner processes and outer structure. The crucible is a time of "heating" up and recombining our inner selves into something new.



## WEDNESDAY AFTERNOON Designing Rituals

After lunch Gisela, Holger, Alan and David all shared different aspects of seven steps in a ritual, including perspectives to hold and tools and practices that might be employed. The triads and quartets were then invited to meet, choose one member for whom to create a ritual related to working with their learning edges, and then act out the ritual, or plan it for later enactment.



Holger provided a table full of tools that the groups could use during a ritual. Gisela, David and Alan also showed some of the tools they use in personal ceremonies. Holger spent a little time explaining the Basic Bundle of cards should any of the small groups wish to use them.

## WEDNESDAY AFTERNOON LEARNING GROUPS

### Designing Rituals



The learning groups are shown here as they design the rituals.

One of the groups created a special room for Michaela, a spiral of flowers with a salt mandala at the entrance, and guided her through an experience of claiming it. Another group is shown out near the teepees dancing and singing.





## WEDNESDAY AFTERNOON RETURN Leader Ritual



While the learning groups prepared and acted out their rituals, the leader group prepared a ceremony of return. Holger and David found hazelnut branches to make an arch in front of the dome doorway. Carina decorated it with flowers. Gisela and Alan prepared to wrap each person in a blessing blanket. Holger provided a bed of sage from the Sundance as a walkway in. When everyone came back at 5:30, David invited shoes to come off and drummed them through the arch to Alan and Gisela's blanket wrapping. Holger smudged.



The group was greeted inside by Carina who gave everyone a Leading as Sacred Practice towel for the sweat the next day. The group then shared in circle about their experiences with ritual.

This evening, the dinner and evening was open. Some asked to have a journey experience with David. A group gathered later in the dome to listen to music and a David Whyte talk, and then around the courtyard fire.





## THURSDAY MORNING Practices of Collective Wisdom

“The sea accepts all rivers...” Alan read, from a poem by Judy Brown. ..“I guess the sea has boundaries, but not where rivers are concerned.” The images on the next page arose during the reading.



On Thursday morning, after Gisela explained the flow of the day, Alan facilitated a more extensive stringing of the beads, sharing experiences from the rituals and the open evening. He then shared with the group his own journey into understanding collective wisdom, and new thoughts about how it relates to the sacred. This drawing is of the tributaries that have flowed into his ocean of understanding about how, as Jacob Needleman said, “the group could be the art form of the future.”



