



INTEGRATIVE TRAUMA THERAPY CERTIFICATION

A TWO-YEAR PROFESSIONAL TRAINING FOR DOCTORS, THERAPISTS, HEALERS, AND COACHES

**The exhaustion you're
feeling isn't burnout—it's the
unfinished process of
becoming human!**

You did not come to this type of work work to “fix” people.

You came because you wanted to bring something. A quality of contact, a depth of presence, something that actually reaches a person – not manages them, not moves their symptoms around, but genuinely meets them where they live and helps something shift that has never shifted before.

You are devoted to this. Truly, stubbornly devoted. And you are good at what you do. And you are exhausted in a way you cannot fully explain to the people around you.

It is not the clients. It is not the hours. It is something else – something that sits underneath the work like a stone. You have done the trainings. Polyvagal theory. IFS. Somatic work. EMDR. Attachment. Maybe energy healing. Maybe spiritual development. You understand trauma – really understand it – and still something feels off. Not in your knowledge. In the work itself. Your clients improve in sessions and return with the same patterns. You hold space beautifully and then go home and quietly fall apart. You are carrying something you were never supposed to carry alone.

You are hungry for something you cannot name. More real than what you are doing. More human. More honest. You hear the mainstream conversation about trauma and something in you quietly, persistently disagrees – but it is all anyone around you is saying, so you keep using the language even when it doesn't fit what you actually see.

You have been thinking about leaving. Not the mission – never the mission – but the form of it. Something in you knows there must be another way to do this work that doesn't cost you this much.

There is. But it is not another tool. It is not another framework. It is a place. And a process. And – if you are ready to hear this – it is you.



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WHY THIS IS COMPLETELY DIFFERENT FROM EVERY OTHER TRAUMA TRAINING

WHAT THIS ACTUALLY IS

This is not a training in the conventional sense. It is not therapy. It is not coaching. It is something both therapy and coaching are trying to reach – and cannot, because you cannot reach it with a technique. You can only reach it by becoming, yourself, the thing your clients most need.

What happens at Hoeve de Kempe over four three-day modules is something closer to what the ancient traditions called formation – the slow, irreversible process of becoming someone different. Not fixed. Not healed. Formed.

Year 1 is entirely about you. Your nervous system. Your fear. Your shame. Your attachment wounds. Your particular brand of disappearing from yourself when someone else is in pain. Not as concepts to understand – as living material to work with, in your body, in a small group, over three days at a time.

You come in thinking you need to learn to regulate better. You leave knowing that the thing you were hungry for – the thing you didn't have words for – was yourself. The full version. The one that was here before the training and the credentials and the exhausting effort of being endlessly useful.

WHY WE START WITH YOU

Here is the truth no certification wants to say out loud: your clients are not learning from your interventions. They are learning from your nervous system.

A baby does not learn to regulate by being taught. It learns by lying against a mother whose own system is regulated – not because the mother is doing anything for the baby, but because she is taking care of herself while the baby is present. The baby's system attunes to hers and builds from that contact. This is co-regulation. It is the only way a nervous system actually learns.

This is also what happens in every session you run. Before you say a word, before you choose an intervention, your client's body is reading yours. If your system needs their progress to feel competent – if somewhere underneath the professionalism you need them to get better so you know you matter – they feel it.

And they cannot fully relax into their own healing in the presence of that need. Not because you are doing anything wrong. Because the body knows.

You can spot trauma easily. Understanding what went wrong is easy. You see it in your patients: the nervous system dysregulation, the attachment wounds, the shame patterns, the fear responses. And you try to help them with your tools, techniques, and protocols. But here's what you might not realize: Your patients don't stay healed because YOU aren't regulated enough to help them build lasting capacity.



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REAL HOLDING SPACE RESTS ON THREE THINGS, IN THIS ORDER:

First – connection with yourself. Not performed calm. Actually inhabiting your own body, in this moment, needing nothing from what is about to happen.

