

Turning to the Mystics



Teresa of Avila: Session 5

with James Finley

Jim Finley: Greetings. I'm Jim Finley. Welcome to Turning to the Mystics. [bell, music]

Greetings, everyone. Welcome to our time here together, turning for guidance to the Christian mystic St. Teresa of Ávila, in her classic work the Interior Castle. And we've come now to the point of this journey into our own soul, into the seventh innermost Mansion of this deep union with God. We come to the point of the sixth Mansion, which Chapter I, she sets the tone for the whole thing and singles out the essence of the matter. She writes:

"Let us now, with the help of the Holy Spirit, come to speak of the sixth Mansions, in which the soul has been wounded with love for the Spouse and seeks more opportunity of being alone, trying, so far as is possible to one in its state, to renounce everything which can disturb it in this its solitude. That sight of Him which it has had is so deeply impressed upon it that its whole desire is to enjoy it once more. Nothing, I must repeat, is seen in this state of prayer which can be said to be really seen, even by the imagination; "I use the word 'sight' because of the comparison I made.

*The soul is now completely determined to take no other spouse; but the Spouse disregards its yearnings for the conclusion of the Betrothal, desiring that they should become still deeper and that this greatest of all blessings should be won by the soul at some cost to itself. And although everything is of but slight importance by comparison with the greatness of this gain, I assure you, daughters, that, if the soul is to bear its trials, it has no less need of the sign and token of this gain which it now holds. Oh, my God, how great are these trials, which the soul will suffer, both within and without, before it enters the seventh Mansion!"*¹

I'd like to reflect on this. As we go back to the very beginning, the first Mansion, before the first Mansion, we can see how the path, in a way, consists of the impetus or the direction that's set in motion in being wounded with love. That is to say, even before we enter the first Mansion, that is, even when we were still lost in the complexities, and compromises, and struggles of a life completely caught up in the external circumstances and events, there was an event that happened or a series of events in which we began from the seventh Mansion, God's quietly reaching out and touching our heart with a sense of discontent, like there's something missing here, something important. What is important is this interiority of myself. That what's important is, for the first time, God becomes real to me, and by turning towards God and seeking to draw closer to God, I might be grounded in something that's qualitatively deeper than the complexities and the turmoil in which I had become so caught up.

And so, moved by that, one enters the first Mansion, and one starts getting one's bearings, getting newly acclimated to what it's like to turn to this love that has touched our heart and is drawing us to itself. And there we found, also, we're caught up in a divided heart. In a divided heart, we feel that we're wounded with love. That is, we're wounded with the desire for a yet greater love not yet realized. And a gift to that wounding of love of a consummated longing is the impetus that moves us to move in closer to the second Mansion where it deepens, and into the third Mansion, see?

And so, the whole process then is one of being wounded by a love that we glimpsed, we know is there, but we're wounded in that we've not yet realized it. And so, we're prompted

1 St. Teresa of Avila (author), E. Allison Peers (editor and translator), Interior Castle (Mineola, New York: Dover Publications, Inc.) p. 86.

and moved by love to move towards gaining that love and to be stabilized in it that we might be so transformed by love and find the fulfillment and draw closer to the fulfillment that we longed for; such is the nature of the path.

And in the first three Mansions then, we see that really all this takes place in what we might think of as in reflective, intentional consciousness. That is inspired by God, we're moved by our desire to respond to God's grace through our efforts to be faithful to meditation, to be faithful to prayer, to be faithful to deepening our love for God and deepening our love for our neighbor as efficacious unto holiness. It's efficacious unto holiness. And we live this life; this is our life.

And so, we live by faith, by this obscure certainty in our heart. The measure of this faith is this love, and we live by hope. And the hope is that when we pass through the veil of death, we will pass beyond these mediations of God's presence in our belief—God's presence in our intentions, God's presence in our aspirations, God's presence in our mystery—and we'll move into an unmediated, infinite union with infinite love in which we'll know God with God's own knowledge of God, which is Christ, and we'll love God with the love of God, which is the Holy Spirit, and God will be all in all as our eternal destiny, which is the consummation of God's will for us in creating us in the first place, that we might live in this glory of shared, boundaryless divinity forever. It's our destiny.