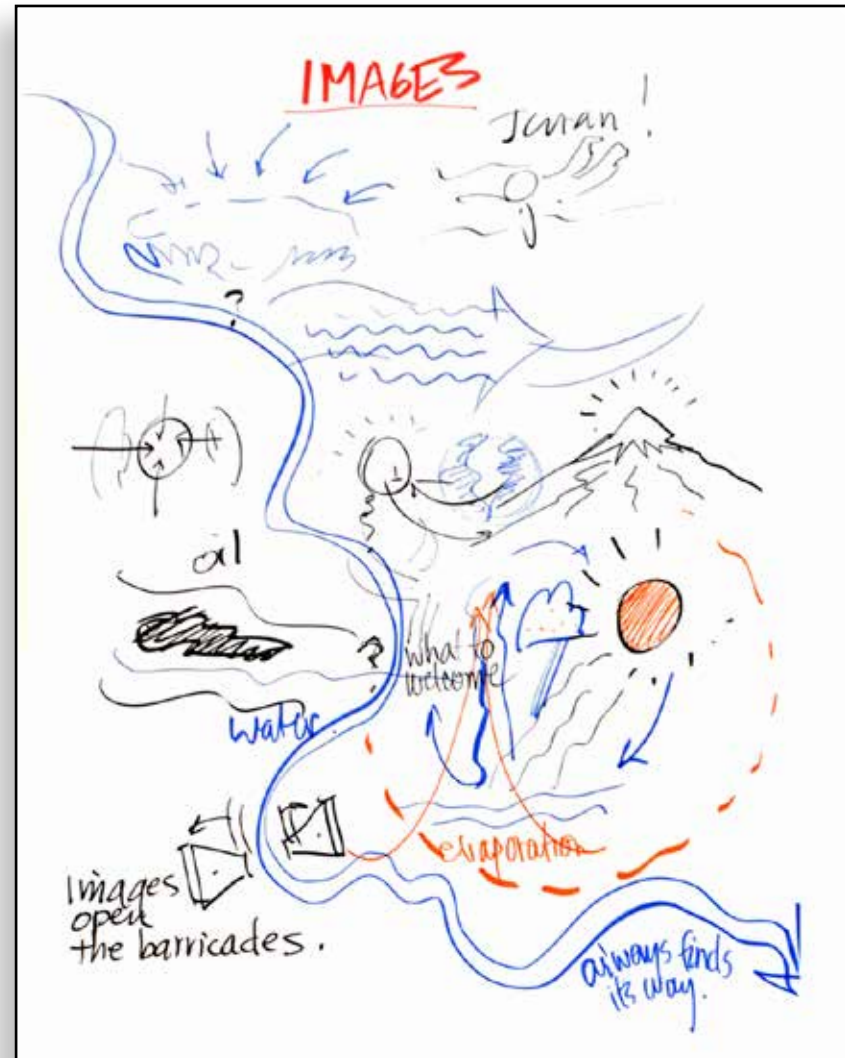


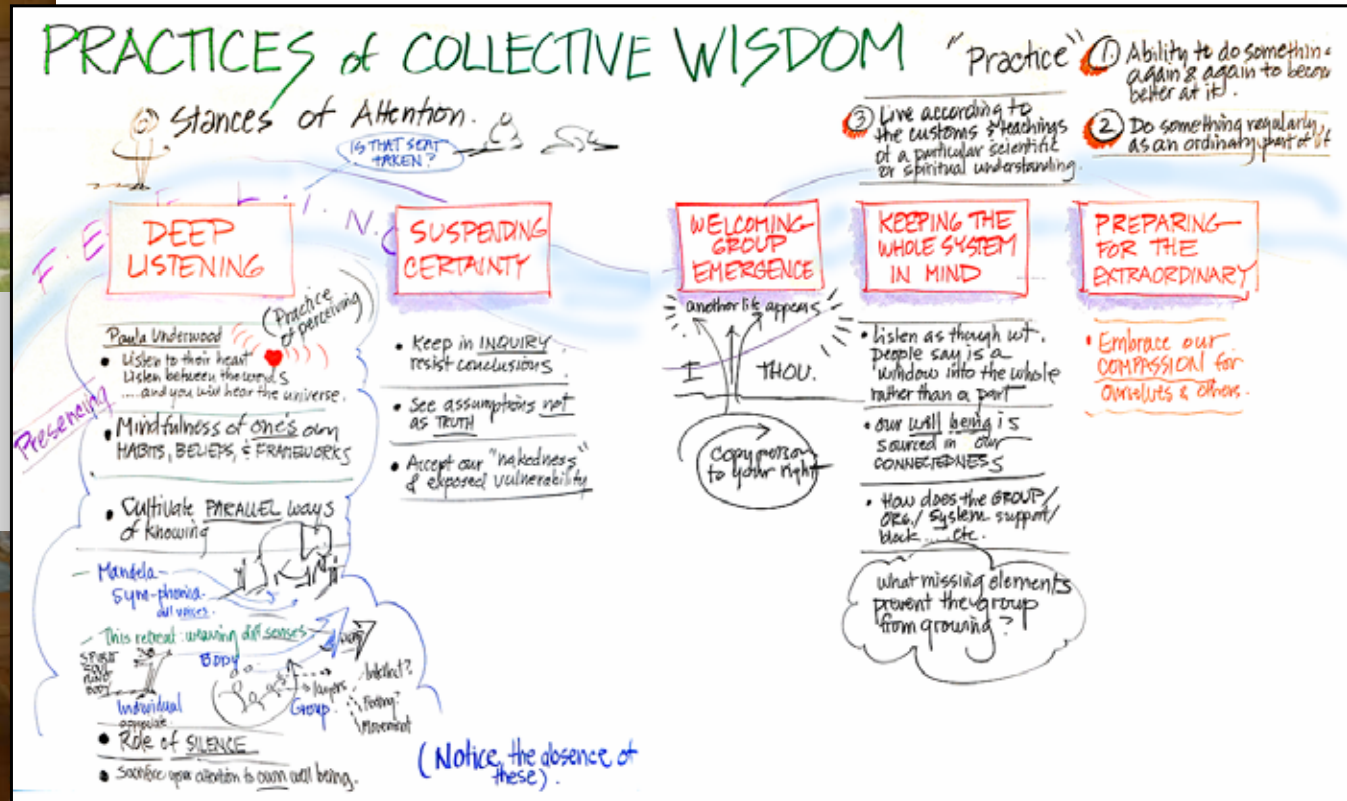
## Experiencing Collective Wisdom

After Alan shared some of his thinking, the writing by Jacob Needleman, and the Judy Brown poem about the sea, he asked the group to share images that arose for them during their listening. David reflected these in the drawing to the right. Some saw themselves holding an energy field, or seeing little Juran swimming in a sea of feelings. One wondered about accepting all rivers if some contained oil spills. Another saw an endless hydrological cycle of water flowing downstream, evaporating back to the atmosphere, raining down again. Others commented that life, like water, always finds its way.

At this point in the retreat the group was rich with reflections from its own shared experience, and beginning to experience the synchronicities and alignments that come from opening to each other with true respect. The feeling of us being a *Communitas* was tangible.

In the break Lan asked David to take this photograph with the watershed picture. Many were touched by Alan's depiction of his story of understanding.





Midmorning Alan asked people to spend a little time in the learning groups, and return to a dialogue about the practices of collective wisdom. There are five he has distilled, as shown here. He and the group elaborated on "deep listening" inspired by a story about how Paula Underwood's father taught her to listen. They also explored some of the others a bit, letting the conversation flow in a natural way,



After lunch, the group met at 2:00 for an orientation to the sweat ceremony by Holger. The schedule is shown on the chart. The group would build the sweat lodge and the fire, then take a coffee break, then come back for the sweat. Here everyone is shown heading down to the area where the Beuerhof holds its sweats.



## THURSDAY AFTERNOON SWEAT LODGE

As everyone gathered and smudged, Dieter Scholz, Holger's father, told the story of meeting Archie Fire Lame Deer, a Lakota medicine man, and having his life changed after a sweat. He decided to keep the Beuerhof and dedicated it to sustaining a place for ritual and retreat.



