SHORTENED VERSION--THE TIME OF THE EXPLICATING PROCESS: COMMENT ON THOMAS FUCHS' “BODY MEMORY”

By E. T. GENDLIN, University of Chicago, Focusing Institute Founder

Until recently the most common question my philosophy would elicit was, “But why the body?” However, the experiencing body has at last entered our current intellectual discourse. Gallagher (2005) argues that behavior cannot be fully explained by physiology. The micro processes of the body are partly determined by what we intend and do, for example, jumping in accord with the rules in a sport. Stuart (2010) argues that we live in embodied interaction. Radman (in press) argues that “the mental” is performed by the bodily experience.

Fuchs (in press) provides another advance. He describes how the body’s memory functions in all present living. However, he tells it all as if the body’s performances consisted only of the learned, automated, repeated, “-ed,” only habits, repetitions, re-enactments, as if the body could only repeat its past, as if it were incapable of anything new:

“I argue that the present must be capable of something new; otherwise the past experience could not have happened originally. This past might have been based on a previous past, but at some point it had to be new. And not only at an earlier point. Present experiencing is always capable of something new that reshapes the past. We could say that present living generates a “past” by reshaping itself.

The past is not past because an observer determines that it happened at an earlier position on Newton's absolute time line. The past is the living process’s own past, made past by its new present.

But this regenerative living process does not fit the familiar conceptual models; it fits neither the model of separate single unit-events, nor the usual holism. I will now try to show an alternative model in a few instances.

I.

“Holism”

All living is internally complex. Even a single cell does many things at once. These are not separate single units, and yet they remain many specific events. “Unseparated specifics” are interrelated but not merged or melted. They remain precise and rigorously specific.

When a person plays the piano, each of the player’s fingers functions specifically with its own sequence of acts. No holistic merger could play the piece. The word “holistic” is right only insofar as the player plays without retrieving the single finger movements one by one. Fuchs would not deny the specific precision of each finger. “Holistic” describes the player's awareness, not how the fingers function.

In the old models everything IS either separate or merged. To conceptualize the kind of “specificity” we have here, we need a new kind of concept. We can create the concept right here from how each finger performs its specific actions. Let us allow this way of functioning to define a concept. How we name it is less important. I propose “functional specificity,” “unseparated multiplicity” and “implicit precision” (see Gendlin 1997; in press).

But what is in the player’s consciousness is not indeterminate. It is more determined than a fixed pattern because
it is both finely specific and open to being enacted in a new way. For example, a musical composition first comes to the composer as an improvisation directly from the body. Then it is written down. But a great score is an opportunity for fresh unique expression. If just the score is repeated, critics complain that the performance was pointless. And even the performer’s unique way of playing can lose its exciting effect if it is played as something repeatable. The performer strives to let it come as a fresh expression (see Gendlin 1993).

In the old models it would be paradoxical to say something is both finely determined and also open to further coming. But we allow this to define a new concept. “Unseparated multiplicity” and “felt sense” refer to more order than the fixed patterns of a static “is.”

II. Temporal Patterns: Zeitgestalten

If we are writing, we think the words, and our fingers type the letters. Fuchs very revealingly points out that we do complex actions by aiming at the result we want. We cannot do it if we aim first at one part, and then the next. We move ahead with just the aim, not knowing what we will actually do. The body has to find the actual doing, and quite often it does!

The envisioned future shapes the ensuing present. The living process doesn’t happen only in linear time, now now now. The whole sequence is always implied, although nothing like it may ever have happened before.

I propose an expanded model of time. Time does not consist only of nows. The now now now occurs into the implying. The implying is thereby carried forward.

Linear time consists merely of positions on an observer’s time line. The time patterns of a living process are its own, the body carrying itself forward (Gendlin 1997, IVB).

Getting our bearings in space

We don’t live in empty abstract geometric space, as Fuchs also points out. Humans make new things and fill the world with them. Making things requires making separated parts which we move from here to there and combine. Human making generates the featureless here-there space. It is an abstract frame of points and mathematics, a wonderful human creation.

Interaction

The body’s understanding of others is prior to our self-understanding. G. H. Mead argued that self-knowledge develops from prior empathy with others. Wittgenstein wrote, “Think, too, how one can imitate someone’s face without seeing one’s own in a mirror.” Our bodies can produce the other person’s face and posture because bodies respond directly to each other’s expressions.