Second – connection with God, with Source, with the life force that holds both you and the person in front of you. The vertical anchor. When you are connected to something larger than the situation, the other person's pain cannot pull you under. You are grounded not because you are controlling yourself, but because you are held.

Third – the other person. Only from the foundation of the first two can you be genuinely present. Not managing them, not needing something from them, not earning your place in the room. Just with them.

Most practitioners skip the first two entirely and go straight to the third. They pour everything into the client. And the client can feel the pour – the urgency in it, the slight desperation – and their system braces against it even as they take it in.

This is why the work exhausts you. You are running from your own reserves. You are giving what you have not received. And no amount of self-care, no holiday, no reducing your hours will fix that – because the problem is not the volume of work. It is the state from which you are working.

You are not doing this because you are inadequate. You are doing it because you learned early that your value came from being useful. That love was available when you managed things well. That was intelligent – it kept connection alive when connection was everything. But it is not presence. And your clients, at the cellular level, know the difference, even when they cannot name it.

This is what Year 1 works with. Not trauma as “a problem to solve”. As the material to see where foundation was never built.



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HOW THIS IS DIFFERENT FROM WHAT YOU HAVE ALREADY DONE

Every modality you have trained in is working with what is already there. Regulating the nervous system that exists. Processing memories through the brain that formed. Helping the person function better inside the capacities they have. This is real and it matters and it is not enough.

Because those capacities – the ones that were never built – are still not built. The workarounds are more sophisticated now. The coping is more elegant. But a workaround is not the thing itself. A child in its first years is not learning to cope with fear, frustration, anger, love. It is building – physically, neurologically – the capacity to experience and navigate those things at all. That is the purpose of childhood. Not behaviour management. Construction.

If that construction was interrupted – and for most of us it was, in ways large and small – the interruption did not resolve itself when we grew up. The work simply continued underground, finding ways around what wasn't there.

What this work does, that the other frameworks do not, is return to the construction site. Not to analyse what stopped. To finish what was never built.

We are not, any of us, finished products. We are still the embryo in development. It is never too late to continue becoming.

The other modalities will help you perform better in society. That is worth something – genuinely. But what if the purpose of your life was not to perform better in society, but to expand into your true self and bring that to society? Not cope. Not manage. Not optimise.

Thrive. And grow into your God-given self.



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WHAT ACTUALLY HAPPENS IN THE ROOM

People arrive here having done the work. Real work. Years of it. They are not beginners and they know it.

What they do not know – and what this room will show them, slowly, without announcement – is that they are not quite where their own mind has led them to believe they are. Not because they haven't worked hard enough. Because the thing that needed building was never built. You cannot return to what was never there.

What happens here is not a revisiting. It is a finishing. The framework underneath this work is different at the root: trauma is not a break in what was whole. It is a break in development. Which means the work is not restoration. It is construction – of the parts that never got to form. The exercises may look like things you have done. The pace will be slower than you expect. The depth will reach places you believed you had already been.

“I was not in the place my own mind wanted me to believe I was. Suze never tried to show me. She just lovingly helped me expand my Divine thread – and then I started to see myself.” – Practitioner, 25 years in the field

Another came having been told, by therapist after therapist, that she was too much. Too dominant. Something to be managed and contained. What she found here was different: she had never actually used her power. The work was not about reducing her. It was about helping her inhabit her own strength so completely, so trustingly, that it no longer had to come out sideways. “I never have to scare people. Because I trust me.”

That is what happens in this room. We cannot say it more precisely than that. And if you have done enough work to know that some things cannot be said more precisely than that – you already understand more than you think.

**Can you stand next to someone
and allow them to reveal God without
interfering?**



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HOEVE DE KEMPE

The house sits at the end of a 500-metre dirt road, on what feels like an island in the middle of open fields. No neighbours in sight. Sheep in the orchard. Birds everywhere. A dog who considers himself part of the teaching staff.

You arrive and someone opens the door before you knock, and there is coffee and homemade bread and other people drifting in from the road, and it already feels less like a training and more like coming to someone's home – which is exactly what it is.

