



Contemplative Outreach

Heart Intention Practice: Live Practice Session 3 **with David Frenette**

May 2022
Transcript

Well, hello and welcome to our third practice session in the exploration of Heart Intention for Centering Prayer practitioners: Grounding the Prayer of the Cloud in the Prayer of the Heart. This has been our topic for these three weeks. The intent of this class, online e-course, has been to offer different channels for your own experience to come forth through this approach of Heart Intention inspired by the Prayer of the Heart. There's been some video teachings that you've been receiving in your inbox each week. Then, we have these live practice sessions, which include breakout groups and questions and answers, responses, and a little bit of review. That would be our format for today too -- a little bit of review and practice and questions and breakout groups. Then, we've also been sending out some written materials. Oh, and the amazing Visio Divina, visual images that Pamela assembled. Whether you are a visual learner or an auditory learner, or a kinesthetic learner, or a learner in solitude, or a learner who appreciates dialogue and community, hopefully you've had a chance to begin to taste the inspiration of the Prayer of the Heart and the Heart Intention.

I've found over the years that it's a wonderful compliment to Centering Prayer, along with the other practices that integrate the fruits of Centering Prayer into daily life shared by Contemplative Outreach. Heart intention is one of those practices, and Centering Prayer, because it's receptive, it's such a receptive practice to sit down twice a day and periodically on longer retreats, and just be, in the being of God, just consent to God's presence and action. Because it's so simple, Centering Prayer, so simple. And because it's inspired by the contemplative dimension of the gospel. These are three of the groundings of Centering Prayer: its simplicity, its receptivity, and its rootedness in the contemplative dimension of the gospel.

Well, so Heart Intention complements that in a way, because Heart Intention is for activity. It complements and brings Centering Prayer into life, into the every day, and the crises of life, the everyday events of life, and then the crises and challenges that we're living through and that we

always seem to live through in our encounter with life and death in this world. Heart intention, there's a lot of possible nuance to it. Matter of fact, in the Prayer of the Heart tradition, the Jesus prayer is taught and shared by books in writing and oral teaching. Then, there's a lot of spiritual direction possible to open up the deeper dimensions of the Jesus prayer that work with breath and body and mind and heart and being in activity and in sitting practice. Heart Intention is like that. Here in these three weeks, we've probably had the sense that there are nuances to this practice. If your experience is opened by your own God, in the depths of your being, there might be an invitation for you, you might feel the invitation to go deeper with a Heart Intention.

Heart intention, because of the era that we're living in right now, which is spiritual and less religious than say 50 years ago, 40 or 50 years ago, when Centering Prayer was first animated out of the Trappist monastic inspiration of Father Thomas Keating and his fellow monks, Heart Intention is particularly attuned to the possibility of practicing within the contemplative dimension of *life*. One of those phrases that's an option for getting started in heart intention. "Life is radiating love, in being. Life is radiating love in being." That opens us to the contemplative dimension of life.

Then, for someone who might experience the stirring of the Spirit in their heart through that opening to the channels of life, through everyday activity, through work, through service, through the beauty of nature that love is manifesting life, radiating life in nature, in the created world, or in music, or in creativity, or in community. Then, I found, as I mentioned once before, at least, that some folks go further into the contemplative dimension of Christianity once there's that opening of their hearts through the contemplative dimension of life.

I think this is a one important avenue for meditation practice in our era, to honor the traditions that have carried an inspiration of meditation practice, like *The Cloud of Unknowing* or the Prayer of the Heart. But also, be sensitive to translating and adapting the essence of that inspiration into life, into the spiritual and less religious world. Centering Prayer -- about receptivity, about simplicity, and about rootedness in the contemplative dimension of the gospel -- and Heart Intention about activity, about nuance and development as it unfolds over time, and about the contemplative dimension of life. They can be a good complement for practice right now in the world that we live in.

Let's get into a little bit of that practice just to set the stage. This is just going to be a few minutes, perhaps a four or five minutes of Heart Intention practice, just to bring us together at the level of experience. I invite you to become more aware of your body as you're sitting in the chair, your posture. Let your attention open up to the gift of your body and your breath, as you inhale and exhale with the divine name that you are working with in your Heart intention phrase, "Lord Jesus Christ, Life, Yeshua."

With your attention, drop your attention and awareness into the center of your body, the center of your being, the area just behind your navel. On the next inhale, you can breathe in that direction, opening up your diaphragm and hear the name, the divine name. We're sitting

quietly at this moment, but this simple attentive awareness of breath and body and God can be done in activity, in action. Just for a moment, have the sense of adjusting your body, just acting a little bit to move your body. You might have your eyes open and you're noticing the room, and still you can anchor in the presence of God in the center of your body through your breath.

