



Meister Eckhart

Session 3
with James Finley

**Turning
to the
Mystics**

Jim Finley: Greetings. I'm Jim Finley. Welcome to Turning to the Mystics. Welcome to our time together. Turning for guidance to the Christian mystic, Meister Eckhart.

I think a helpful way to begin is to remind ourselves that the guidance that Meister Eckhart offers us in his sermons is attempts to help us deepen our experiential understanding of the depths of God's presence in our lives. And we've been seeing how a foundational way that he voices this or helps us along these lines of this deepening is with his metaphor of the ground. The ground of God is the deepest depths of God. And in the generosity of God, the deepest depths of God is given to us as the deepest depths of ourself and our nothingness without God. So that our ground and God's ground is one ground. And hidden down in the depths of ourself then is a union that's already present, awaiting to be realized, lived, and shared. And so the path then is a path that helps us find our way to this ground by overcoming what hinders us from finding our way to the crown and being liberated from the hindrances.

And we also saw that for Eckhart, that God has given us a nature, a human nature with faculties or abilities, in his words, with powers, which is the kind of our soul, which is the interiority of our faculties and has given us the capacity to live our life as human beings. And our passage through time and it's in the powers of our soul is the capacity to awaken to or to realize the grounds oneness with us sustaining us in our powers. And so the problem is that the powers are exiled from the ground, estranged from the ground. And so he says what we have, try to understand, we understand with our powers and not what the essence of the ground and what we remember. We remember with our memory, but not the memory and oneness being illumined by the ground and what we desire or what we love.

We love in ways it's exiled from the ground. And because we're exiled in this way, we also tend to think then or imagine that we're nothing but the self. Things happen to, we're nothing but the temporal self, trying to understand what we understand, where we can't understand or try to remember and we can't remember or try to love and we can't love or we lose love and so on. And because we think this is all that we are, we clinging, we clinging, trying to hold as tightly as we can to our capacities to know, to remember and to love. And it is this clinging, this fear-based clinging the possessiveness of heart. That's the fruit of this being exiled from the ground. It is this clinging is what hinders us. And so what he's trying to do in this vision is he's trying to help us understand our situation in this way.

And he's giving a sermon, he's preaching and he helps us to understand that through faith, God illumines and accesses our powers. So for example, in faith, it isn't just that I'm trying to understand, that in faith I know that I'm infinitely understood and how can I join God in knowing who God knows me to be before the origins of the universe hidden with Christ and God forever. As Merton says, *"The spiritual life is freedom from the need to understand. That when we pray, we pray knowing that we belong to God and we're infinitely understood by God."* And also in our memory, it's not just that we're holding onto our memory, but rather we know in faith that God eternally remembers us. God will never, never, never, never, never forget us. And so the way I am right now saying these words, the way you are right now, listening to these words, saying these words, God knows you're hearing these words and God will never, never, never, never, never forget this conversation between us.

So when we die and go into God, we'll go into having this conversation forever because everything that's real is eternal and forever. It's like the eternity of everything passing away,

realizing that in God it never passes away like this. And we know that in love, our desire to love is that God is the infinite love who's infinitely in love with us and who, out of love and the generosity of love, creates us by giving us the gift of the very ground of God as our own ground. But the generosity of the infinite is infinite and has given us this nature, these faculties to realize it. And then seeing how the powers of the soul, the faculties are wounded, God comes to us and illumines our faculties through faith, through discipleship. So as in a mirror darkly where as Gabriel Marcel says, is a kind of primitive inner assurance.

We're illumined from within. And in this illumination of faith in a life of devotional sincerity, then the light of the ground, the powers start to become translucent to the ground. We don't yet see the ground, it hasn't come into view, but the powers are glowing with the unseen light of the ground illumined by the life of devotional sincerity and discipleship following Christ. And this is our life that we're living and Eckhart's giving a sermon, is it the liturgy? And he's encouraging us along this path. Then Eckhart says that as we follow this way, he's invited us to realize there can come a certain moment where in this kind of following Christ, the powers transformed and illumined by faith, we bring to the edge of our powers. He talks about the rim of eternity. And at the rim of eternity, these are the passages we read in the advent sermon where he says, I see something flash before my soul and I know if I could seize hold of it, I would know all truth like this.