The group is small. Never more than twelve people. The work requires it. Each morning begins with a prayer and a quality of silence that is different from the silence you create for clients. This silence is for you. We read from ancient texts – the Hebrew, the Christian tradition – not as doctrine but as the oldest maps we have of what it means to be human, what it means to suffer, what it means to return. You do not need to be religious. You do not need to believe anything specific. But you will need to be willing to be moved by something larger than your expertise.

Suze opens each day with theory – not to explain what you will do, but to name what is already living in you. Then a personal story, told without the distance of professionalism. Then the group begins to speak. Something happens when twelve devoted, exhausted, honest practitioners begin to tell the truth together in a farmhouse with sheep outside the window. The defences are still there. They just become less interesting.

From lunch onward, the work deepens into the body. Exercises that are not techniques – they are encounters. With yourself, with the material of the module, with the others in the room. The evenings are for integration: deep meditations, silence, the nervous system beginning to build what it practised during the day.

The final afternoon is always a Sabbath – a ritual of rest and blessing.

You will go home changed in ways you will not be able to fully articulate for weeks. And you will have an intervision group and a supervision structure to hold what cannot yet be spoken.

**At the end of a 500 meter dirt road, a
paradise of peace dooms up in the midst
of nature.**



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The Four Modules of Year 1

Each module is three days. Each one works with a foundational area of human wounding – not as a topic to study, but as living material in your own body, your own history, your own practice.

Fear & Trust – 1–3 July 2026

We are trained in society to get away from fear – to think that fear is a bad thing. But fear is informing us of what we need. Fear brings us to action and helps us use our power. Fear is only a problem if we have not learned to navigate it. If we have not developed the brain centre that will help us transform it into trust.

If we have been trained to think about everything and to use our brain from logic, we will not be able to trust what we feel. That results in overthinking, strategising, and constantly scanning – instead of deeply moving into trust.

Fear is not the problem. The problem is that we have not learned to trust. And we have not learned to find our trust in the midst of fear.

When we push fear down, we create people who cannot trust life – who constantly need outside sources to feel safe. If we truly want to feel safe, we need to build an inner foundation of trust, voice, safety, and the ability to respond.

Attachment & Connection – April 2026

We need attachment in order to find our true identity. If attachment was not unconditional in your childhood – which for most of us it wasn't, even if your parents were deeply loving and good people – then we have attached ourselves to a version of ourselves that was accepted by the grown-ups. There is nothing wrong with being accepted. But if we want to fully trust our own power and our own ability to navigate life's hardships, we need to go further than that. We need to learn to trust our own emotions, our own inner experience, our own voice, our own instincts and our own guidance.

We need to trust not just our past and our experiences, but ourselves in experiences we might have never had – knowing that we will be able to answer to life, grow through it, and find our full potential.

But for that to happen, we need deep connections. Not connections that offer us their safety, but connections where we allow ourselves to feel our own safety.

If that is not what we have learned, we will always keep our best parts to ourselves – accidentally let ourselves be drained – and need restoration from our work, instead of bringing our restored selves to our work.



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Shame & Intimacy – 27-29 May 2026

We have learned that shame is because of something we did wrong, or how we behaved. But there is a kind of shame called toxic shame that is very different. It has to do with who we are.

It doesn't originate from what we did or did not do. It started when we were very young and highly dependent on the grown-ups around us. If they had hard times and could not regulate – if they got angry, or closed connection, or went through terrible times – a child simply cannot look at that from a place of understanding. A child needs the grown-up to be present and unconditional. And if the parent cannot be, the child draws one conclusion: there is something wrong with me.

The child tries to take care of the parent – by taking on burdens, by trying to be nice, by not feeling things, by never asking, by being independent before their age. And they will consistently be confronted with that never being good enough. So the child develops deep layers of shame around who they are. The conclusion is: because of me, the parent is not able to do better.