This prior interconnection is one strand of the larger fact that every living body is body-environment interaction, long before perception and sentience (consciousness) assume a body here separate from an environment there.

We live our situations with our bodies. They do a lot more than we know about. That is why others can sense what we don’t know in ourselves. That is why Focusing works.

When I attend directly to the body-sense that can come about any situation, a whole field of detail opens. I hear from the “me” that “I” don’t know so well.

Everyone becomes understandable if they keep going “on in,” if they keep differentiating their experience further and further. At first they are often closed puzzles, even to themselves.

We are learning how to listen to each other, to say back what we understand so as to check it, to accept correction after correction until at last the person exhales a “Yes, that’s what I mean.” Then a characteristic little silence ensues. In that little silence the person tends to go deeper. The next say-
ing is often from a deeper level, eventually to felt sensing.

Our bodies can feel-understand anyone who differentiates from felt sense to felt sense far enough. Experiential differentiation has this kind of “universality,” even though there is no universality whatever in human content.

III.

In Conclusion
1. We are learning how to move beyond the old determinism. We are at the beginning of a new science of living process, a more open culture, and a new development of the individual.
2. Experiences build upon previous experiences. What once was new becomes an old tool in the formation of a newer new. And this is true of the species and the individual. Each kind is genetically able to do at birth what ancestors slowly developed.

The body’s digestion and circulation work reliably and repetitiously although they also vary in each new situation. The body is not like machines which we first make, and only turn on when completed. From the first cell the living body never stops constituting itself further. And so also do new behaviors and cognitions.
3. Logic has the power to determine “necessary” implications that explain some puzzle, but this very power also provides the possibility of going further in a way that exceeds the logic. This seeming paradox is explained if we consider not only the pattern but also the experiential understanding which the explaining brought. “Aha!” we exclaim, as we understand the logical explanation. The bodily aha! involves more than what follows logically.

Therefore we need to go back and forth between logic and bodily-felt understanding. They build upon each other. It would be wrong to make an ideology of lauding one and pretending to do without the other.

New clarity is a bodily carrying forward. That is why it can be so exciting. Thinking is not just about something; thinking is a mode of the living process.

There is just one living process, which continues the past into the new present, in which the past functions. This is not a paradox. In every present living process, its past functions implicitly in going beyond itself.
4. The new present changes what the past “was.” This is not a paradox. Living process always goes beyond itself. Living has a greater kind of order leading to concepts of a new kind.

References


**TEACHING FOCUSING TO TEACHERS AND CHILDREN**

By Barbro Holmström, Certified Focusing Trainer, Sweden

I am a student of René Veugeler [Certifying Coordinator, The Netherlands], working half time in a pre-school as a certified Focusing Trainer for adults and children. The preschool is located in a suburb of immigrants, so there is a lot of work to do together with the children, teachers--and parents. So far I have taught 22 teachers how to acknowledge the children and be with them on the children’s own terms.

What I clearly notice is that the teachers WANT to do this, but they fall into their old behaviors very easily. The teachers learn Focusing for 16 hours (4 hours x 4 times) and the children 1 hour x 10 times. It is not much time, and I would appreciate hearing from others who teach Focusing in school or pre-school.

After each four-hour training session, I ask the teachers to make an evaluation. Many of them find Focusing easy in one-on-one situations with the children, but when there are fights or quarrels with two or more children involved, they fall back into the old habit of telling the children what is right and wrong.

I know that the hardest part for most of them is keeping their own felt sense company. As a matter of fact, it is hard for me to keep this contact. When I am in a group of 20 children, so much is happening all the time and sometimes you just have to stop the children from fighting or engaging in other disruptive behaviors.

Most teachers say they want more Focusing; it has opened up something new for them. By using Focusing, they find they don’t have to do or say so much; just keeping the children company is often enough. That sort of non-behavior challenges them in their profession, which is very much about doing something all the time, otherwise you are not a good teacher . . .

We talk and practice a lot about the difference between acknowledging the children and evaluating them, which is their usual method. What I see from many teachers are three behaviors: they praise, criticize or give instructions to the children. To go from that, to just acknowledging what they see, is a big step. You have to take it slow and also bring the children with you. The children can get a bit confused when a teacher who has always told them what to do, suddenly just repeats what they say and DOESN’T say anything more, just waits.