If there's a window in your view, a window to the world outside your apartment or your home, let your gaze go out the window and see what's happening in the world. As you're turning your head following your visual gaze, anchor your attention in your breath and in your body, just behind the navel, in the name of God, "Yeshua, Lord Jesus Christ, Life." All we need do is to be present to the Presence, with a simple movement of attention. With the Prayer of the Heart called the omphaloskepsis, the turning of the attention to the center of your being, just behind the navel and breathing awareness and attentiveness to and from that center, with the name of God.

Just continuing in this simple guided meditation exercise, let your practice of Heart Intention move to the second phrase, the second movement of the phrase. If you're praying the Jesus prayer, "have mercy on us, have mercy on us, have mercy on us, have mercy on us, have mercy on us." If you're praying the spiritual and less religious expression of Heart Intention, the phrase "radiating, radiating, radiating, radiating." As you hear me say that phrase, as you hear me say it out loud, hear it in your own mind, "Maranatha, Maranatha, Maranatha, Maranatha, Maranatha." Let it have a certain gentle cadence in your mind, that one phrase, "have mercy on us, have mercy on us, have mercy on us."

Feel it focusing your consciousness, your mind stream, the stream of consciousness that flows through your mind, lining up behind that phrase: "have mercy on us, have mercy on us. Maranatha, Maranatha, Maranatha, Maranatha." There's a way that the thinking activity, the thinking activity of the mind simplifies behind that simple prayer. You can hear it flowing through you so that you are saying it, but it's also being said in you, in your mind. If you have a lot of thoughts competing for your attention, you can let that phrase be repeated in you with a little more focus.

"Maranatha, Maranatha, Maranatha, Maranatha, Maranatha, Maranatha," not pushing away other thoughts and thinking activity, but sending that prayer phrase forth in your mind so that the thinking follows that thought, "Maranatha, Maranatha, Maranatha; have mercy on us, have mercy on us, have mercy on us, have mercy on us." With a simple shift into activity, let your gaze rise again and look around the room. Your mind is engaging with the visual world and still you're praying unceasingly with this simple phrase, calling on the mercy, calling on the spirit, the radiating hidden source of life.

Here's an interesting little experiment. See what it's like to keep praying, keep meditating with your phrase and look down at your keyboard, or your iPad, or your phone, on your laptop, and just look around. You might even look at your inbox. See if you have a new incoming email, and stay with your prayer. As you're gazing around, stay with that prayer in a gentle way – "have mercy on us, have mercy on us, have mercy on us." You could imagine that you could engage in

activity, a more mental activity, like opening up an email and responding. You don't have to do that now, but you could have just imagine that this prayer can be with you in more mental activities, in work.

All you need do is just remember it and let it flow through you. Pause once in a while. Take a breath. Come back to the name of God in your body, if you feel like you're getting too complex with the whole prayer. Now, a third expression after breath, after the focusing of mind, the dropping of awareness and attention into the heart. Just breathe into your heart space. Feel into your heart as you breathe and your chest expands on the left side of your body. You might even want to touch your heart with your hand. Feel that touch. Let the call, let your calling upon divine love resonate in your heart, "Hesed, loving kindness, Hesed." Or, the mystery of Jesus' life hidden in the Father, "Son of God, Son of God, Son of God, Love, Love." You can let that third phrase, third movement of the Heart Intention bring you into the heart or you could pray the whole phrase together. For example, the whole Jesus prayer, "Lord Jesus Christ have mercy on us, Son of God, amen. Lord Jesus Christ, have mercy on us, Son of God, amen." Bring that into your heart. Hear it. See it and feel it dropping into your heart, from the mind into the heart. "Lord Jesus Christ, have mercy on us, Son of God, amen." It's almost as if it's abiding there. The prayer is abiding in your heart space. The area around your heart and your breath and your gentle concentration, your gentle focusing of your mind anchors it there. You might even see it associated with a warm light. You might feel your beating heart. "Yeshua, Maranatha, Hesed, amen. Yeshua, Maranatha, Hesed, amen. Yeshua, Maranatha, Hesed, amen. Yeshua, Maranatha, Hesed, amen. Life is radiating love in being. Life is radiating love in being. Life is radiating love in being."