Everyone participated in covering the lodge structure with blankets, carrying wood, moving the rocks, and building the fire. Everyone also made tobacco ties with special prayers. These were hung outside the lodge and eventually given to the fire.





The sweat is one of seven sacred ceremonies to the Lakota, Holger explained later. There are very specific processes involved. In traditional practice men and women sweat separately, unless it is a family sweat, which is what this group would be doing. Women on their moon do not sweat, but hold separate ceremony in a nearby location, in this case the teepee shown here. People who chose not to sweat tend fire and stay in connection. During the sweat, which happens in four rounds of bringing in heated stones and making prayers, participants can leave and continue outside if there are reasons.

From the time of building the fire photographs are not permitted, and what happens in the sweat remains in the experience of the participants.

As a last step before lighting the fire, everyone gave some tobacco to the fire and special prayers..

---

The sweat lodge experience was very moving for many of the group. The evening then moved into a long celebration, with special food, first alcoholic drinks, and a long campfire.



Here are some photos of the Beuerhof everyone experienced each morning—the land, the lobby of the main lodge, the long table in the dining room near the kitchen. Over in the seminar room after breakfast, Gisela again reviewed the agenda, and led the group in stretching a bit to get the energy going. We were one community now, including the two children and Karolina's little dog!



# LEADING AS SACRED PRACTICE I. 7.5-9.16 Beverhof Retreat Center

### OPERATING PRINCIPLES

- \* Be in INQUIRY. Live the question: "What is Leading as Sacred Practice?"
- \* Honor the RATIONAL - Be open to the MYSTERY
- \* Share RESPONSIBILITY for the weeks quality - lean into our immersive experiences
- \* Hold our WORLDVIEW lightly! See as "lenses" not truths
- \* Focusing on TRANSFORMATIONAL processes & methods... not needed to be therapeutic
- \* You have CHOICE to participate or not
- \* Be open to learn from the LAND & SACRED SPACES