For example, one teacher stopped saying something critical when the children didn’t listen to her. On one Monday morning the children were really restless. (This teacher works with the smallest children, age one to three years old.) They ran around wildly and she asked them to slow things down, before they got hurt. Suddenly one of the smaller boys ran into something and hurt himself. The teacher told me: “Usually I would have said to him, ‘See what happens when you don’t listen to me?’ or something like that.” This time she just sat with him on her lap, holding him gently, stroking his back and waiting for the tears to end. Then he got down onto the floor again, and WALKED away, he did not run! He learned for himself, without any grown up having to say anything at all.

It is clear to me that the children are in great need of this! I have seen a lot of fantastic examples of children benefitting from Focusing. They develop a better language for expressing their feelings. They can ask for the teacher to "be with them" for a moment; they can paint in expressive ways.

I want to tell you a few stories. The first time I met this group of six children, ages 5-6, I was explaining what we were going to do. Suddenly one of the children interrupted me, saying: "You are a bit old, aren’t you?” The teacher looked at me with a worried expression. (I am 57, so I am not exactly young.) I just looked at the child and said, "Yes, I am a bit old,” gave him a smile and we continued. After we had painted and they had all told me about their drawings (so had this child), we were sitting around a table and this child raised both arms to the ceiling and shouted, "I love you, Barbro!” What could I say, but give him the same answer back!

The teacher was amazed, and so was I. Also grateful for the
opportunity to acknowledge one child’s thoughts about somebody else, even if they weren’t “socially correct.”

Even very small children benefit from Focusing. One day a two-year old boy was lying on the floor as I passed by. I looked at a teacher and she said, a bit irritated, that he had been like that all morning, screaming and crying to get what he wanted. I sat down beside him and just said, "You are lying on the floor screaming." Two brown eyes looked at me, astonished. I said no more, just showing a friendly face. He started crying again, now with one eye open, looking at me. I said the same thing again. "You are lying on the floor screaming." Suddenly he sat straight up, with the tears running down his cheeks. I mirrored that. "You are sitting up, with tears running down your cheeks." Then he jumped up into my lap and put his small arms around my neck. I hugged him back, and we sat there for a short while. Finally I took him by the hand, and we went to one of his teachers. I had only met this boy once before, for about 15 minutes, maybe three weeks earlier.

Another time my role was a bit more complicated. A little boy was telling me about his painting, but he was having a hard time sitting still (he often had that) so I mirrored: "Your legs and you are moving all the time." "Yes," he said, "they want to move all the time." I said, "Maybe we could just listen to your legs together and see what they want?" He liked the idea, so I asked him to close his eyes and listen to his legs. After a minute or so he said "It’s a baby inside my legs, that wants to crawl all the time." I just mirrored what he said, and he confirmed it with a "Yes" and a nod. I continued, "Is there something that this baby in your legs needs from you?" "Yes, it needs to run around outside," he admitted. So I mirrored that too, and then he was satisfied and wanted to do something else. Later I saw him running in the hills outside the pre-school.

I also have stories when it seems that Focusing doesn’t work at all, when you look at it in a short time perspective. But when you look at it in a longer perspective, you can always see that Focusing has done some good. Oh, I could write stories like this forever!

These children need so much, and sometimes I despair because my work is like a drop in the sea. Still it is better than nothing. I so much want people, especially parents, to wake up and see what an important part they play in their children’s lives and what a big difference it makes how they treat their children. The treatment you give your children is the treatment the children will give to themselves, to others, and to the environment, both now and in the future.

EXPERIENTIAL WRITING: AN INTERVIEW WITH DAVID SMITH

Conducted by SERGE PRENGEL, Focusing Trainer, New York USA. The full audio version can be heard on CONVERSATIONS at www.focusing.org.

[As a published author and an award-winning playwright, David draws upon his own background in the arts to offer creativity coaching to other artists. Additional background includes writing for New York children's television and winning an award for a video project with Simon and Schuster Publishers. David has developed a self-discovery practice called Experiential Journaling, which is based upon the principles of Focusing. He teaches this practice in workshops and has also produced an instructional book/CD, Writing the River, which is available through the Focusing Institute on-line store.]

SERGE: So, you’re a writer and a Focuser. Would you like to talk about that?