And so this is the ground then the powers to faith have become so refined that the light of the ground shines through and overflows into the powers with the glimpse of the ground, proximity to the ground, and glancing it this infinite plenitude, this abyss like plenitude of the infinity of God given to us as the infinity of ourself and our nothingness without God. We long to go there because in sensing incarnate infinity intimately realized we know it as our homeland. And so here's the grace dilemma, by my finite powers I'm not able to find my way to the ground, which having glimpsed it, I know my life will be forever incomplete without it. This is the grace dilemma, the grace dilemma. So this is Eckhart's vision of our situation. So this is how he would poetically invite us to the guidance he gives us. He guides us to understand ourself in this way. So the light that shines out from this vision illumines the path along which we might be set free from what hinders us from finding our way to the ground.

And so what is this path of Meister Eckhart? In the path of Meister Eckhart, this way forward cannot be a path of attaining anything, because in the ground, nothing's missing so it can't be attained. Rather, it's a path of being detached from our attachments to the illusion of being real without God. And in the fruit of detachment from the illusion of being real without God, we find our way to the ground and it isn't easy because we're attached to our illusions being real all by ourself without God. And so there's a kind of a struggle with God within ourself to a perpetual conversion and love to do this work.

By the way, all the mystics say this and the dialogue that I had with Kirsten kind of emphasizing this, I'll mention it just briefly. Each of these mystics in his or her own way is trying to offer guidance for those of us who have come to this grace dilemma. And each one has their own language for it, and each one has their own kind of grace strategy for this transforming journey. For example, just to take one example. In the cloud of unknowing, the cloud of unknowing suggests the author of the cloud suggests that when you sit in meditation, you sit there and you take a word, Jesus or mercy or whatever the word might

be, and as you sit there in this openness to God, a thought arises. You become aware that the thought arises, but you don't think about the thought that arises. You don't let it carry you off and instead, with all your heart, you repeat your word.

And so you ground yourself in the word. In grounding yourself in the word, you ground yourself in the awareness of thought, but the awareness of thought is not thought. The awareness of thought transcends thought in the thinking you and all that it thinks is transcended in this awareness to grounding oneself in the word. A memory arises. You're aware of the memory arising, but you don't get into remembering the memory that arises. Aware that the memory arising, you say your word. And so it is, little by little or all at once, we pass beyond the frontiers of our powers. We pass beyond our thought, we pass beyond our memory, we pass beyond things and we find our way into this union. Eckhart is suggesting basically the same strategy, except he's suggesting we do it all day long.

And the cloud would say that too, John of the Cross would say that, Theresa, that when we end our rendezvous with God, especially in this mystical kind of being metamorphosed by God into God unexplainably through love, that when we end the rendezvous time, we ask for the grace not to break the thread of that as we go through the day. But Eckhart makes it his, instead of focusing on prayer, he focuses on the day, like how we live our life. And he offers us something we can all practice. It's available to all of us. And it's encouraging too that he was practicing this in the world, in the complexities of life in the world. This is where we're asked to practice this, in the life and the world like this.

And so what are some examples then, because practical examples help a lot. And what we're looking for is certain moments where the powers yield to the ground shining forth in the midst of a situation. In a previous session, we talked about the developmental powers and so on. We talked about the newborn infant. And the infant is one for whom its powers, its faculties for thinking, talking, walking, whatever, haven't even yet begun to unfold. But in the very poverty of the powers, when the mother clasped the infant to her breast, the essence or the ground of God shines through as allowing her to see the child is unexplainably holy and precious. So she knows that if she were to die in the act of saving the life of her infant, she would die in the truth, that her infant has a presence that can't be calculated because it's God shining out.

Secondly, the infant then reveals her to herself, is capable of seeing that. And in this moment, she's a momentary mystic. The moment that shines in, she's capable of seeing the ground like this and then she knows what's shining up from the infant is in her, but it's buried under the complexities of internalized stories and the challenges of the day. And so the path opens up, how could she be detached or not cling to the details of the day that close off experiential access to this ground. So some examples that Eckhart gives, I want to share with you too how, at least for me, I think it's important to understand what he's saying because sometimes we take these mystics literally, it's very misleading.