That is a toxic level of shame that feels like we are toxic, we are a problem. It results in deep critical and judgmental inner voices, in self-destruction, in thoughts that deprive you of all joy, and in people-pleasing behaviour. And when these don't suffice: exhaustion, self-abandonment, trying to fix yourself all the time. Having very different standards for yourself than for others. Being merciless. Blaming yourself for everything.

You might feel like a victim, not want to feel that, and then power through life. Deeply lonely. Never asking. Again. Ever.

This way of being desperately needs to redefine intimacy. But because the scars in safe connection caused it, intimacy is the last thing you will allow.

So you will perform it – secretly checking how the other person is doing, getting even more exhausted – or trying to constantly regenerate on your own. While in reality, that is not possible.



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Dissociation & Integration – October 2026

As practitioners we have learned that dissociation is somebody not being present in their body. Which is correct. But what we have never learned is what that actually looks like.

As children, if our parents were conditional in how they showed up – as simple as: if you behave like that I will cut the connection and send you to your room – then we learned to abandon what our own inner world was telling us. Our emotions, our feelings, our internal map. And we replaced that with whatever was acceptable.

So dissociation looks like: working hard, pleasing people, burning out. On holiday collapsing instead of relaxing. Restlessness. No ability to concentrate. Scattered brain. If we want this to stop, we don't need medicine. We need deep integration of our internal world. We need to allow ourselves to feel and integrate our experiences – not by fixing, but by incorporating our sensations into a foundation of safety.

We need an external source – somebody who is fully integrated – to be present while our system finds its way. If we are that for our clients, and in our own life we don't have it together for ourselves, our work will exhaust us. It will lead to burnout, broken relationships, and scatteredness. And it will lead to our clients going through sessions but not fully healing.

We need to bring to sessions what we do for ourselves when no one is watching. But if dissociation plays in our own lives without us knowing – how can we?



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ABOUT GOD

Everyone I know is looking for two things: certainty, and a way to prevent death. Whereas in my life, there are only two certainties: death and change. The rest is all uncertain.

So to figure life out without taking these two certainties into account makes no sense to me. If we want to understand life, we need to look at both change and death. Life is made of change. And all life ends in death. Which means that in order to fully allow life, we need to admit that we don't understand it, it will end in death, and it will constantly change.

I don't pretend that I have any answer to why we are here or what we are doing here. But I do think there is a purpose to life. And so far, all I can find is that purpose has to do with us deeply unfolding into something that we have no clue about. We are here, suffering, bumping into things, wrestling with questions, fighting. And we have been for thousands and thousands of years. So there must be a meaning to that process in itself.

For me, I believe that we reveal our true nature by taking the process of life almost like a prayer. Life is constantly showing us a little clue about our true potential. I am not saying that bad things are supposed to happen, or that there is some kind of plan. But I am saying that our life is filled with things we need to find an answer to. And in finding that answer, we find an answer to our divine nature.

I am Jewish and Christian. My life is a living prayer to God. Not because I believe in church or doctrine. But because I deeply believe that we are constantly being formed and called by a force bigger than any of us is able to name. I call that God. My God is not a decision-maker who is up there trying to control everything. It is simply an unconditional force, helping us find our own answers and guiding us on our path.

The more we devote ourselves to what is unfolding in and through us, the more valuable we become – to ourselves, to other people, and to God.



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We open every morning with a prayer. We close every module with Sabbath. The stories from the Hebrew and Christian traditions are used here as what they have always been at their deepest: maps of the interior. Not doctrine. Not prescription. Maps.

You will recognise yourself in them regardless of whether you have a faith, regardless of whether religion has hurt you, regardless of whether you have ever used the word God. People who have been deeply wounded by the church have sat in this room and felt, perhaps for the first time, that the sacred does not require them to be other than they are.

If you are secular: you do not need to engage with any of this theologically. The neuroscience stands entirely on its own.

If you are spiritual: you will not need to hide or translate yourself here. You will be met exactly where you are.