But here, she says in this third phase, psychological spiritual maturity, which is a life of virtue, which is efficacious unto holiness. She says we can begin to realize that we're touched by a love or drawn to a love that is yet deeper and leaves us somehow discontent in this experience of ourselves, in our ego-based consciousness illumined by faith, by grace, by love because, she says we realize the problem is that reason has not yet been conquered by love, it's entirely too reasonable. It's entirely too virtuous on our terms. Though we do go sailing, we do see God, we are always careful to keep the shore in view. We're always circling back around to be sure we can safely get back to our own reference points in our own journey.

In feeling that discontent, the flow of God's presence coming from the innermost seventh Mansion, touching us with a gift of discontent, we move into a place where we start the remaining Mansions, which are more and more overtly mystical of divine favors gravitating toward divine union. Again, don't forget, the currency of the land here is holiness. The desire to do God's will, of heightened love for God and heightened love for neighbor, walking our walk and our daily life with other people, as life in the circumstances in which you find our self, and so on. What happens with some people, in this hope for eternal life, is that God decides not to wait until we're dead to begin to touch us with a taste of unmediated infinite union with God.

In other words, what starts to happen she says in the fourth Mansion, what starts to happen is that we're sitting in prayer, in our *Lectio Divina*, in our meditation, in our loving dialogue with God, in our prayer, the desire of our heart, and the devotional sincerity in fidelity to the quiet rendezvous with God, it reaches a certain point where we fall into kind of a quiet, she says, or we go into a state of absorption, which is kind of accessibility to the deeper place, a kind of a quiet fascination, and in that state we begin to intuit. It's very subtle at first. It's very subtle.

We begin to sense, this is one way of putting it, that the infinite, loving presence of God is quietly pouring itself out, is quietly emptying itself, is quietly in a self-donating act of love, infusing itself in a sovereign, vast, unexplainable way into the intimate immediacy of our very presence, the intimate immediacy of our innermost subjective sense of our very presence are giving rise to a state of transsubjective communion that at this point is subtle. It's new. We know not quite what to make of it, but as it rises within us, we rest in it. We intuitively recognize it. And the water is pouring in without our effort, our heart's being enlarged to divine proportions, and we live this way in our daily life.

And in the fifth Mansion, this influx of God pouring into the soul, the presence infusing itself into the presence of our self, it becomes so pure and so delicate and so vast that the finite ego, graced by God, being finite, cannot be the recipient of this infinite union. And so, we're sitting there, and we go into a sleep, meaning that the love becomes so delicate we disappear from our self in reflective consciousness in our own finite reflective awareness of our self, and in a sleep. And in that sleep, as the self sleeps, this innermost seventh Mansion part of our self stands free and clear in a moment—and here I'm paraphrasing from Mary Frohlich on the inner subjectivity of the mystic and Teresa of Ávila; and, also, quoting here Professor Price on this way of putting it, I think it's very succinct—what happens then, while this ego sleeps, it is consciousness as consciousness. That is, it's not the consciousness of anything. And, likewise, there's no intentionality in it, in that nothing is missing, there's nothing to intend.

And in that state of consciousness as consciousness resting in communion with the boundaryless, abyss-like infinite consciousness of God in a transsubjective communion that is in heaven, in God, before the origins of the universe, in which in creating us, God has placed in the very center of our own soul. As the ego sleeps, we now move into that innermost in some sense, uncreated part of us moves into that sweet communion so that when we return, it washes back over us. It washes back over us with a certainty that we can't explain that we were in God, God was in us. It moves back over us of a desire to do God's will in all things. With every situation, how would Christ understand this situation? What would Christ's attitude be towards a situation? How would Jesus act in response to this situation? I'm more and more committed to that Christlike concreteness in my day-by-day. And I live, I realize, like a butterfly emerging from the cocoon from going into this hidden place, the cocoon, or a butterfly with tattered wings: This is not the Beloved. This is not the Beloved. This is not the Beloved. But tattered, how so? See, here's the sixth Mansion, I think.

I think the sixth Mansion is that we're wounded by a love, not the love of the first three Mansions in which we're moved to a greater responsive love through our effort with God's grace to love and so on, but rather that hidden moment of that communion of infinite union with infinite love. It washes back over us. With having tasted such a love that we're wounded with that love in which our heart will remain forever discontent in being exiled or estranged and not being able to find our way to rest in that love. How are you going to keep them down on the farm after they found Paris?

Having tasted the unexplainable, having tasted the infinite, the intimacy of the infinite, infinitely giving itself to us, we're then wounded by this desire. And we're wounded by it according to our state. I think it could mean, also, the state of our soul on this journey, but also, I think our state of life. Remember, she said, I think in the fourth Mansion, she said she was a cloistered nun. And that was her state. She said but married people experience this according to their state. Within the fabric of the marriage itself, as a calling, it has this potential to be the pathway by which one is quickened by this and called to this.