DAVID: All right. When I came into Focusing, I immediately saw the connection between Focusing and the art world. For me it was wonderful and new. I could see that Focusing was about finding the phrase, image, word or gesture that touched on the authentic, lived, primitive place, somewhere below the intellect, and from the spirit or the organism.

SERGE: Like resonating with the handle, you would look for the perfect match.

DAVID: Yes. A writer has to have a dual mind, to get out of your own way, put your intellect on hold, and allow the original and fresh to come up. It’s best to put the intellect on hold and bring it back later to do some editing.

SERGE: Focusing teaches you where that other, primary mind is.

DAVID: In my workshops, I encourage people to write by hand, not on the computer, because the computer emphasizes the mechanics of the keyboard.
and the editorial mistakes. I’d rather scribble on a page and worry about how it looks later. The mechanical stuff
needs to come last.
SERGE: Do you have a felt sense of what it’s like to be in the sensing mind versus the editorial mind?
DAVID: Let me try to go there . . . It’s very solitary, I’d say like a well. Like going down a rabbit hole, almost like
hiding from everything, like being in a dark comfortable little place, where it’s just me and . . . something primal.
You let the words be what they are and follow the thought around—that’s the only other thing down the rabbit hole
with you. You’re alone with the notion you’re trying to put on the page-- no, not trying-- you’re alone with what ev-
er is coming to the page, and you’re just recording it.
SERGE: As I hear you, I experience you settling into your body; you sound calmer, like you’re slowing down, but
also very focused.
DAVID: I feel my abdominal muscles relaxing as my body gets out of the way. It’s like meditation, with everything
calling away except the point of concentration.
SERGE: What feels right for you now--to explore that experiencing part more or to contrast it with the everyday,
logical part?
DAVID: The everyday logic feels more tense, in the top of my head and my eyes. Alert, alert, alert--always juggle-
ing an ever-shifting list of priorities. What I like about Focusing generally, is putting things down and clearing a
space, like when you fall into bed and turn out the light, and have permission not to think about doing anything . . .
like the relief and gratitude I always feel in the Boston Changes group when we do our first attunement, and I can
relax my normal vigilance.
SERGE: Like leaving your cares at the gate of a cathedral . . .
DAVID: A very good comparison. It’s like looking at a painting, and the foreground, with the house, the gate, the
garden, fades away and only the sky is left. Or the ship, the dock, the barrels and lobster traps are gone, and there is
only the sea. The background is the sense of YOU behind it all. Creativity is a privileged thing to do. You’re leaving
the world behind, to engage in, shall we call it, self-actualization?
SERGE: I’m reminded of Shamanic activity, where you go to a special place to connect with the divine.
DAVID: “Divine” might be right. Writers talk about being in touch with the Muse. They say that they don’t create
the work; they are merely the conduit for something beyond them. They are in touch with something different
from everyday living. This place needs protection because it’s so easily disrupted. To the person finding it, it’s very
special. If others find something in what they create, that’s the ultimate joy. But first, finding this special place is
somehow satisfying. Finding it makes the rest of the day better, even if you don’t show what you create to anyone
else.
SERGE: So, the first job is to live in that space. What about the interaction with the other side, the editing side?
DAVID: In the beginning you try to keep the editing mind as far away as possible. But there is a point, if you
want to share what you’ve written, when you have to put it into normal language, the common currency, without
losing what you found originally. The critic says, “It’s no good, it’s not working, it doesn’t make sense.” You don’t
want this evaluative voice around in the beginning. It creates writer’s block. Once you feel in your belly that the
writing is worthy, you have a better chance of persuading the inner critic of the same. The critic is not a good
writer. It writes what it already knows—imitative, safe stuff that’s essentially boring.
SERGE: I’m hearing that the editor self can either be a judge, high and mighty, or else someone in your service, a
facilitator for your sensing self.
DAVID: I never thought of it that way before. That’s very good. Our educational system is destructive of creativi-
ty. I did lots of critical analysis as an English major, writing papers about how “this is a good work because . . .” If
that kind of thinking is your basic orientation, you don’t know how to find the fresh voice.
SERGE: You have an overload of rules, and you can’t create from a set of rules.
DAVID: Right now I’m coaching a very talented woman. I try to stay out of her way, but it’s painful for me to see
how much she anticipates her critics. She has so much fresh, original stuff, but she revises forever and doesn’t make
progress. She’s trying to write a great work in accordance with the critics, instead of writing her best work and
trusting that it can be appreciated.
SERGE: Trying to please someone who can never be pleased.
DAVID: Yes, because criticism is a moving target. The inner critic is made up of millions of voices.
COMMUNITY WELLNESS CIRCLES