Call to mind in a clear visual way or just a vague imagistic sense someone that you're caring for in your life, an image of someone that you're caring for. Feel that caring activity flow to them from your heart, from this prayer in your heart. You're touching your heart space and you're seeing them in your mind's eye with care, and love, and loving kindness, and mercy. Just for a moment let go of that activity of meditation and prayer and rest your mind with your eyes open, with your eyes open and your gaze gently open to the world around you with this attitude of amen, let it be. What you're seeing, all that you're doing, just let it be in the being of God, that inactivity with your eyes open, you can rest. Nothing to do, nothing to change. Let your doing flow out of this being.

As we come out of the meditation, this simple little meditation, again, the idea is just to have a taste of this approach. Even in a guided meditation where we're sitting down, our attention can drop into our body and we can flow with the movement of the simple focusing of our mind and the centering of our heart, and the resting in pure being. Even have a sense of how that can be awakened in us in action. In the videos for this week, the two videos, I described in the first one, video number five, how life demands different parts of ourselves to come forth. Sometimes our thinking mind, sometimes our interpersonal exchange with another person, dialogue, forgiveness, action.

Heart intention, if you get a feel for it, it provides these four simple anchors in the body with the breath, especially valuable for simple activities, washing the dishes, as I described in that example on the fifth video, washing the dishes. But then, if you're on your computer engaged in more of a thinking task, getting a bunch of emails coming in through your inbox and your mind is stimulated, you can anchor your attention and your breath in the name of God, but oftentimes more skillful is this gentle repeating of the call for mercy in the Jesus Prayer – “have mercy on us, have mercy on us, have mercy on us.” With that simple focusing of my mind in activity, I'm more alert and awake to how my thinking needs to engage with the world, centered in God as a flowing of the spirit. “Maranatha, Maranatha, Maranatha, Maranatha.” Body, mind, heart, and pure being -- all these aspects of our human nature and the divine nature in us -- they're awakened by life. Why not let them be part of our prayer life too? In order to pray unceasingly or pray more and more frequently, more flexibility, because there are definite challenges to life. It's not just everyday activity that we meet in life. I shared a little story of my friend. He and his wife had their child, a newborn child, and it was in ICU the first weeks of its life. A very concerning situation. Its heart was very fragile and they didn't know what was going to happen to it. My friend didn't know what to do. All he could do was pray and pray the Jesus Prayer. He didn't have time to sit down and do meditation like Centering Prayer. He had to be engaged. They let him carry his baby, his newborn baby. He was carrying the baby over his heart as he walked up and down the hallways of the ICU, praying the Jesus Prayer.” Lord Jesus Christ, have mercy on us, Son of God, amen. Lord Jesus Christ, have mercy on us.” He could feel his attention settling into his heart and communicating in a sense through God with this child over his heart. It's a wonderful symbol to me, that living symbol of a stance towards the world, towards the crises, the apocalyptic crises, where death and change and crumbling and new life is coming forth in some way, but we might just see the dissolution, just like my friend couldn't really imagine anything beyond the life-threatening disease of his child. The child is okay now, thankfully. But in the moment, he couldn't imagine something beyond that. All he could do is pray. I think that's what's invited from us to come forth, is just to be engaged in life, going about our duties, inspired to social justice, social action at times, to put ourselves forward in some way to help with the crises around us, but to do it from the stance of prayerful attention. We're holding the broken world in our heart. Holding the broken world towards our heart where God lives and dwells. I don't know what else to do with the world right now. I can do that. Centering Prayer and a practice like Heart Intention to bring the effects of Centering Prayer into activity, to pray unceasingly.

Let's begin to move towards questions. Any questions that you might have had this week and that you could put into the chat and Pamela will curate some? Particularly questions about the practice of Heart Intention, the actual practice. Anything, Pamela, coming in?

Pamela Begeman: Yeah, a couple of things. First of all, Inge says that for her to get into the practice, she has begun to start off with a suggestion from an Imam -- that is placing her hand over her heart saying, “I love you,” to her heart. She says, her experience is it's like a small stepping stone into her Heart Intention practice, that is very embodied for her.

David Frenette: Yeah. Wonderful, Inge. I'm glad that's helping you. Wonderful inspiration to listen to that wisdom, because it's such an embodied image to touch your heart and breathe into it and start there. Great.

Pamela Begeman: Then, she also has a question. She says, with the word radiating, would it be okay to let the mind focus on the image of radiating rather than the word? You've talked a lot about repeating the word, but what about imagery?

