

**Turning  
to the  
Mystics**



# **The Way of a Pilgrim**

Session 2

with James Finley and Kirsan Oates

Jim Finley: Greetings, I'm Jim Finley. Welcome to Turning to the Mystics.

Greetings everyone, and welcome to our time here together turning for trustworthy guidance to *The Way of a Pilgrim*, one of the classic texts in the Christian mystical tradition. In the previous session, we set the tone for a whole approach to this, and really all the mystics, the tone being the fact that because it's written as a personal narrative we can say that when the pilgrim shares what he experienced, we could say literally he was really experiencing that. And whatever anyone told him, someone really did tell him that. But at a more interior level, his experiences are metaphorical openings into the interior depth dimensions of his life. It's just like in the Gospels when it says that Jesus said this to this person and they said this person back, we could say that in that moment in history Jesus really did say that and the person did say that or Jesus did this.

But really what we see there in each thing that Jesus says is a timeless depth dimension of the presence of Jesus in our life. And so the text then, the interiority of the text, is letting the words in the events of the pilgrim drop down into and shed light on the interior of our own unfolding life. And so at the deepest level, for example, we're all pilgrims at this deep level. We're on a journey towards God is where we are. And also it's true that he says that he's a pilgrim of the humblest birth and that he has some dry bread in his knapsack that sustains him through time. So too, we have our clothes and our furniture in our house, but when you really look at it, it's sustaining our bodily presence through time. And also over his breast pocket and his heart is his Bible, which is this deathless presence of God letting us know we're the beloved that will never die. We are sustained in God's love.

So the whole book then is read in these deeply personal layers of ourself guiding us. So as we listen to the pilgrim, the pilgrim's guiding us, and then when the pilgrim meets the teacher, the things the teacher says not only is guiding the pilgrims, the things the teacher says is guiding us. And so it's woven into the immediacy of the timelessness of these timeless teachings, the spiritual teachings. And another one of these timeless points is he's living this life of devotional sincerity, living the Christian life, efficacious unto holiness, he's at liturgy, and he hears Paul's letter to the Thessalonians being read to pray always and he's quickened by it. The next point is this, is that from time to time we're interiorly quickened or accessed by something of the things of God that maybe we've heard many, many times before but for the very first time it opens and sheds a light on us and in us in a new way. And also sometimes, in this is a dilemma, something we just assumed we understood.

Now we're not so sure at all that we understand it. And it's like anytime that we love someone very much, when you don't know someone very well at all, you take a lot of things for granted. But if you love them very much, any concern that you see that they're troubled by something or burdened by something or knowing something, you're moved by your love like an imperative to pursue it. And so his own awakening heart is being pursued by God and opening this up as a dilemma. And it also knows that this deep dilemma, the quickenings for the Pilgrim and for us, we can't think our way through them. Thought will not bring us to the awareness that he longs for us. It's not thinkable. It's realizable, but it's realizable at a level that transcends thinking. And he says, "What am I to do?" It asks something of us.

And so he's on a journey to resolve this dilemma, the grace dilemma of his awakening heart.

And in this journey he meets people, just like we do on our journey. We can all look back on how we got to this particular point in our life now in the search for God and see certain people in our life, certain events in our life, certain shifts in circumstances that unbeknownst to us at the time contributed to where we are right now leading us onto this path. And so he shares with us the sequence of his own unfoldings to the day. And one thing he knows is that listening to sermons, any talk about ceaseless prayer does not tell his own awakening heart what he needs to know about ceaseless prayer. It's not a topic or it's not something given from a pulpit to encourage people. He's looking for the actual substantive realization that alone will satisfy him this way.

Another deep lesson he learns is that really he's being too literal here. It's not a ceaseless prayer, but rather it's a prayer that embodies a ceaseless desire for God. It's an echo of God's ceaseless desire for him and for all of us. So what is the prayer that embodies this longing this way? And so in a way then it's the longing itself that is the prayer, that the longing for God, God is the origin and the author and the sustaining substance of the very longing itself. It's God's oneness with us in the longing itself this way. And what we're doing is surrendering to the longing this way. And it's along this way then as he moves on and on and on, he gets to a point he doesn't even know where he is going anymore. A trackless land. What's happening is he's losing his bearings and old reference points on which he used to allow to guide him and now no reference points are adequate anymore and yet the ones that would be adequate have not yet appeared and he's betwixt and between these two worlds.

For John of the Cross this is a dark night of faith really. And so he's being led by God mysteriously along this journey. And then he says finally then he meets his teacher. And he realizes too, that the teacher that he's looking for... this is another deep insight he has... is that the teacher he's looking for will be a teacher who has themselves been transformed in this ceaseless prayer this way. And so as one who's ripe with this experience of being metamorphosized with ceaseless longing in God so that the seeker is looking for where can I find such a person this way? And it says then at last toward evening, at last toward evening he finds his teacher. And the thing is that he is in the presence of his teacher but he doesn't know his teacher as his teacher. And so the next point is now it gets closer now to the core teachings of all of this.