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<p style="text-align: center;">ARRIVALS</p> <p style="text-align: center;">Coffee</p> <p style="text-align: center;">D</p>	<p style="text-align: center;">Morning wellness - Feldenkrais</p> <p style="text-align: center;">B · R ·</p> <p>9:00</p> <ul style="list-style-type: none"> <li>● HOW DOES THE SACRED LIVE IN US?                             <ul style="list-style-type: none"> <li>- Remembering our adolescence</li> <li>- Play work - sharing</li> <li>- Traditions - how lives in our lives &amp; work now?</li> </ul> </li> </ul> <p>12:30</p> <p style="text-align: center;">L · U ·</p> <p>2:00</p> <ul style="list-style-type: none"> <li>● HOW DOES THE SACRED LIVE IN OUR WORK?                             <ul style="list-style-type: none"> <li>- Mapping our experience 4 ways...</li> </ul> </li> </ul> <p>Offerings</p> <p style="text-align: center;">Learning Triad</p> <p style="text-align: center;">D · I · N ·</p> <p>5:00</p> <ul style="list-style-type: none"> <li>● WHY LEADING AS SACRED PRACTICE - WHAT IS AT STAKE?                             <ul style="list-style-type: none"> <li>- Dialogue</li> </ul> </li> </ul> <p style="text-align: center;">SHARING LEARNING EDGES</p>	<p style="text-align: center;">Morning wellness</p> <p style="text-align: center;">E · A ·</p> <p>9:00</p> <ul style="list-style-type: none"> <li>● STEWARDING - LIMINAL PROCESSES                             <ul style="list-style-type: none"> <li>- Rites of Passages</li> <li>- Roles</li> <li>- Sundance story</li> <li>- Our ROPS in everyday life</li> </ul> </li> </ul> <p>12:30</p> <p style="text-align: center;">N · C · H</p> <p>1:30 (Seminar Room)</p> <ul style="list-style-type: none"> <li>● CO-CREATING RITUAL PROCESSES</li> </ul> <p>2:30</p> <p style="text-align: center;">Learning Triad</p> <p style="text-align: center;">Personal Experiences</p> <p>5:30 RETURN to Dome</p> <p style="text-align: center;">N · E · R</p> <p style="text-align: center;">EXPERIENCING COMMUNITAS (informal)</p>	<p style="text-align: center;">Morning wellness</p> <p style="text-align: center;">K · F · A ·</p> <p>9:00</p> <ul style="list-style-type: none"> <li>● LEADING FROM COLLECTIVE WISDOM                             <ul style="list-style-type: none"> <li>- String beads</li> <li>- Practices of Collective wisdom</li> <li>- Connect to our afternoon</li> </ul> </li> </ul> <p>12:30</p> <p style="text-align: center;">S · W ·</p> <p>2:00 Show up at sweat area</p> <p style="text-align: center;">Sweat Lodge</p> <ul style="list-style-type: none"> <li>● EXPERIENCING the SACRED                             <ul style="list-style-type: none"> <li>- High Ceremony</li> </ul> </li> </ul> <p style="text-align: center;">Learning Triad</p>	<p style="text-align: center;">Morning wellness</p> <p style="text-align: center;">S · T</p> <p>9:00</p> <ul style="list-style-type: none"> <li>● HARVESTING INSIGHTS                             <ul style="list-style-type: none"> <li>- Agenda</li> <li>- Traditions</li> <li>- Storying</li> </ul> </li> </ul> <p style="text-align: center;">Learning Triad</p> <p>10:30</p> <ul style="list-style-type: none"> <li>● TAKEAWAYS/HARVEST                             <ul style="list-style-type: none"> <li>- Reflect inner process</li> <li>- Share attraction</li> </ul> </li> </ul> <p>12:30</p> <p style="text-align: center;">Lunch &amp; shop &amp; contributions</p> <p>1:30</p> <ul style="list-style-type: none"> <li>● LEAVE NO TRACE</li> </ul> <p>2:00</p> <ul style="list-style-type: none"> <li>● LOOKING AHEAD - Seminar</li> </ul> <p>2:30</p> <ul style="list-style-type: none"> <li>● CLOSING - Dome</li> </ul> <p>3:00</p> <p style="text-align: center;">Pack up.</p> <p style="text-align: center;">CELEBRATION</p>

Here is the complete agenda for the retreat, with the specific elements of each day filled out. The blue dots are the learning team gatherings, an element that provided a small *communitas* experience for each of the participants. The leadership team kept the details open in order to adapt to what was actually happening.