If one has children, one's being a parent can have this abyss-like depth dimension of experiencing this call in the lure of this infinite union in these disarming interactions with their children, or if one teaches children, or in one's work, or if one lives alone, or one takes long walks alone in the midst of nature, or one is called to be a poet or an artist. Whatever the modality is in which the quickening occurs, we're to surrender and be faithful to the stirring of that which has granted itself to us in this moment of the modality that we're in. That's why we're right at the edge of spiritual direction. It's concretely present in our life like this. And so, she says here, nothing is seen from this point on. "Seen" meaning nothing is seen by our finite eyes. And, likewise, nor can it be imagined because it's unimaginable.

St. Paul: "It has not entered our minds what God has prepared for those who love Him." What God has prepared is this infinite union with the infinite love of God." That's what God is preparing. And so, our finiteness can't grasp it. But I will say this about Teresa, though, we can imagine the unimaginable because we've experienced it. I think this can even happen in human love and creativity. That is, all of a sudden, you find yourself in the midst of the unimaginable, having tasted the unimaginable. It's part of the subtlety of all of this. That is, now you're being blessed with the desire for more, not more of all this.

That is, it's not more of what you can attain or lose. Not more of what you comprehend or don't comprehend. Not of what you can achieve or don't achieve, not more of that. But rather, that which is infinitely more than the sum total of all of this, that is pouring itself out and giving itself away and wholly permeating and is the reality of the sum total of all this. That's the paradoxical kind of sense of this incarnate infinity, I think, like this.

In other words, you start to realize what Jesus tells us in the Gospel. You start to realize that you can say in the presence of God, "You reveal to me, Lord, that I am your beloved, and that you're giving yourself to me, whole and complete. The very essence of who you are, pouring itself out and infusing itself into the intimate immediacy, the very essence of who I am, producing a state of transsubjective communion beyond words, beyond explanation. I can't explain it, but I know it's true because I fleetingly taste it."

And I'm wounded with the love that will be discontent without it and you yourself are the author of my discontent. So, the sixth Mansion then, we're in this kind of quality, we're in this vulnerable, subtle place and she starts walking through the sixth Mansion. What starts to happen in the sixth Mansion is instead of union taking place

fleetingly, as in the fifth Mansion, and washing back over you with its effects on you, that the raptures continue to happen, and they continue to happen in even deeper ways, sometimes to the point she says she believes there are moments you don't even breathe. In a way you're dying of love is what's happening. You're dying of love. You're dying of love to the point that this infinite love of God is transforming you into itself to the point that there's nothing left of you but love. And since God is love and you are who you are in the love, the union is realized like this unexplainably. She also says in these deepening raptures which can occur, everyone's different. I mean, if this does start to happen to a person, everyone to God loves ways. [20:35]

Also, noting by the rapture is one, there tends to be a state of absorption after the rapture. And the absorption state, what is the absorptive state? Remember, again, paraphrasing Mary Frohlich, that a semi-voluntary state of quiet fascination that can last for days afterwards in a kind of a delicate luminosity, where the smallest of things is translucent to the presence of this love that's infusing itself into the day-by-day, like this.

It also starts happening while you're awake. It can also start happening across the whole spectrum, moving back and forth across the whole spectrum of your experience of yourself in the day-by-day reality of your daily passage through time as a human being. And what starts to happen is that there is this-again, paraphrasing Mary Frohlich here because it rings so true to me as a succinct way to put it—is that what starts to happen is this infinite union with infinite love, it isn't just that reflective, intentional consciousness is transcended in the sleep in which you cross over into this union, where that union begins to reconfigure or transform intentional consciousness itself.

That is to say that there is your love for God that is a response and an echo of God's infinite love for you. But what starts to happen is that the infinite love of God is quietly infusing itself into your love, so that your love and God's love begin to meet and merge in a transsubjective communion of love where Jesus says, "I came that you might have life and have it more abundantly," that life is at once God's life and our own life is one life, is one love.

And, likewise, in your reflective consciousness, it isn't just simply that you're reflecting in *Lectio Divina* on the things of God, engaging in this *Meditatio*, this discursive, and so on, of insight, but rather, you're growing knowledge of God. You realize that God's infinite knowledge of God is infusing and pouring itself into and giving itself to and identifying itself with your knowledge. So that in your knowing is a *gnosis*, this deep knowing of mystical spiritual wisdom of this transsubjective knowing.