Like when we read passages and when we were doing John of the Cross, he sounds

so harsh and absolute and Eckhart could sound like that too. So I think we have to really see it within the context of lived experience, because if we could have John of the Cross or Meister Eckhart as our spiritual director, I think we'd be feeling we were in the presence of a very present person and a very receptive and open person, that Eckhart would be someone that you would feel very safe being in the presence of and receiving the guidance that's being offered. So the first suggestion that he gives for detachment, *whatever state we find ourselves in, whether in strength or in weakness, in joy or in sorrow, whatever we find ourselves attached to, we must abandon.*¹ So do not become attached. If you're in sorrow and utter loss, don't become attached to the experience of yourself in moments of utter loss. Rather, be detached from your loss.

It's real. It's real, but know that the loss doesn't have the authority to name who you are, for only the infinite generosity of God giving itself to you in this very moment has the authority to name who you are. So the loss is real, feel it. It's real, but don't yield it to its claim to carry you off as if the sorrow that you're in has the authority to name who you are and what's possible for you because only the infinite love of God has the authority. Likewise, if you're in a moment of joy, real joy over something, be joyful, but be detached from your joy because the joy is finite. The joy is ephemeral. The joy's passing away. Enjoy it, but realize compared to the eternal joy, what is the joy that death does not have the power to destroy. This joy that you're experiencing compared to this infinite and eternal joy, this joy is fleeting. Don't get hung up over your joy. Be detached from joy.

Once I went to see Thomas Merton for spiritual direction, a number of times I would do this. And once, in particular, I'd go in, he'd say, "How's it going?" And I'd say, "I'm doing well. I think very well." He said, "Don't make much of it, it'll get worse." And other times I would go in really down about something. He'd still ... don't make much. It'll get better. It ebbs and flows. It ebbs and flows, but what is the infinite love that unwaveringly permeates the wavering ways of our heart and how can we reserve this inner core place within ourself that cannot be accessed by the finite because it belongs completely to God. By the way, we should be detached from that by also being detached from our inability to practice that because we're just a human being. When you're down, you're really down and you're having an episode. When you're joyful, you're joyful. So we need to be very careful not to become attached to the goal of becoming detached. We have to let it roll. Take a deep breath, roll with the waves of the unfoldings of yourself.

Next.

Eckhart says, for detachment, *"It is necessary that you should make no distinction in the family of men not being closer to yourself than to another. You must love all people equally. Respect and regard them equally. And whatever happens to another, whether good or bad, must be the same as if it happened to you."*² I'd like to reflect on this. We should not give preference of preferential love. I want to give an example from my life. If one of my daughters were to die, I'd be devastated. But Eckhart is saying I should not give

1 Eckhart and Maurice Walshe, "Sermon Sixty-Eight", in *The Complete Mystical Works of Meister Eckhart* (New York, NY, The Crossroads Publishing Co, 2009) p. 349

2 Meister Eckhart quote 2

preference or preferential love so that if I turn on the news and find out what young woman died and I see the grieving father, I shouldn't be kind of distant from that, but I should realize and have empathy with the depth of his sorrow. Even though my daughters are living, I should identify with the depth of his sorrow because we all belong to each other and I should cultivate that empathy with suffering throughout the whole world.

There's so much suffering in the world and there's so much the beauty of humanity shining through the suffering and we need to move beyond the closed circle of the people we are most familiar with and have a kind of underlying universal kind of open tenderheartedness or empathy with everybody. But at the same time, the truth is, if one of my daughters would die, I would be devastated. But I'm not devastated when I see the person on the news whose daughter died. So I'm to be free from preferential love in the midst of my preferential love because I'm just a human being. I'm just a human being and that's that.

The next example of the attachment, this has to do with time and where we're committed to a project, something that we're working on. He says, "*Attachment to any work which deprives you of the freedom to serve God in the present now and to follow Him alone in the light by which He instructs you to do and what you are not to do free and new in each now as if you did not possess nor desire, nor indeed could do anything else. Every such attachment, every premeditated work which deprived you of this ever new freedom, I now call it a year where your mind does not bear fruit as long as it is not accomplishing the work that it is set out to accomplish.*"³ I'd like to reflect on this.