## LEARNING GROUP REFLECTIONS

After reviewing the flow of the day, Gisela invited each of the learning groups to spend some time thinking about what they accomplished regarding their learning edges on the theme of Leading as Sacred practice, and what they would be taking away from this retreat. Some of the groups are shown here. She then had Alan facilitate a long stringing of the beads, surrounded by the key questions around which the retreat was circling (see montage on next page).





HOW DO WE LEAD  
IN WAYS THAT  
ENGAGE

SPIRIT & BODY  
SOUL — MIND



HOW CAN  
RITES OF PASSAGE  
BE USEFUL IN  
TEMPORARY TIMES?

FINAL STRINGING

HOW CAN  
DEEP LISTENING  
EVOKE  
THE SACRED?

HOW CAN ONE HOLD  
AN OPEN INQUIRY  
IN A COMPLEX SITUATION  
INFLECTED WITH  
PAIN & DISTRUST?



WHAT ARE THE  
PRACTICES THAT  
FOSTER OPENNESS  
TO THE SACRED?

HOW DO WE CREATE  
CONTAINERS  
STRONG ENOUGH  
to hold people.  
LONG ENOUGH  
FOR SOMETHING NEW TO EMERGE

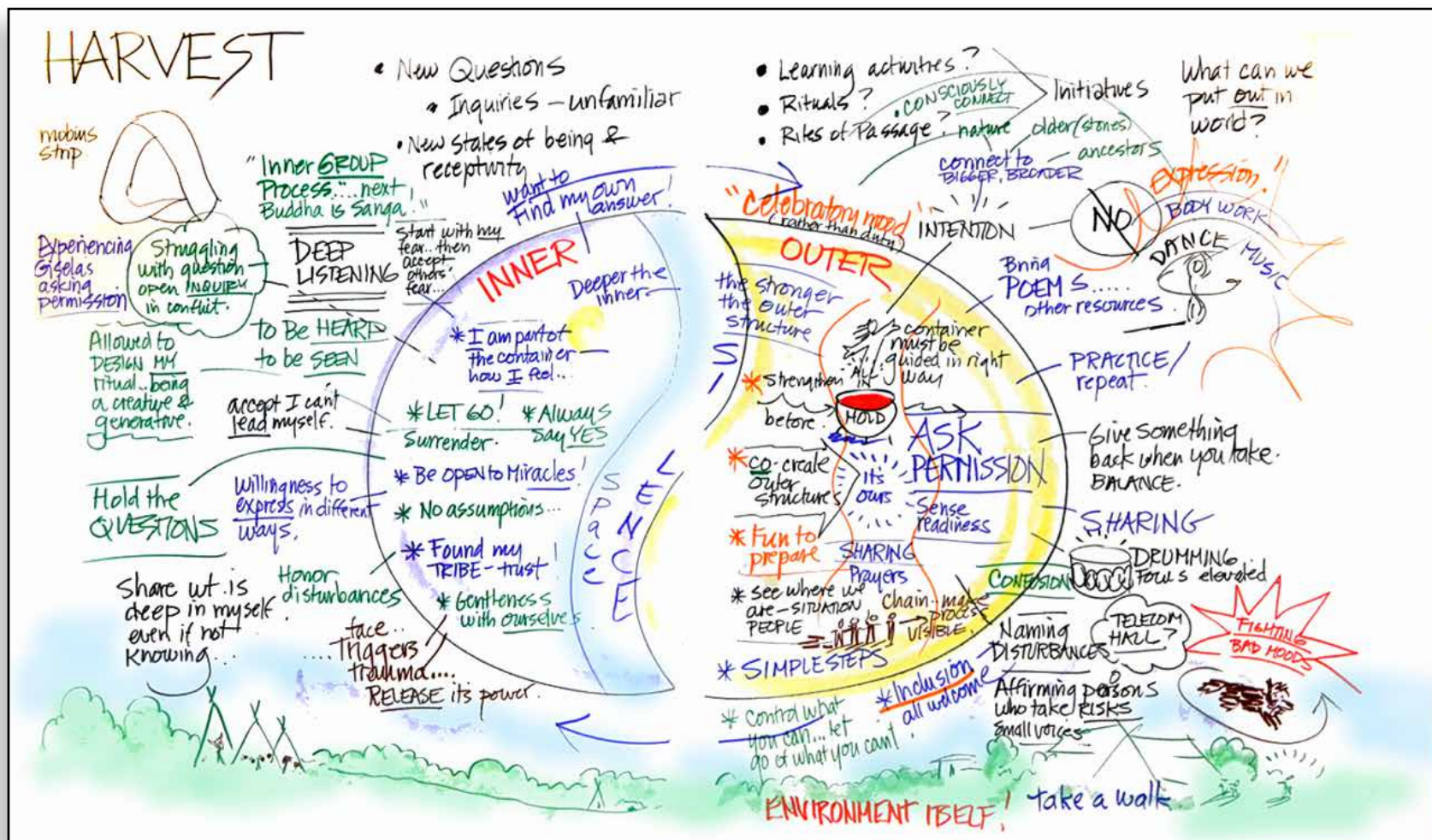


WHAT DOES IT MEAN  
TO LEAD FROM GUIDANCE  
RATHER THAN INTELLECT

WHAT ARE  
THRESHOLD  
MOMENTS?



# FINAL HARVEST



Toward the end of the morning Alan and David facilitated a harvest of insights and takeaways, mapped to this image of the inner process and outer structures involved in leading as sacred practice. Many many talked about realizing how much organizations miss by eliminating their rituals, and how powerful is was to participate in designing and conducting even the small ones we practiced in the retreat. So much of this involved finding a safe space to let go and let surprises in, to be open to outomes, to appreciate the energy and insights that the environment itself can provide. How do we hold questions in a world of answers? What is deep listening? What kind of containers can hold the confusion and ambiguity of truly transformative change?

## FIRST GOODBYES



Stefan and Michaela needed to leave at 12:30, so at the close of the harvest the group took the opportunity to end the learning part of the retreat and say some last words. Here are Stefan and Michaela. The group also took the chance to create a full group photograph, shown in full at the next page. The miracle of modern digital photography allowed a Photoshop synthesis getting everyone in the picture.

