

What is Deep Abiding Prayer?

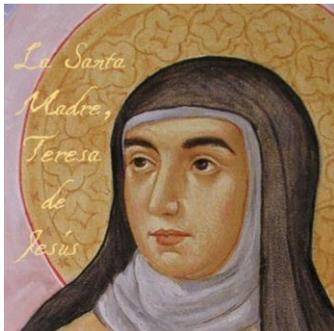
Introduction by Petra Griffiths

The Deep Abiding Prayer (DAP) programme was created by Catherine Quehl-Engel, (former Episcopal Chaplain at a liberal arts college in the States) for the following purposes:

- * for participants' healing, inner peace, and empowerment in their overstretched lives;
- * to pray regularly for communities and individuals in difficulty;
- * and as a way of embodying engaged citizenship, moral courage, civic and social responsibility.

The programme aimed to reclaim the original purpose of many contemplative spiritual traditions: to help awaken awareness of life's inter-connective oneness; and to live, love, lead, and serve as instruments of healing peace, but without seeking to be perfect.

In the dissertation ***DEEP ABIDING: PRAYING, LIVING, AND LOVING FROM THE INSIDE OUT***, Catherine Quehl-Engel explains that as co-participants in the Incarnation we are required to live from an awareness of the indwelling Word of God rooted within us. In this form of prayer we let go of the impossible task of trying to be perfect before we perceive ourselves as acceptable and beloved by God. Participants in DAP are in communion not only with the indwelling Spirit but also with all who have ever shared the struggles and suffering they, their loved ones, and others have known.



St Teresa of Avila who developed the contemplative prayer of the heart



St Clare of Assisi whose writings are an inspiration for this form of prayer

With Catherine Quehl-Engel's blessing we have slightly adapted this form of prayer for our own setting in the UK. I have been praying this prayer for a number of years twice a week. It works particularly well when a group of people agree to meet regularly to practise the prayer together (including via Zoom), and to pray for particular people and communities, while letting go of the outcome of the prayers, which we leave to the action of the Spirit.

Sources for Deep Abiding Prayer of the Heart and for the adapted version of it in use in the UK are overleaf, as well as a summary of the stages of the prayer.

Sources for Deep Abiding Prayer of the Heart and for the adapted version of it in use in the UK:

The dissertation by **Catherine-Quehl-Engel**, presented at Washington Theological Union, about the study into this form of prayer, and its sources within the Bible and the in the works of contemplatives, **DEEP ABIDING: PRAYING, LIVING, AND LOVING FROM THE INSIDE OUT**, can be read here:

<https://www.heartmath.org/assets/uploads/2015/01/deep-abiding.pdf>

Other sources for this adapted form of the prayer are:

Larry Dossey M.D.'s book *Healing Words: The power of prayer and the practice of medicine*.

Professor **Alastair Cunningham's Healing Journey Program** developed at Princess Margaret Cancer Center, Toronto.

The **Heartmath Institute** who conduct scientific research into the importance of the heart as a physical organ and into its spiritual qualities. "Adding heart is especially about practicing kindness and compassion, along with forgiveness..."

<https://www.heartmath.org/>

Modern visionaries combining contemplation and action, such as Richard Rohr, Matthew Fox, Cynthia Bourgeault, Thomas Merton and Archbishop Desmond Tutu.

Writings on the meanings of abiding by Rev. Lucy Winkett, Rev. Dr. Mariama Ifode-Blease, Rev. Dr. Ivan Khovacs, and Rev. Dr. John Russell, current and past clergy at St James's Church Piccadilly.

The Steps of Deep Abiding Prayer of the Heart

1: HEART FOCUS & HEART BREATHING

2. HEART FEELING

3. LETTING GO OF ANYTHING WITHIN YOU THAT IS A BARRIER, INTO A SURRENDERED, OPENED, AND HUMBLE HEART

4. SENDING HEALING AND COMPASSIONATE INTENTION TO YOURSELF, TO THE INTENDED RECIPIENTS OF THE PRAYER, TO THOSE WORLDWIDE EXPERIENCING THAT FORM OF SUFFERING, AND TO ALL OF US AS PARTICIPANTS IN THIS COURSE.

5. RETURNING TO YOUR ROOTED SENSE OF SELF AND OFFERING GRATITUDE.