David Frenette: Yeah, that can be possible because some people are such visual learners and engage with the world in such a visual way, that the visual image of something radiating could really help with that movement of the Heart Intention practice. In other words, you're saying or hearing the word, or seeing it being prayed in you as radiating, but it's also a visual radiating.

Pamela Begeman: Benneth, as you were talking about your friend's experience of walking back and forth repeating the Jesus Prayer, she asks, so the Heart Intention phrase can become like an active prayer sentence?

David Frenette: Yes, Benneth, that's a good connection for you if you've practiced the active prayer. For those who are not familiar with that term, that's a teaching in the Contemplative Outreach Centering Prayer world that says to choose a phrase for activity, and you could see that the Heart Intention could be chosen and used in that way, and to pray that when your mind would be otherwise occupied with just mundane thinking. It's similar and it could be used in that way, that the active prayer teaches. The difference is that with the Heart Intention, you also have the option and the invitation to let it be embodied into your breath and into that area just behind the navel, the dantian.

Sometimes, for Heart Intention, sometimes we need the gentle focusing of the mind as the active prayer would teach us and invite us to practice. Sometimes we need the embodying in the breath, the breathing into the name of God. If you can do that with the traditional active prayer you've been using for years, that's a wonderful way to practice. Then, also, remember the possibility of letting it sink into the heart, the heart, the physical heart and the spiritual heart, the area around the heart space is a living location or an anchoring or a presence for the Divine Presence in us in many traditions, in Sufism, in Tibetan Buddhism, in Christian Prayer of the Heart. This anchoring in the breath, anchoring in the heart, surrender into the heart, can complement the movement that you know so well from the active prayer.

Pamela Begeman: She also asks, is it okay to modify the words? We've had a couple of questions about this, to make them more meaningful to her, for example, "Life radiating love in all."

David Frenette: I think folks who have learned this and practice this Heart Intention, they oftentimes, after a while, feel an inspiration to modify and adapt something of the phrase. I think that's very valuable and insightful. The particular one that you mentioned, Benneth, I think is a good one. You're staying true to the basic structure of the Heart Intention, which is

that it has like a noun, a verb, a subject, and then a release at the end, with the fourth phrase of amen or being, or for the one that you're suggesting, in all. Where you just release your consciousness into the moment, and that's very true to the inspiration of this particular practice. The reason I've been sharing it with suggestions, like these three suggested phrases, one traditional with the Jesus prayer, the second is spiritual and less religious phrase, and the third, this mantric sounding phrase that has a particular resonance to it, along with a meaning "Yeshua, Maranatha, Hased, and amen," is that it gets somebody into the practice and into the way God is manifesting Godself through the practice. So that that inspiration that you're taking to adjust the meaning of the phrase you're working with is one that's open and transparent to the Spirit in you, and your experience as it's developing in the practice.

Pamela Begeman: Sally asks, if you could expand on the meaning and power of the word Maranatha, please.

David Frenette: Yeah. Maranatha is an Aramaic word, as I understand the etymology, that means "come God" or "come Spirit" or "come Jesus." It's mentioned in the New Testament, when the New Testament has its Aramaic translation. Just think of that. It's like an invocation. It's like an inviting of the Spirit that's already with us. The Spirit is already present, but the Spirit -- it's like Maranatha helps to invite or awaken our conscious awareness of the Spirit and the Spirit's action in us. It's a verb, it's an action. This invitation, this Maranatha, this opening of ourselves to the conscious experience, to the conscious awakening to the Spirit in this moment, in the focusing of the mind, the thinking mind, in the direction of our intentionality to God and the actions of daily life, and the *sound*, the resonant sound. Mantras, whether they're in Sanskrit, in Hinduism and Buddhism or mantras from another sacred language like Aramaic or Hebrew, they can have a resonance. So that the *sound of the words* has a particular activating quality in consciousness itself. "Maranatha, Maranatha, Maranatha, Maranatha, Maranatha. You can feel your thinking settled down in that gentle way. The sound of the words as a Christian mantra carries the meaning of the word. The sound of the word is an invocation of the Spirit into consciousness and the meaning of the term Maranatha is also invoking the Spirit here and now.

Pamela Begeman: Actually, as a good complement to that, Diane observed, she's using the Yeshua phrase and she found this practice really came alive for her when she stopped translating the word.

David Frenette: That's great, Diane. Yeah. Yeah. I have that sense, when we stop looking towards the meaning and let the word, especially the mantra, "Yeshua, Maranatha, Hased, Amen," let the word have its life in us, then it becomes more alive. Yeah.