We commit ourselves to a topic, me giving these talks is a topic. I worked on this talk, I've been working on it for several days actually, and I hope it goes well, it really goes well. And we have one more series on Meister Eckhart, one more session. I hope that goes well because I want to see it through and think, boy, that Eckhart series really went well. But it's difficult. So as long as my inner peace is bound up in whether or not it's presently going well and going in the direction, as long as it's bound up in that, I'm in a state of detachment. I'm attached to the outcome of my effort and time so the project lays hold on me and I will not be at peace till the project is finished in the way that I hope that it is finished. This is attachment. Eckhart is suggesting, yes, he would say to me, I think of course you want it to go well.

He gave his sermons, he wanted them to go well. But he is saying it might not go well, as a matter of fact, you might die in your sleep and not finish the series. See, it would have to be an announcement. Kirsten and others would have to announce, regrettably, we're all shocked to know that Jim died last night and therefore we will not be continuing his series on Following the Mystics, which in a way would be a paradoxical great ending to the series, when you think about it. I mean, seriously. I heard once who was this Buddhist teacher and she was teaching the dharma and she said once that she was giving this dharma talk, was a big crowd and she was going through some deep crisis. I forget what it was. It was a loss of a relationship and I think someone in her family died and she could just tell she was rambling, just nothing.

And she could tell wasn't making any ... words are coming out, it wasn't making any sense.

3 Eckhart and Reiner Schürmann, "Jesus Entered," in *Wandering Joy: Meister Eckhart's Mystical Philosophy* (Hudson, NY: Lindisfarne, 2001), p. 4.

And someone in the back of the room stood up to leave and she said to the person, “You might want to stay. It’s not very often you get to see an accomplished teacher fall apart in front of a whole room full of people. This is worth watching.” And he came back and sat down. See, that’s detachment. Yes, I’m falling apart. This is going up in flames. But you know what, the infinite generosity of God is permeating my fragmented lost ability to do what I set out to do. See, it doesn’t mean it’s not difficult if it falls apart, I hope it doesn’t. And it doesn’t mean that I’m not pleased if it goes well, but it does mean that my peace is not to be dependent on the outcome of anything.

I need to take a deep breath and know that I’m caught up in the hope that it goes well, but my peace is not dependent on the fact whether it goes well, because it’s not dependent on anything. But the infinite generosity of God that unexplainably sustains me breath by breath by breath, also sustains me in my ability to be detached from the outcome of the effort because I’m just a human being. So depending on the outcome of the effort in the midst of being somewhat dependent on the outcome of the effort, but I hold it lightly and kind of playfully and kind of open-endedly so I can take a deep breath and move with the flow of the outcome of things regardless of the outcome.

Next.

“Some complain that they have no inwardness nor devotion nor rapture or any special consolation from God, such people are still not on the right way. One can bear with them, but it is second best. These people want to see God with their own eyes as they see a cow and they want to love God as they love a cow. You love a cow for her milk and her cheese and your own profit. That is what those men do who love God for outward wealth or inward consolation and they do not truly love God. They love their own profit. I truly assert that anything you put in the forefront of your mind, if it is not God Himself, however good it may be, is a hindrance to you gaining the highest truth.”²⁴, he [Meister Eckhart] says. So in effect, what he’s saying is if when you go to pray for your daily rendezvous with God, God doesn’t show up for the rendezvous and your mind is scattered. There’s no felt sense of God.

You’re aware of the loss of the felt sense of God, but your inner peace is not dependent on being able to feel the sense of God because your heart is solely dependent on the inner generosity of God that transcends, wholly permeates as in some sense the infinity of the perception of the absence of God because there’s no such thing as the absence of God. Likewise, let’s just say you’re just brimming over with consolations, just one ecstasy after another. You’re levitate of whatever’s going on, of course you’re thrilled. This is really amazing. But just know compared to the high, high joy of the death does not destroy, this joy that you’re experiencing is bitterness. If you compare it, it’s bitterness. So go with the flow. When the loss of the presence of God is there, do your best to understand why that is and work with it. But don’t let your inner peace be dependent on because you’re not there to attain anything. You don’t go to pray to prove anything. It isn’t about that.