If you have been hurt by spiritual traditions this might be just what you need

If you have no relationship to spirituality you will feel included, there is no right or wrong path here



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ABOUT SUZE

I did not come to this work because I was called to help people. I came because I was desperate. At twenty-three I was living on the most dangerous street in Rotterdam, weighing 47 kilos, not answering the phone, not leaving the house. My partner had suffered a severe brain injury. I had moved nine times. I was exhausted and intensely lonely and falling into a darkness I could not name. Everyone around me wanted me to get better – therapists, friends, doctors, family. And the more they tried to help, the faster I ran. Because I could feel, even then without words for it, that I needed to get better for them. So they could feel competent. So they could feel they had helped. No one actually wanted to know how I felt. What I felt was wrong and needed to be fixed.

So I disappeared. Completely. Until one evening a friend came for dinner and asked how I really was. Not the polite version. I deflected. He kept asking. We talked for hours – not therapy talk, not fix talk, just a human being genuinely trying to understand an experience that was foreign to him. And then he said something that changed everything:

“If that is how you feel, I completely understand why you want to die.” And then he was silent. I felt seen for the first time in years. Not fixed. Not redirected toward hope. Not managed. Just – seen. He had to leave. Before he went he said: “I don’t know if you’ll still be here next week.” I laughed. “I can manage a week,” I said. “Then promise me,” he said. I promised. That saved my life. Not because he gave me hope or convinced me things would improve. But because for one week I had someone who was with me without needing me to be different. In that space – in the absence of agenda, of pressure, of the need to perform recovery – I could finally breathe.

It took me years to understand what he had actually done. It was not a technique. It was not a method. It was a quality of presence – being so at peace in himself that my chaos did not threaten his stability. Being connected to something larger than the two of us, so he needed nothing from me to feel okay. In that felt safety,

something in me that had been braced for years began to let go. That is what I teach. Not because I read it somewhere. Because it saved my life, and I have spent twenty-five years learning how to offer it to others – and how to teach others to offer it in turn.

I was a naval engineer before this. I was afraid of people. I never intended to become a therapist, let alone a trainer. But my own clients kept asking: “What are you doing? It goes so much deeper. Can you teach it?” For years I said no. It wasn’t in any book. I had developed it out of pure necessity, in my own body, and I wasn’t sure it was transferable.

It is.



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THE LINEAGE

Suze did not arrive at this work through a single tradition. She moved across neuroscience, somatic therapy, family systems, spiritual development, voice, movement, and indigenous play – studying directly with Bert Hellinger, Richard Schwartz, Pat Ogden, Gabor Maté, Ricky Greenwald, John Grinder, Franz Ruppert, and many others whose names this reader will recognise. She has been shaped by the thinking of Bessel van der Kolk, Peter Levine, Judith Lewis Herman, Victor Frankl, Ken Wilber, and Caroline Myss, among many others.

But what cracked it open was not a clinical framework. It was Kabbalah – her own Jewish lineage – and specifically the Kabbalistic understanding of how a soul unfolds into its full nature. And then, studying with Jaap van der Wal, a Dutch embryologist whose life's work is the question of what moves the process of becoming human, something clicked into place that had never quite clicked before. Van der Wal looks at the human being as an embryo still in development – not as a metaphor, but as biological and philosophical fact. We are a becoming process. We have innate agency inside that process. And it does not stop at birth.

Kabbalah understands that process as sacred. Trauma work maps what interrupts it. Embryology shows what it looks like when it continues.

Suze needed all three before she could see what she now sees in every client, every practitioner, every person who walks through the door at Hoeve de Kempe: not a broken person trying to return to wholeness. A becoming person, still mid-process, with everything they need already moving inside them.

That is the lineage. Not a method inherited from one teacher. A twenty-five year search across three completely different bodies of knowledge – until they converged into something that didn't exist before.

Most trauma work focuses on what happened. I focus on what didn't happen – the developmental stages that were skipped, the safety that was never established, the nervous system capacity that was never formed. We work with the health of the system, not the pathology.

We build what is missing, not analyse what broke. We strengthen what survived.