Pamela Begeman: Mary Jane says, I find grounding the prayer in my body just behind my navel using the word Life connects me very deeply with my very source in who I am.

David Frenette: Wonderful, Mary Jane. Thank you. Yeah, yeah, yeah. That connection, that ability to have a conscious connection by just dropping our attention into that center of

consciousness or center of awareness and affirming that this is divine, this is the divine sacred life that we're rooting ourselves in that source in love. That's beautiful. Yeah.

Pamela Begeman: There's not really anymore questions, David, at this time.

David Frenette: Okay, good, good. The questions are answered for the moment. Let's continue. Let's continue with a little longer meditation in silence. Okay. I'll introduce, on this guided meditation, I'll introduce a few minutes of Heart Intention. Then, I'll ring the bell, and then I invite you to move into Centering Prayer, into your Centering Prayer practice. I'll time the Centering Prayer, let's see, probably for about 10 minutes or 12 minutes or so. Then, I'll ring the bell again. Then, when we're coming out of the Centering Prayer, I'll remind you of the Heart Intention and the possibility of moving into our small Zoom breakup group, breakout group, which will be our next activity with this listening attention that's rooted in the Heart Intention practice. Again, we'll do a couple minutes of Heart Intention and then about 12-ish minutes of Centering Prayer, and then a couple minutes of Heart Intention. Then, we're going to move into breakout groups and I'll give a little instruction about that.

For those who are drawn to practice Heart Intention along with your Centering Prayer practice, this is how you could do it, which is to just do it for a few minutes before and after Centering Prayers, your vestibule and your transition, your bridge out of Centering Prayer. Then, you have the sacred, simple consent of Centering Prayer in the middle, like a sandwich, the heart and the meat of your practice is Centering Prayer. But then, you've got a nice slice of rye bread, gluten free on both sides of that Centering Prayer. Then, you transition into activity from it. You transition into activity from it so that the Heart Intention is with you in the next event of the day.

Okay. Getting ready, again, for a period of Centering Prayer. Centering Prayer and its wisdom for years, we have had the instruction to take a few minutes, two or three minutes as a vestibule into a practice period of Centering Prayer. A vestibule, like in a church or in a sanctuary, is a place that you transition into the sacred encounter, in the worship space. As a vestibule, let's remember the Heart Intension practice, the phrase that's meaningful for you helps to express your intention. [pauses, guiding people into meditation]. The awareness of your breath and the area just behind your navel, and sometimes when we're starting Centering Prayer, preparing for Centering Prayer, what we're aware of so much is our unsettledness. So many people in their vestibule have some meditation -- mindfulness or simple breathing, or a meditation walk to settle to the body. In the spirit of that movement of gentle settling, just be aware of your breath with the name of God, especially in the area behind your navel. [pauses] Now, for the next minute of your vestibule into Centering Prayer, just let the Heart Intention phrase pray in you in whatever way seems meaningful, with your breath or with a gentle focusing in your mind or anchoring in your heart, or simple presence in being.

[pauses]

Let that prayer go. Let the words go. Let the inner movements go and simply feel yourself transitioning into the sacred sanctuary of Centering Prayer. Consenting to the presence and the action of God, your sacred symbol, your sacred word, whatever your symbol is expresses your intention to consent in this simple way. The simple beauty of Centering Prayer. Whenever you're engaged with another thought, ever-so-gently return to your sacred symbol for these 12 minutes in silence.

[rings bell three times, followed by 12 minutes of silence]

[rings bell three times to end period of silence]

Let go of your sacred symbol and just rest your mind and heart for a moment. As you experience yourself shifting into the sense of an active mode of consciousness, let your Heart Intention come back to you in a very simple way, by just remembering that area behind your navel. Bringing attention to that space with the name of God, or if you find yourself thinking a lot, evaluating your Centering Prayer with your mental judgements, let your Heart Intention just gently flow through your mind listening to the words. Or, bring your attention gently to your heart space and let your Heart Intention phrase resonate there. Move from the mind to your heart. [pauses] And let your eyes open, if they're not already open, and just have a sense of resting in "amen, let it be," as your gaze adjusts to the sunlight and to seeing the screen and your room again. Simple being, the source of life, the source of action.