## THE FULL GROUP ON FRIDAY

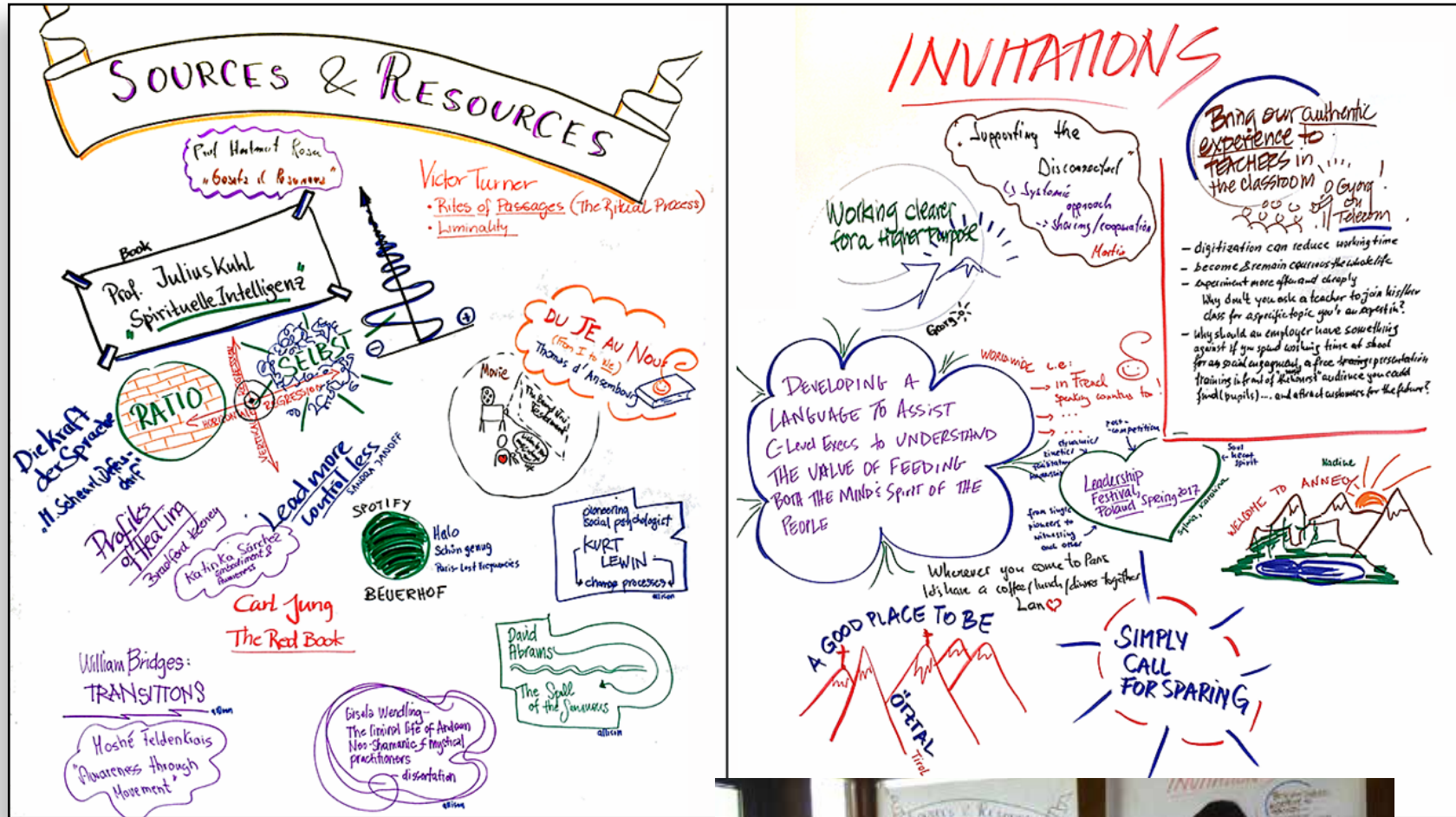


## LEAVE NO TRACE

After lunch everyone went back down to the sweat lodge area and helped completely clean up. It was also a time to give some medicine gifts and burn the prayer ties.



## SOURCES, RESOURCES & INVITATIONS



At the group's request paper was posted in the entry room, and people shared names of books and other resources. The right chart records some of the opportunities for putting the LASP ideas in practice.




## BOOK RESOURCES

Here is a photo of some of the book resources that people brought to the retreat. These will be the start of some sharing on Pogio, an on-line platform Holger is setting up for the LASP participants.



## THIS CEREMONY IS NOW COMPLETE... AND THE NEXT HAS JUST BEGUN



After cleaning up the sweat lodge site and making sure that there was “no trace” of our use, the group gathered in the dome for a final good bye and last words. Holger shared that he would be setting up the  Lingo communication platform. David would be creating this report. Gisela is writing up the process as a project for her Walking as a Chief program. Gisela, Alan, Holger and David all heard the group’s request to hold this retreat again, and will be working together to see what is possible.



## SAYING GOODBYE

No one left very quickly. Many gathered in the courtyard. Dieter and the staff helped bring bags to the cars in the little electric cart from China. Some went back out to the wheel in the meadow. The light cones of the Vulcan Eifel sat gently over the forested horizon. There is no doubt that magic happened this week. In all our different ways and paths we touched the sacred, and wrestled with what it means to lead others in this same embrace of wholeness and diversity. Everyone hopes to stay in touch and continue the inquiry.

The Podio link to continue is