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WHO ELSE WILL BE IN THE ROOM?

The room holds twelve people. And in order to facilitate this we have trained staff to help with interventions and facilitating staff into the kitchen.

Here is who has actually sat in it.

Karen – a Belgian doctor, single mother, recently a grandmother – came on the verge of burnout. She could not stop. Her family needed her. Her clients needed her. She had learned to plan her breaks full of clients, because she was a doctor and doctors should be able to handle these things. She had never exhaled. Not once. Not fully. This was the first place she did. She found her own inner answers, her roots for why she wanted to be a doctor in the first place, and the ability to set safe boundaries without losing herself.

A trauma therapist and GZ psychologist, trained as a soldier in the Dutch army, with a young family and a burnout behind her. Tough, capable, constantly under pressure – to take care of everyone, and never quite sure if what she was doing was truly working. She learned here to trust her own power. She is now breadwinner for her family, and has found her true voice and her true audience: high-performing mothers who need to thrive under the pressure of career and family.

A minister in a church with complicated politics and a complicated family situation. Burned out when he arrived. Uncertain whether he even wanted to continue. He wanted to help people find spirituality – and had lost his own. He is back in church now, present in a completely different way, both at home and in his work.

A hypnotherapist who had survived extreme abuse and two cults. Powerful, but afraid of interactions. She no longer needs people to like her. She has learned to fully love herself – and from that place, she trusts herself completely to help others.

A Belgian doctor. A Dutch army therapist. A church minister. A hypnotherapist who walked out of two cults. Different lives. Different wounds. Different worlds. The same thing underneath – performing, carrying, not stopping, not trusting, not exhaling. And the same thing found here, in a farmhouse in Voorst, in a group of twelve.

That is who will be in the room. People who have already done a great deal – and who are ready, finally, to go somewhere they have not been able to go alone.



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WHAT HAPPENS IN BETWEEN MODULES?

The work does not stop when you leave Voorst.

Between modules, you are held in a structure that most trainings do not offer – because most trainings do not understand what happens to the nervous system after three days of real work. You go home. Life resumes. And without something to hold what shifted, the insights begin to blur and the system finds its old grooves.

This is what exists between modules:

Weekly intervision groups, held by Jakko – Suze’s husband, who has been trained in and formed by this work for over ten years. These are not peer support groups. They are witnessed processes, held with the same quality of presence and safety that you experience in the modules themselves.

Monthly supervision with Suze, where client cases are discussed, questions from intervision are brought, and the work continues to deepen in direct relationship with your practice.

An online platform where questions, struggles, and discoveries can be shared in a space that is genuinely safe – not a social media group, not a chat thread, but a guarded community where people know each other and look out for each other. Because they do. That is what happens when twelve honest people go through something real together.

And when more is needed – when something surfaces that cannot wait for the next module, when a client case requires more than supervision can hold – both Suze and Jakko are available for individual sessions at a rate that exists specifically for people in this program.

**You will not do this alone. That is not a promise.
It is the design.**



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THIS IS FOR YOU

You started this work because you genuinely wanted to change the way we deal with people and with trauma. You are here to bring something – not to fix. You are deeply devoted to your mission and you want to go all in.

You have a successful practice. You have done a lot of personal development work. And something still feels off – in the field, in the conversations around you, in the work itself. You can't quite put your finger on it. You don't agree with much of what you hear about trauma, but it is all anyone around you is saying, so you keep using the language even when it doesn't fit what you actually see.

You are exhausted from learning. And you are still hungry – for something you cannot name. Something more real. More human. More honest. Something that doesn't require you to keep performing competence while quietly falling apart.

You have thought about leaving. Not the mission. Never the mission. But the form it currently takes. Something in you knows there must be another way.

You want your full unfolding. Not just professional success. The full version of yourself – the one that was here before all the training, before all the credentials, before you learned to be endlessly useful to everyone except yourself.