By SUZANNE L. NOËL, Coordinator in Training, Costa Rica

We found the Great Reality deep down within us.------Alcoholics Anonymous

[This article is an elaboration of my thoughts which began when we were invited to define the word “community” by one of the members of the CWF Lab, and to discuss how Community Wellness Focusing offers an alternative to other models of teaching Focusing.]

Today, I was once again struck by the miracle of felt sensing and felt listening in community. I sat in a room with 14 people in a Recovery Focusing group, all in different stages of recovery from substance abuse. The miracle is that they each "went inside" and found their own meaning of (whatever); they each shared what they found; and they listened respectfully to each other.

When we share Focusing in a group, every person listens with curiosity because it is coming from that felt, vulnerable, and real inner space. Our felt sensings are responding to each other’s felt sensings and to the felt sense of the whole group.

Over and over again, I am struck by the inevitable bonding and sense of shared "grace" that occurs—and the sense of "wellness." For me, the key to Community Wellness Focusing is experiencing Focusing together, as an “Us,” a “We.”

The "wellness" aspect seems to be exponentially increased when experienced together.

Some of the ways that Recovery Focusing is different than other models of teaching Focusing are the following:

• I don't teach Focusing. We just do it.
• My guiding is very spacious, meaning I invite people to welcome anything that emerges from inside, be it a word or a phrase, an emotional feeling tone, a memory, an image, or a body sensation, etc., rather than mentioning the body right away. This allows for many levels of experiencing.
• I am Focusing and listening right alongside everyone.
• The participants offer reflective listening to each other and to me.
• I am not on any kind of stage or platform.
• We are all together as peers, participating in our own and each other’s healing process.

How safe it is to be among peers!

Leaders are important, but, as we say in Twelve-Step circles, the leaders are really "trusted servants." We are part of the group, humbly sharing our experience—and we receive from the whole group experience as well. It works for all of "US" simultaneously. We are both giving and receiving, participating actively in our own and each other’s process. This creates a positive sense of meaningful belonging.

As Nina Joy Lawrence said to me recently, Focusing is best when it is "give/give." Just so! How mutually esteem-able and mutually honoring!

It’s a loop. Personal healing happens within and because of the community setting. As the community heals, the individual heals. As more individuals heal, the community heals further. Eventually, both the community and the individual come to understand that community wellness is essential to individual wellness and vice versa!

Being “un-well” usually implies some kind of isolation and separation. Trauma, sickness, addiction, etc., all have this "alone" and shutdown/shut-in kind of quality. Wellness implies a certain openness and connection—a relatedness—an interaction with all that is within needing attention, as well as an interaction with another person.

Hopefully, Community Wellness Focusing facilitators would seek to enable communities to do felt sensing and felt listening in community, to experience this power of community, and to experience how a sense of “wellness” is increased by group process.

If, say, a group of Social Workers wants to learn Focusing, hopefully, most of the training will have "group
Focusing” qualities. In this way the group benefits from the group!

Naturally, the ultimate hope is that people who learn Focusing in a group will carry it into their daily living, either by pausing and checking in, having Focusing/Listening partners, or continuing to meet in Focusing-oriented groups.

I have worked as a Recovery Focusing group facilitator for almost three years at Costa Rica Recovery Center, a drug and alcohol treatment center, using my How We Heal (H.O.W.) model for facilitating support groups. By making space for our inner felt experience, felt sensing and felt listening deepen and carry forward Recovery in extraordinary ways. There are many principles and practices of the “culture” of the Focusing community that resonate with the “culture” of the Twelve-Step principles and practices. The most relevant commonalities include an understanding that healing occurs with connection and with relationship to oneself and to others; an understanding of the importance of pausing; an emphasis on keeping the “focus” on ourselves rather than on taking other people’s inventory; and an appreciation of how important it is to process our feelings rather than run from them (among others). These are detailed in my latest short article, “Community Wellness Focusing and Recovery,” which I presented at the Community Wellness Focusing Retreat, and which I would be happy to send to anyone who may be interested.