<https://podio.com/kommunikationslotsende/leading-as-sacred-practice>



## ABOUT THE WORKSHOP LEADERSHIP TEAM



[www.liminalpathways.com](http://www.liminalpathways.com)  
[www.liminalsonglines.com](http://www.liminalsonglines.com)  
[www.grove.com](http://www.grove.com)

**GISELA WENDLING, PhD**, is Director of Global Learning at The Grove Consultants International. She provides organization development, leadership coaching and program design services to business, nonprofit organizations and communities. Her expertise is based in more than 20 years of working with a wide range of organizations in the private and public sectors. She holds a doctorate in human and organizational systems from Fielding Graduate University. She is former director of the masters program in Organization Development at Sonoma State University, California.. For several years she facilitated the California Roundtable on Water and Food Supply, a statewide, multi-year, multi-sector stakeholder initiative focused on applying whole systems approaches to developing sustainable water management solutions. At The Grove she is the leader of The Grove's new Global Learning and Exchange Network (GLEN) and she teaches in the psychology PhD. program at Meridian University, California. Being German-born and raised and with field experiences with indigenous people in South America, Africa and Australia, she brings a multicultural perspectives on change, transformation and indigenous spiritual healing traditions. Her research focuses on the sacred as a core dynamic in leading, facilitating and serving. Her cross-cultural perspectives and understanding of rites of passage make her work with her clients insightful, psychologically sensitive and transformative. You can read about her Australian experiences at [Lminalsonglines.com](http://Lminalsonglines.com).