THIS IS NOT FOR YOU

- You are looking for a protocol to take home. There is not one.
- You want to learn about trauma without moving through your own. Year 1 will bring up your unresolved material. Not as a side effect – as the point.
- You need a large conference setting where you can remain anonymous. Twelve people in a farmhouse. You will be known.
- You are in the early stages of your own healing and do not yet have a stable floor to work from. This deepens foundations. It does not create them from scratch.
- You are not willing to be in the Netherlands, in person, for three days at a time. There is no online version. Presence is the work.
- The word God – even held universally, even stripped of all dogma – is something you find incompatible with your professional identity. It runs through this work like a thread. You cannot remove it without pulling the whole thing apart.
- You want to be a better practitioner without becoming a different person. That is an honest want. It is also not what happens here.

If you read that list and felt relief rather than warning – you are in the right place.



A NOTE ON READINESS

A note on readiness

The stable floor this program requires is not an inner one. It is an outer one.

If you are carrying your own unresolved material – if you struggle in relationships, if you fall apart at night, if your inner world is louder and more chaotic than you would like anyone to know – you are not disqualified. That is, in fact, the profile of almost everyone who comes here. This is the program where you are allowed to not have the answers. Where you are allowed to let go of even the answers you thought you had.

What this program does require is that you are functional in your practice. That you are able to work with clients. That being in a group of twelve people – honest, searching, sometimes raw – does not itself become something you cannot hold.

If you are in a place in your life where being around people genuinely destabilises you, this is not the right container – not because you are too much, but because a different container would serve you better. There are retreats and individual work for that moment. This program is for when you are ready to bring your unfinished inner world into a group setting and let it be witnessed – not fixed – by others who are doing the same.

If you have a practice. If you work with people. If you function – even when the inside doesn't match the outside – you are ready.

The fact that the inside doesn't match the outside is not the obstacle. It is the material.



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Year 2 – Mastering the Work

Year 1 is about helping you integrate and build your own foundation deeper. Year 2 is about how to work from that place.

We look at the basis of trauma and the undefended state in you as practitioner – how to use that in relationship with clients. Then we build on it with layers of developmental trauma and the brain centres, generational trauma, and complex trauma. Constantly adding both theory and the question of what that requires from you as a practitioner.

Because simply being there is where it all starts. But if we don't fix trauma – what do we do? We help build a foundation. In Year 2, I teach you how. How to bring that foundation into sessions in a way that enables your clients to build their own.

Year 2 is four four-day modules: Shock Trauma, Developmental Trauma, Generational Trauma, and Complex Trauma. You will watch Suze work with real clients, practise with clients of your own under supervision, and build your practice while you train.

But the professional outcomes are not the point. The point is that by Year 2, you are no longer working to become something. You are working from something.

There is a difference that your clients will feel before you say a word.



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What this gives you

Year 1 comprises 150 hours of training, 40 hours of intervision, 22 hours of supervision, and 40 hours of self-study. Year 2 adds 120 contact hours, 40 hours of intervision, 40 hours of self-study, and 14 hours of supervision. On completion of both years, you receive a certified qualification. We are currently working toward broader professional accreditation – updates will be shared as that process completes.

But the credential is not the point. The point is what happens to your practice.

Our graduates do not just work differently. They work more. One moved from a maximum of twelve deep trauma sessions a week to twenty sessions a week – and opened a group for her waiting list. Another now has a two-year waiting list, and people choose to stay on it. Not because there is no one else. Because they want her specifically. Another has shifted from ADHD coaching into deep trauma work entirely, attracting a completely different calibre of client. Another is now facilitating men's groups.

And every single one of them – every graduate of this program – now trusts themselves to be a breadwinner for their family. Not someone hoping to make ends meet. Not someone in survival. Someone building a practice from a full place, charging what their work is worth, and knowing without question that they are worth it.

This is not a commercial promise. It is what happens when you are no longer running on empty. When your sessions are more precise because you are seeing what others are not trained to see. When you are working from a full place rather than pouring from a depleted one.

You can hold more. Charge more. Work in less time. Not because you learned a technique – because you became someone different.