The fruit of rapture, she says, the mark of rapture, is certainty. That is, it's not the certainty that is an assertion. It's a certainty that in this state of rapture there is this clarity, she says, in which we are shown the secrets of God and the secret of God's ways so that in the rapturous state of this transsubjective, communal state of knowing, there is clarity. But in your day-by-day consciousness, there is no way to explain that clarity because it's not explainable. It's not explainable. But you can bear witness to it, which is her book.

All these mystical teachers will see that the teachings are kind of sacramental embodiments. This language in the service of the unsayable, the *logos*, the power of the word, the

intimations and cadences of the mystic teacher's voice embody this unexplainable, intimate unity so that in the reading of it, in a vulnerable way, begins to resonate with us and it starts drawing us into itself, this reconfiguring.

She also says here, another piece of this, it's the longest chapter in the whole, longest Mansion. So, I'm just touching on the key thing to give us a flavor for it. She says, "One kind of rapture--" this is the fourth chapter of this. I love this. It's very nice. She's kind of walking through these different modalities of these things that can occur because they happened to her, and in doing spiritual direction with the sisters, and so on, she could know different ways that it happened, so she's letting us know the reality, what's possible.

And by the way, don't forget what we were saying in an earlier reflection that in the mystical body, what's given to one of us belongs to all of us. And so, the mystic teacher reveals us to ourselves. It's true that we may not on this earth experience this fullness until we cross over into our own glory, but it is true that even though we might not be experiencing these things to the fullness which she's experienced them—we'll be talking about this in the next talk—it also in some way resonates and is present within us and is given to all of us collectively as the grace.

*"One kind of rapture is this," she says, this is the one, too, I think, second paragraph of the fourth chapter. "The soul, though not actually engaged in prayer, is struck by some word, which it either remembers or hears spoken by God. His Majesty is moved with compassion at having seen the soul suffering so long," that is, with these unconsummated longings, "through its yearning for Him, and seems to be causing the spark of which we have already spoken to grow within it, so that, like the phoenix, it catches fire and springs into new life. One may piously believe that the sins of such a soul are pardoned, assuming that it is in its proper disposition and has used the means of grace, as the church teaches. When it is thus cleansed, God unites it with Himself, in a way which none can understand save it and He, and even the soul itself does not understand this in such a way as to be able to speak of it afterwards."*²

That is to say, there are moments where the infinite love of God draws you into a communal oneness with God; a oneness that no one can understand except you and God. To love the Lord your God, love the Lord your God with all your heart, all your mind, all your soul. This utterly unique thing that each of us is this utterly unique manifestation of this communal mystery.

So, here's what's happening. Let me put another way, let's put another way. There's this paradoxical alchemy of these blissful touches of unconsummated longing. There's that pain, like the delectable, sweet death of that pain. But also, what's happening is God's moving back and forth and back and forth, kind of unwinding the threads in which you still see security and identity and anything less than an infinite union with infinite love. And so, she starts talking about how the solitude of this way and speaking of the solitude which adds to its suffering. And when it's been led out, *"I will lead her into the desert and speak to her heart."*

"The Lord is also in the habit of sending the most grievous infirmities. This is a much greater trial, especially if the pains are severe; in some ways, when they are very acute, I think they are the

2 St. Teresa of Avila (author), E. Allison Peers (editor and translator), Interior Castle (Mineola, New York: Dover Publications, Inc.) p. unknown.

*greatest earthly trials that exists—the greatest exterior trials, I mean—however many a soul may suffer: I repeat that it is only to very acute pains that I am referring. For they affect the soul both outwardly and inwardly, till it becomes so much oppressed as not to know what to do with itself, and would much rather suffer any martyrdom than these pains.*³

I would suggest here—and she’s talking about her own life, the things that she suffered physically—is in a way this starts to understand the mystical potentialities of trauma. But sometimes, it isn’t just that sometimes life gives us sometimes almost more than we can bear, sometimes we’re immersed in what is more than we can bear. And although it is horrendous and risky, we need to devote ourselves to being protective, and safe, and nurturing, not to contribute to it, to do what we can to be delivered from it if it is our misfortune to have to endure that. But also, we can discover that also is part of the great unraveling, the great undoing. What is it, even if everything were lost, it’s never lost because it doesn’t belong to me if it belongs completely to God being given to me in the midst of my pain and loss.