In just a minute, we're going to go into breakout groups as we've done on these previous Sundays. I invite you to be present to yourself and to the exchange with your small group, to remember attention and the gentle focusing of the mind, rather than following distractions. You can even rest your attention in your heart space and listen to another person sharing from the space of your heart, of the awakening of loving kindness, and compassion, and love, mercy. You could just introduce yourselves in the group. It'll be about three or four people, and perhaps respond to the simple question, how are you using Heart Intention in activity? If you haven't yet, you could share about how you might or listen to how someone else is and see how you could adapt that to your own lifestyle. How are you using Heart Intention in activity? But most importantly, do it now in this action, in this simple activity of being in a small group, after prayer, after Centering Prayer and listening to each other with sacred attention and a centered heart. Let's go into the group for about 13 or 14 minutes?

Pamela Begeman: Okay, and we do have some questions when we come back out, David.

David Frenette: Okay, great.

[participants move into breakout groups and then return to the main discussion]

Pamela Begeman: Okay. We have two questions. If you want to take those, David.

David Frenette: Great.

Pamela Begeman: The first one is from Vera and she's been practicing Centering Prayer for over 30 years and has a very embedded active prayer sentence. She's found that since practicing Heart Intention, the two are mingling and she's wondering how to keep them separate. The second question has to do with the follow-up to this e-course, if there will be one? Maybe you could address that after Vera's question.

David Frenette: Yes. Good idea. Okay. Vera, let's see. Do you mean, Vera, that what's mingling is Centering Prayer and your active prayer because of Heart Intention?

Pamela Begeman: Active prayer and Heart Intention are mingling.

David Frenette: Okay. Okay. Well, because you've been doing this for so many years, 30 years, for Centering Prayer and the active prayer, I suggest that you let your active prayer still be there and see what it's like to root it with your breath and let it sink into your heart, and some of those additional things that the Heart Intention does. In other words, you could keep the same content of your active prayer, the same words, the same intentionality behind it. Then, what you're doing as a result of this exploration here, our Heart Intention is bringing more interior dimensions, more facets to it, with the breath and with the heart. It would make sense that because you've been doing the active prayer for so long, it's there for you in a beneficial way, in a beneficial way.

The second question, thanks for the second question. Next steps, follow up. There's a couple of things planned. One is, I'll be planning a three-week follow-up class on Sundays at the same time this summer. Pamela will be sending out an email as she has been doing these last weeks with this recording. It might not be edited yet, and then an evaluation, a course evaluation. We'd love your feedback. Then, also details about this follow-up, three-week follow-up. Also, maybe some details and information about the way that this class that you've experienced in a live interactive way is being translated into an on-demand resource that Contemplative Outreach will have as one of its many offerings. All of that is follow-up, and just stay tuned to the emails, make sure they're not going into your junk filter. We'll look forward to seeing you again. The wisdom of the Contemplative Outreach is accrued over many years as that you need follow up after an introduction. It's nice to have an introduction. Now, we're doing this online because of circumstances, but it's also good to have follow-up and that's what's envisioned. I just don't have it pulled together yet. You could also make sure that you're on my mailing list through my website, davidfrenette.com and you'll get the newsletter, which will announce the follow-up this summer. I'm not sure if it's going to be in June or July, but it'll be at the same time. Contemplative Outreach has a big umbrella and it's nice that Heart Intention is under that umbrella, and we can all enjoy that blessing.

I want to thank you all for your participation and your prayerfulness, and especially Contemplative Outreach staff, and Pamela especially, who work so hard on all of this. Ray Mueller, a volunteer in the background, and my partner, and wife, and abbot, Donna Zerner, who's lurking in the background offering her blessing. Anything else, Pamela?

Pamela Begeman: No, that's it. There's just lots of gratitude being expressed in the chat for the fact that there will be a follow-up and the fact that you have given these teachings to us now. Thank you.

David Frenette: It's my pleasure to join with you in prayer. Look, we have just two minutes, which is a perfect time to end with a final prayer. With your eyes open or with your eyes closed, open to the world or closed and more tuned into your heart, I invite you to allow an image to come to you, as we close out this session and this course, of someone or some situation in the world where you know there is suffering and challenge. This could be across the other side of the globe, in Ukraine, or people who are hungry, or sick down the street from you, or in your own family. With a sense of centeredness in the divine love, the source of everything, the hidden source of everything, just take a moment and remember your Heart Intention phrase, "Lord Jesus Christ have mercy on us, Son of God, amen. Life radiating love, in being. Yeshua, Maranatha, Hesed, amen." With a sense of rootedness in your own spiritual resources, offer blessing and mercy and love and loving kindness to this person or this event.

Amen.

Thank you very much and good wishes. We'll see you again.

[everyone says their goodbyes]

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For more information about David's teachings and offerings, visit www.davidfrenette.com