My own personal journey with Focusing has taken me from partnerships, to Focusing alone, back to Focusing in partnerships and in community. Though I still focus alone regularly, I know I can do so because I sustain it in partnership and in community.

I am hesitant to encourage Community Wellness Focusing (CWF) practitioners to expect people to do Focusing alone. I just don't think it is sustainable in isolation, much like Recovery needs the ongoing support of like-minded souls. Focusing often dims and fades away when we are only doing it alone. Again, I am able to focus alone because I focus regularly in several partnerships. But perhaps this is another topic.

I would like to see “listening” by another implied in “felt sensing.” I would like to see the interaction with another as being what Focusing is, whether this be in partnership or in a group setting.

In effect, for me, finding ways to create Focusing Circles (say, like Changes meetings) would be the ideal way to sustain Community Wellness Focusing. Otherwise, how can it be sustained over time? Twelve Step circles have expanded across the planet. Millions of people are on a Twelve-Step pathway and are part of the worldwide fellowship. They "pass it on" in order to keep it. They "work" their recovery alone, with sponsorship, and with meetings—on all these three levels of connecting and relating.

What I am saying is that Focusing in community somehow enables us to sustain Focusing alone and perhaps could be one of the core principles of Community Wellness Focusing.

Also, the "wellness" of Community Wellness Focusing is something I appreciate highly. The wonderful thing about Focusing is the shift, because of the way it gets us unstuck and out of the muck and moves us into a space of hope and possibility. So it is really about communities finding their own "right way" of being as a community and moving forward into MORE of just that!

Twelve-Step circles do have guidelines and "traditions." These have made them workable everywhere, in diverse communities, religious or not, for over 150 different “dysfunctional” processes (or what we might call “skipped/stopped process”). Small groups break off from bigger groups and start their own meetings without any formal training, simply by having some experience, some literature, and meeting guidelines. There are no experts. It is all about sharing experience.

Maybe we could find a way to create Community Wellness Circles that have certain shared elements, much like there are certain guidelines for Focusing Partnerships, and much like the guidelines Kathy McGuire (and others) have set for Changes meetings. The name alone, “Community Wellness Circle,” has a positive, welcoming, attractive feel to it.

Furthermore, perhaps there could be a Certification as a Community Wellness Focusing Facilitator, with training in facilitating groups, hopefully based on studying the Healing Circle traditions, such as Changes groups, indigenous circles, Quaker circles, Twelve-Step meetings, and support groups. Though this certification might have a solid foundation in the three legs of the Focusing stool—Focusing in Partnership, Focusing alone, and Focusing in groups--its primary intention might be to find ways to sustain Focusing in groups or to carry Community Wellness Focusing forward into the world.
If this idea is something that interests you, please feel free to join the Community Wellness Focusing discussion list, where we may begin having a serious conversation about developing and proposing such a certification program. I believe this possibility has already been mentioned. We simply need to begin taking the first small steps towards creating something that is inclusive enough to reflect the wonderful diversity and variety that is the heart of Community Wellness Focusing. Certainly, my sense of what is implied in Community Wellness Focusing may not be how others think of it or live it. We can come together to process the possibility of this in a felt sensed way, allowing this something new to emerge out of our interaction as one . . . community.

In our Recovery Focusing meeting today, several people experienced the felt sense of the words "Spiritual Awakening" in their chests. One man said it was as if his chest was opening and receiving wisdom. He made the motion of "everything coming into" his chest. He said he felt this energy flow throughout his whole body, in his veins. He said it gave him a sense of "feeling more wise" and of continued hope. And didn't we all get a sense of this wisdom and hope as well, as we listened to him? Yes, yes we did. We experienced a sense of well-being and a sense of being together in that well-being, which made it all the more meaningful for all of us. We experienced Community Wellness Focusing.

I close with this simple poem:

**HEART AND SOUL**

_In the center of our togetherness_
_I have loved you_
_Round moon_

_I hear you_
_where faces face faces_

_I hear your soul_
_Round Earth_
_as we speak each other’s names_
_in the circle of our togetherness_

_Speak to us_
_of the surroundingness_
_that rims us with prisms_
_of each other_
_Round Sun_

_Let us pause_
_to listen,_
_to speak_
_from the heart_
_of our togetherness._

Thank you for listening.