It’s about being deeply silent in this presence of God that transcends and permeates you, not as you want to be, but exactly as you are, whether you’re walking up the road or hanging on the cross, it doesn’t matter. You’re trying to fall into the depths of the ground that shines out through all conditions, states and transcends them unexplainably and cultivate that attitude,

that intention. I also think, by the way, that I think this is what the words of poets do for us when you think about it, because the poets aren't defining anything. They're not explaining anything. So the words of poets, the words of lovers, the words of the cries of the poor crying out in pain, the healing voice that offers calm to the one who suffers. These are languages. They kind of flow from the ground and touch and permeate the conditions that we're in.

Likewise, the eyes of the artists are eyes that allow us to kind of see the interiority of things, to teach us to learn how to see the divinity that's always before our eyes like this. And so it takes a kind of a relaxed interior openness that lets us enrich kind of interior dimension of things, help us break through appearances and go ever deeper. And lastly here, I'd like to say Eckhart, he talks about the importance of having a virgin mind. He says "*it is necessary to be a virgin by whom Jesus is received. Virgin designates a human being who is devoid of all foreign images and who is as void as he was when he was not yet. Observe that it could be asked, how is it possible that a person already born and already using reason could be as devoid of all images as when he was not yet? In fact, he does know many things and all these things are images. How then can he be so void?*"⁵ And Eckhart answers.

*"Listen closely to the instruction I'm going to give you. I could have vast intelligence such that all the images that all human beings have ever conceived and those that are in God Himself were comprehended in my intellect. However, if I were in no way attached to them to the point that everything I do or neglect to do, if I did not cling to any of them with attachment, with this before and after, but if in this present now, I let myself be unceasingly free and void for the beloved will of God in its fulfillment. Then I should indeed be a virgin without the ties to all the ages as truly as when I was not yet."*⁶ I'd like to reflect on this.

When Meister Eckhart is listing the powers of the soul, the understanding self and all that it seeks to understand, the remembering self and all that it seeks to remember, the desiring self and all that it desires, all that it loves. He then also brings in the five senses as the powers of the soul. And the five senses put us in contact with the surrounding world. So I'd like to use the example of seeing a tree. And he says, "What happens when we see a tree?" And here he's following kind of the contemplative epistemology of Aquinas also in the medieval of the school. He says, "What happens when we see the tree? The senses perceive the externality of the tree, the height and the shape and the color of the green leaves, the brown of the bark, the texture. The senses take it in. And from this sensory information, the intellect abstracts an image of the tree, an internal image of the tree. And this internal image of the tree is my internalized perception of what the tree is. And I store up that image in my memory so that my memory, my image of the tree is my way of getting my bearings, of having some sense that I know what a tree is."

But he's saying that the image of the tree is not the presence of the tree. Because if I sit and contemplate the tree, if I just sit down very quietly, I think that I shall never see a poem as lovely as a tree. A tree whose hungry mouth is pressed against the sweet flowing breaths and so on. If I sit and contemplate the tree, what starts shining through is the presence of the tree. And I find that the presence of the tree is transforming me to be more present, two, and

5 Eckhart and Reiner Schürmann, "Jesus Entered," in *Wandering Joy: Meister Eckhart's Mystical Philosophy* (Hudson, NY: Lindisfarne, 2001), p. 3.

6 Eckhart and Reiner Schürmann, "Jesus Entered," in *Wandering Joy: Meister Eckhart's Mystical Philosophy* (Hudson, NY: Lindisfarne, 2001), p. 3.

one with the presence of the tree that transcends the image that I have of the tree.

And so the images then, are internalized perceptions of ourself, our conclusions, our opinions about ourself, about other people, about God, about life and so on. And we're top heavy with our opinions. We're walking around with all these internalized images, devoid of the presence of these things. And the presence is infinitely richer than the images like this. So he talks about how helpful it is that to be free of all images, you don't reject any of the images, you don't reject anything actually. Because notice he's speaking here, he's using images, he's using words. It's a kind of language that sheds a light on the call to be liberated from the close horizon of language. It's like words bearing witness to what words can't say. It's priding us to see beyond the appearance into the depths of everything, the infinity, which is God. And so he says then on this idea of images, he says, he's talking now about creatures shall be trees, stones, stars, anything that we might see.