People wait two years for a practitioner who has genuinely become that. They can feel the difference before the first session begins.



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What others say

These are real experiences from therapists, doctors, healers and coaches who have completed the modules. Many came thinking they already understood trauma work.

“25 years of being a psychotherapist myself and I have never experienced this deep level of work.”

“After day 1 the question came to my mind: Am I dissociated all the time?! Day 2 showed me that even if that would be so, my soul has been there all the time. When I can consciously connect with both, these pieces in myself will fall into place. This is the point where I can trust myself, have confidence, and not feel afraid and alone.”

“It does not start from problems. It goes to the deepest core in the greatest safety and warmth.”

“Suze is second to none with her knowledge of trauma and its impact, and she has an ability to create such a safe space that profound shifts are inevitable.”

“The most profound thing I have ever experienced – despite years of therapy.”

“None of us know what is going to surface, but we all know something will, and we will all benefit. Suze knows what she’s doing. She creates an environment of trust where it’s possible to do the really deep work.

“It was not what I expected but everything I needed. Experiential in nature, it reaches places other trainings just do not. It allows masks and facades to drop, revealing our authentic selves.”

“Extremely powerful work. But not for the faint of heart.”



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What you will find that you did not know you were looking for

You arrive thinking: I need to regulate better. I need to understand trauma more deeply. I need to serve my clients more effectively.

What you find – somewhere in the middle of the second day, or during the evening meditation, or in the final circle on day three – is yourself. Your full self. The one that existed before the training, before the credentials, before you learned to be endlessly useful. The one that is capable of being genuinely affected, genuinely present, genuinely at rest.

And then someone says, in that final circle: I finally feel at home. I wish I could stay. But how do I bring this back to my life?

That question is the whole of Year 1. Not the answer. The question. Learning to ask it every day – in every session, in every moment when you feel yourself begin to leave yourself to manage someone else's pain.

The answer comes. Slowly. Module by module. Year by year. It is not that you become someone who no longer struggles. You become someone who knows how to return.

One last thing

You cannot do this work – this particular depth of work – alone. Not because you are insufficient, but because you are human. Because we are all deeply, irreducibly interdependent. Because the second birthing canal that leads you into your full unfolding requires other people in it.

You have been trying to do the loneliest possible version of the most relational work there is.

To be a safe space for everyone without ever quite being held yourself.

This is not sustainable. And somewhere in you, you already know that.

The path you have chosen is meaningful and it is hard and it does not have to be as hard as you are making it. The loneliness you feel in this work is not the price you pay for devotion. It is the sign that something is missing. Something that, once found, changes not just how you work but how you live.



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Is this real

You have read beautiful promises before. You have sat in rooms that felt like the real thing and gone home to the same life. You are not cynical – but you are careful. You have earned that carefulness. So let us not make another promise. Let us tell you what would have to be true for this work to be real – and what is.

For this to work, the person at the centre of it would have to embody the teaching so completely that it is safe to fight with her. Safe to disagree. Safe to bring all of you – your doubts, your shadows, your questions, your darkest conclusions about yourself – without risking that she closes her heart. Without needing her to need something from you in return.

That is not a quality you can perform. It is not a skill you can learn. It is what happens to a person who has genuinely done this work – to the bone, over decades, in their own life, in their own body – and cannot be moved from it.

Suze is the embodiment of this work. Of self-love. Of divine grace. There is nothing you can bring into that room that will make her love herself less, or reach outside herself for safety. She does not need your progress to feel competent. She does not need your breakthrough to feel she matters. She is not waiting for you to get better so she can feel she helped.

She is simply – and completely – there.

You will not just be around her for three days. You will be in her space. And if you have done enough work to know what that means – to have sat with someone who is genuinely regulated, genuinely present, genuinely unafraid of your pain – you already know that nothing transfers faster, or goes deeper, or lasts longer.

That is what is real here.
Not the curriculum.
Not the framework.
Not the location.
It is her. **Suze.**

Come and find out what that is.



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