She also says here that what starts to happen is that people, it’s hard to get spiritual direction if you can’t find a contemplative spiritual director. That’s why she’s such a treasure to have this. And so, she says on page, this is Chapter I: *“I know of a person,”* I think it’s herself, *“to whom these things were happening and who was terribly afraid there would be nobody willing to hear her confession; but there is so much I could say about that that I will not stop to tell it here.”* She goes into this in her Life, in the volume, her Life, *“The worst of it is, these things are not soon over—they last all one’s life long. People warn each other to be careful--”*⁴ and here’s the point I want to make. I was once when I was right out of high school, I was with Thomas Merton in the monastery, we were talking about this. And he said to me once in a while, you’ll find someone with whom you can talk about such things, but they’re hard to find.

Sometimes a spiritual director or spiritual guide who has not himself or herself been touched or sensitive to this, you go to them and you can tell they don’t know, and this is especially concerning because she’s always careful for the need for discernment, because we’re subject to self-deception. She’s always laying down the markers, or the priorities of discernment. *“By your fruits you shall know them.”* And am I going through that, which is increasing my love for God, in reciprocity for God’s infinite love for me. And it’s this reciprocity of this infinite love between God and myself, deepening my love for my neighbor, for the world, this criterion of love. And I also think there’s a kind of a grounded-ness about it, where you’re kind of honoring the givens of your life, kind of the delicate balance of being humbly established in the realities of your day-by-day walk.

She also says here that what starts to happen here is that people don’t understand what’s happening to you. She says I think this can be very painful. If somebody you love very much, maybe your spouse, or your lover, or your friend, and you try to explain this thing that’s happening. You don’t know how to put words to it. They don’t know what you’re talking about. It’s okay. They don’t understand it because you don’t understand it either in a way you could explain. It’s harder if they’re dismissive towards it. They question it. What also happens is some people think you’re a troublemaker. That is, some people think you’re just trying to, attention-seeking behavior, kind of thing. By the way, I think there’s always, we’re always discreet about it. I mean, we’re sensitive to kind of the delicacy of this, we don’t go around talking about it until an occasion arises to speak of it.

And then sometimes in that occasion, people respond and there’s a lack of empathy and understanding. So, some people think you’re trouble, confused, or whatever. And she says other people are also troubled, and they think you’re holy. And she says they don’t understand that it’s not

3 Ibid., pp. 88-89

4 Ibid., pp. 87-88

you, it's God and that you're like a broken, precious, infinitely loved, broken person. Just like they are. And so, there is this kind of solitude, which we'll see in the seventh Mansion, and that very solitude draws you in closer to everybody at a deeper level.

And finally, then here, she talks about visions and locutions. And visions are, again she points out, some people have very deep-- First of all, what matters is holiness. There are some people that are more holy than those who never have these experiences than those who do. And secondly, there is a deep union in which some people do not have these extraordinary manifestations of locutions and visions which call for their own discernment. But in speaking of visions, locutions, a way to summarize this: First of all, in discernment, she says we never know for certain the nature of these experiences because of self-deception, because sometimes it's just psychological. It may be graced psychological, the stirring up of the imagination, in a kind of a fervent thing, and so on. It can be from the powers of darkness, self-deception.

And so, what we're really looking for then are the signs of the authenticity of these things. One is the certainty. Secondly, by their fruits, they have the fruit of this heightened love and surrender to God and to the world through love, and also, their undying clarity in their heart. That is, even though maybe it was years ago that you were touched this way. You only need to be touched this way once. It's as fresh and vibrant to you that the gate of heaven flew open.

In speaking of these visions, she says one kind of vision is a corporeal vision. She was an ecstatic mystic. And in this corporeal vision, I'm going to start with locutions. I'm starting with hearing a word. It's the same criteria for both. One is auditory, one is visual. Corporeal locutions are those which are actually heard by the physical power of hearing. That is, it is as if you hear God silently whispering in your ear. You hear it. You actually hear it as a voice. Those around you don't hear it, but you perceive it as that which is physically heard interiorly.

The other locution is that you don't hear it as a voice in your ear, but it's imaginary, but you hear it in your imagination. That is, you interiorly hear it in your graced imagination. And in spiritual or intellectual locutions, is that the spirituality is the three signs we're given about, it's fruits, an increased love for God and neighbor. This is the clarity and the sustaining clarity of it in your mind and heart long afterwards.