*"All creatures are mere nothingness. I do not say they're small or anything at all. They're mere nothingness. What does not possess being is nothingness, but no creature has being for as being depends on the presence of God, were God to withdraw for an instance from all creatures, they would be annihilated."*⁷ And so remember, we said earlier, what's it mean to be real and if to be real in the fullest sense means to be the infinity of reality itself, in that sense then, only God is real. So in creation, in all creatures of ourselves, we're not real. So God, the generosity of God, the glossenheit of God is that God gives the infinite presence of God as the presence of ourself, presence of trees and stones and stars and our communal nothingness without God. But if we only see the external presence of things, remember the image of the mirror, you look in the mirror and it thinks it doesn't need you, it's going to walk off.

So if we think that I'm this separate self that sees this separate tree, and Merton says some people don't see a tree til they're ready to saw it down, except as lumber yield. And you only see yourself and the ability to keep up, the ability to produce, to meet expectations, which is the fear of growing old, the fear of being seen as not relevant, like you're a commodity and nothing more. And so he's saying that to be free of all images then is to move beyond the images into the presence, which is realized when we contemplate things. In a moment of quiet pondering and reflective awareness, something of the light of the ground starts shining through things. And so Eckhart then says paradoxically, *"He who knew nothing other than creatures would have no need for thinking of sermons, for each creature is full of God and is a book."*⁸ That is, if you could really, really, really, really, really see all that, a tree really, really, really, really is, you'd see God being poured out as the reality of the tree and its nothingness without God. And then seeing that you would never need to hear a sermon again. And he said this to someone giving a sermon.

It doesn't mean you wouldn't listen to sermons, but it would mean rather you'd never have to hear one again because you saw a tree. You saw a tree, you saw the sun go down, you saw the blood red rose, and you saw the divinity shining through everything unexplainably forever like this. And so this is Brother Lawrence practicing the presence of God. When he was a very young person, he reports seeing a tree. And as he saw the tree, he had, he said, an experience of God that was so overwhelmingly powerful and full and never left in the

7 Meister Eckhart Quote 5

8 Eckhart and Reiner Schürmann, "Woman, the Hour is Coming," in *Wandering Joy: Meister Eckhart's Mystical Philosophy* (Hudson, NY: Lindisfarne, 2001), p. 88.

rest of his life. He was the cook at the monastery. And he practiced the presence of God cooking the meals because he saw the divinity of the concreteness of the act that serves the community, the concreteness of things.

So you can see then that Eckhart doesn't offer us a method, really, but he invites us to be more consciously aware of a choice we can make as we go through the day. And we can catch ourselves in the act of attachment, meaning we catch ourselves in the act of experientially imagining that the outcome of what's happening has the authority to name who I am and to see it for what it is as an illusion. It's not true. So what is going on is going on. We do our best with it, but we're to be detached from it having this authority that closes off experiential access to the generosity of God welling up out of this situation being given to us completely in and as the outcome, regardless of the outcome like this. And we're we're to cultivate this. It's a lifelong learning curve.

And when we slip and fall, and we do, because we get reactive and distraught and we're just human beings. We're to be gentle towards ourselves, we're to be patient towards ourselves, that we catch ourselves in the act of perpetuating violence on that of us that needs to be loved the most. That of us that doesn't even know how to be here. No wonder we have trouble with everything else. But by accepting it with great gentleness and great insight, this is wisdom. This is wisdom. And it matures and ripens over time, unexplainably as a qualitative felt sense of this ground kind of shining out through the concrete immediacy of everything around us shining out, transcending and shining out through the powers, it perceives everything. And we start finding our way to this state of divinity, this state of awakened state. And that's where we'll be going next in the last conference.

But we want to talk about this learning curve of detachment leading us to this state of what he calls similarity, the birth of the word, to a point of identity where we and God and the world mutually disappear as being dualistically other than each other and ending finally in a state of dehiscence. Unless a seed fall into the ground and dies, it remains alone. But if it dies, it brings forth fruit a hundred fold. And he's going to talk about breakthrough into the infinite nothingness of God beyond the trinity, beyond creation and everything. So we'll end with that grand finale next time. So with that, then let's do a sit meditation and prayer.

I want you to sit straight and fold your hands and bow.

I'll slowly 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 us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Mary, mother of contemplatives, pray for us. Meister Eckhart, pray for us, Mechtild of Magdeburg, pray for us. Blessings till 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 podcast@cac.org or send us a voicemail. All of this information can be found in the show notes. We'll see you again soon.