[www.kommunikationslotsen.de](http://www.kommunikationslotsen.de)

**HOLGER SCHOLZ** is the founder of Kommunikationslotsen. His professional passion is cultivating our natural capacity for facilitating and mentoring as a practical means of working with leaders and organizations. As a Kommunikationslotsen consultant he has worked with individuals, groups and entire organizations. Holger became involved with large-group interventions in the 1990s. During this period, he came into contact with American ideas about organizational development and process consulting. As a result, he became a “change facilitation” leader, by incorporating visualization and a unique style of facilitation from which Kommunikationslotsen was born. Together with Neuland, Kommunikationslotsen develops products, tools and literature on change facilitation. Holger is the author of the **Basic Bundle** (16 Cards for Natural Facilitators) and co-author of the **Learning Maps**, which include **Open Space**, **World Café**, **Appreciative Inquiry**, **Dynamic Facilitation** and **The Circle Way**.

Much of what Holger implements in his work is based on his training as a large-group facilitator, coupled with his personal experience of Native American traditions, ceremonies and cultural techniques, with which he first came into contact at the age of 25. In “Leading as Sacred Practice” these paths join both his professional career and his personal life-experience.

**ALAN BRISKIN, PhD.** is an award-winning author, artist, and leadership consultant. His most recent book, the co-authored *The Power of Collective Wisdom* was the Nautilus Silver Award winner in the category of Conscious Business and Leadership. His other books include *The Stirring of Soul in the Workplace*, *Bringing Your Soul to Work*, *Daily Miracles* and the edited collection, *The Transforming Leader: New Approaches to Leadership for the 21st Century*.

As co-founder of the Collective Wisdom Initiative, Alan's interest in alternative education and compassionate health care environments led to his being the principal consultant for more than 10 years to the George Lucas Educational Foundation and a founding member of the Relationship Centered Care Network. He is a consultant and an executive coach helping leaders apply practical wisdom to complex issues of organizational change and transition. Kaiser Permanente, Institute for Health & Healing, and the Goi Peace Foundation have been long-term clients. Alan has given keynotes and conducted workshops on collective wisdom throughout the United States and internationally. He has co-led retreats with spiritual leaders including Reb Zalman Schachter-Shalomi and Reverend Lauren Artress, whose rediscovery of the labyrinth has become a world wide movement.



[www.alanbriskin.com](http://www.alanbriskin.com)

**DAVID SIBBET** is founder of The Grove Consultants International, leader in visually based tools and services for innovation and change. He works with corporations, government, and non-profits throughout the world. David is author of Wiley & Sons' best-selling Visual Leadership Series: *Visual Meetings: How Graphics, Sticky Notes & Idea Mapping Can Transform Group Productivity*, *Visual Teams: Graphic Tools for Commitment, Innovation, & High Performance* and *Visual Leaders: New Tools for Visioning, Management, & Organization Change*. David is also designer of The Grove's Sustainable Organizations Model, the Drexler/Sibbet Team Performance System, The Grove's Visual Planning Systems, and Facilitation Series. He is a recipient of the Organization Development Network's Lifetime Achievement Award.

David holds an MS Journalism from Northwestern University and a Coro Fellowship in Public Affairs. For eight years he directed leadership development programs at the Coro Center in San Francisco. David is a student of Arthur M. Young and his Theory of Process and has received an award from the Anodos Foundation for ToP's practical application. The son of a Presbyterian minister, David understands Christian Protestant perspectives but is also a long-time vision quester and practitioner of Tibetan Buddhism. Seeking an integral perspective across these traditions is a passion.



[www.grove.com](http://www.grove.com)  
[www.davidsibbet.com](http://www.davidsibbet.com)

THANK YOU BEUERHOFF SUPPORT TEAM