But also, another, she sometimes calls them intellectual locutions. And so, what happens is that God directly says it within you and directly produces what it says. So, if you interiorly hear the words, "*Don't be afraid,*" you're not afraid. "*Be at peace,*" and you're at peace. It achieves unexplainably within you what it says. And in visions, same way, sometimes the person may experience it as that they're actually-- Don't forget something here, is that sometimes these things are experienced in a state of rapture. That is, you're in a heightened state of this transsubjective, lucid luminosity. And in that thing, there are appearances. Christ appears, or Mary appears, or an angel appears, or a dead loved one appears, or a saint appears, Teresa appears.

And sometimes, too, when you're being, like in this sixth Mansion, being permeated, through your whole day you're being transformed in all of this, you can have one of these experiences, you can see something while you're awake, not in rapture at all. We're sharing the story that we did with Mirabai Starr, Kirsten, when she interviewed us. I don't know if you've heard it yet or not. You will eventually. When I was in Ávila, through the kindness of Caroline Myss, and we got to be in her cell. She was in the Convent of the Incarnation outside the walls of the city of Ávila there. Her name in religion was Sister Teresa of Jesus. And the Christ Child appears in her room, and the Christ Child says to her, "Who are you?" And she's taken aback by not just seeing Christ, but by him asking her who she is—she's in her own cell in the monastery where she lives—and she said "I'm Teresa of Jesus. Who

are you?” and he said, “I’m Jesus of Teresa.”

And so, there is this actual seeing of things. It raises very mysterious things about seeing the dead or seeing if we’re living our life in the vast interiority of God. And so, if all the dead and all the angels and all the saints are here with us, and if we’re dying to everything less than love, is there a kind of a lucid, luminous kind of an opening up for kind of an interior seeing? And is there, also, imaginative seeing that in your imagination you interiorly see it? You realize it within yourself, and an intellectual vision, too, that you know it. That is, she says you don’t see Jesus as imagined, or you don’t see it in an imaginary way in the intellectual vision, but rather you just know that God is right there with you and that state of God, knowing of God right there with you in this “intellectual” vision, that state can last for days afterwards. Like you’re living your day-by-day life in this open, expressed thing of God’s oneness with you in the details of the day-by-day life.

And so, she compares this to imaginary visions. The imaginary visions tend to be very fleeting. Another thing she says about imaginary visions is the light, that you see everything. Jesus said, “Let there be light.” God said, “Let there be light.” You’re seeing everything in the celestial light of God. Jesus said, “I am the light.” And I think maybe this light is very similar sometimes, when dying people have these near-death experiences and they experience seeing a light, end of a tunnel, that’s the light of God, like a celestial light, not of this world, intimately seen.

I’ll end here. I’ll end here. The next time we’ll go through the seventh Mansion, mystical marriage. Some people put it this way, some people know about God. Other people, in the first three Mansions, are in a relationship with God. Other people in this nuptial imagery, these nuptial mystics, inspired by the Song of Songs in the Old Testament; this nuptial love is the primary metaphor of this union. Some people realize they’re starting to fall in love with God, who from all eternity is unexplainably in love with them. And then you realize that God asks you to be engaged to God, like betrothal. “We’re an item. Let’s be engaged,” which is the sixth Mansion, this betrothal.

Then in the seventh Mansion, we’ll see that some people then become married to God, like mystical marriage, where this then crosses over into a permanent state, a graced permanent state. So, we’ll talk about that. And then I want to bring it down to earth like she does on how the resonance and reverberations of this unitive, mysterious, incomprehensible stature and divinity of things kind of resonates and moves within us. So, let’s end here with this prayer, the brief sitting.

So, I invite you then to sit straight and fold your hands in prayer while seated, and bow. Repeat after me.

Be still and know I am God.

Be still and know I am.

Be still and know.

Be still. Be. [three bell chimes followed by silence]

[bell] Bow. Let's say the Lord's Prayer together.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, now and forever. Amen.

Jim Finley: [music] Mary, Mother of Contemplatives, pray for us. St. John of the Cross, pray for us. St. Teresa of Ávila, pray for us. Blessings until next time.

Kirsten Oates: Thank you for listening to this episode of Turning to the Mystics, a podcast created by the Center for Action and Contemplation. We're planning to do episodes that answer your questions. So, if you have a question, please email us at podcasts@cac.org, or send us a voicemail at cac.org/voicemails. All of this information can be found in the show notes. We'll see you again soon. [music ends]