The teacher asked the pilgrim, he said, "Do you want these teachings? What sort of teaching do you want?" And the sign of a good teacher, the teacher is the one who listens to the student, and the teacher meets the seeker or meets the students where they are because the teacher knows that God's unexplainably one with us where we are not where we think we have to be. God's unexplainably already one with us where we are. And so the teacher joins the pilgrim on where he is to listen to him. So the pilgrim knows he's not alone this way. And this is a big thing really, that you're seen and heard and met where you are and not where you think you're supposed to have to be, you're seeing this, because God's already seeing you and is one with you in the place where you are as confused or limited as you might be.

There's like holiness in it. I also think if he would've said, "Well, I was at church and I'm trying to understand scripture better," or whatever, the teacher would've followed that. He would've guided him in *Lectio Divina*. And by the way, this text we're practicing, *Lectio Divina* now, he would've guided him in reading the words of Jesus, a way of reading the

words of the pilgrim, and then he would've guided him from Lectio into Meditatio, how to reflect on the things of God and the prayer of the heart desire. But that's not what the pilgrim says. The pilgrim says, he goes on and on and on and he says, "A burning desire woke within me." And the teacher in his attentiveness recognizes in the edge of the pilgrim's words that the pilgrim is at a precipice, a great turning point, that the pilgrim in the midst of it is not yet able to understand where he is.

So now in the presence of the teacher, the pilgrim, it's like being in the presence of someone who's more present to you than you are, who sees in you an unfolding that you don't yet see but they do. But they don't give a lecture, they don't impose with an answer because there's no answer. Instead, they offer it as an invitation. Come dear brother, we have a monastery six miles off the road this way and we have starets. And the starets is a mystically awakened spiritual director. He even tells him we have pilgrims and all this and he doesn't want to go. And so very often when we get right to the edge of what we're looking for, we don't recognize we found what we're looking for. And I think sometimes what it is, is that sometimes we realize in finding what we're looking for it might ask out of us more than we feel we're capable of giving. The immensity of the nearness of it, all of a sudden there's no control in it.

And so somehow we're kind of backing off from the immensity of what we've been looking for all along. But the thing is what we're not up to yet has already found us. So you're already in the ferment of a turning point in your life, which is the mysterious holiness of the place. When I read this story, it so reminds me of what it was like for me sitting with Thomas Merton. Sitting with Thomas Merton, the thing about sitting with the teacher, and the searching, is that in the presence of the teacher you know your heart has not deceived you, because your own awakening heart discerns you in the presence of someone in whom it's been realized this way.

It confirms that it's real this way. And what's also interesting then is not only does the seeker then begin to mysteriously recognize the teacher, maybe the one in whom this is, so that by being in the presence of this person the metamorphosis that has obviously occurred to the teacher might occur in me, but it's also clear this is possible because the teacher has already recognized you. And the teacher and the student recognize each other, and the oneness of the unexplainable of the fulfillment of this longing that God has placed in their heart, and that's what's so mysterious about these interactions I think this way.

So to merge then into this story, then back into the Pilgrim, again widening out to how it includes us. So he's seeking, seeking, seeking, seeking, seeking. And he says, "At last toward evening I was overtaken by an old man who looked like a cleric of some sort. In answer to my question, he told me that he was a monk belonging to a monastery some six miles off the main road. He asked me to go there with him. 'We'd taken pilgrims,' said he, 'and give them rest and food with devout persons in the guest house.' I did not feel like going, so in reply I said that my peace of mind in no way depended upon my finding a resting place but upon finding spiritual teaching. Neither was I running after food for I had plenty of dried bread in my knapsack. 'What sort of spiritual teaching then are you wanting to find?' He asked me. 'What's puzzling you? Come now, brother, do come to our house dear brother, we have starets

of ripe experience, well able to give guidance to your soul and to set it up on the true path in the light of the word of God in the writings of the Holy Father.”

So he's serendipitously now stumbled and here this elderly cleric is his staret. He's one of these people and he's encouraging the person to come along because he senses in the person this providential nature of their meeting this way. And then he tells his story to the teacher. And notice, I want to say something here too, it's like this in therapy too, I think, that whenever we start the healing process and we're sitting with the person in whose presence were hoping to find healing, the first thing the person asks of us is to tell our story. What's going on? How far back did we have to go for the first time that it started to arise in your life? What happened next? What happened? What you're really doing in telling your story is you're revealing yourself to the person, like to the cutting edge of the hurting place, the unfolding this way.

“Well, it's like this, Father,' said I. About a year ago while I was at the liturgy, I heard a passage from the epistle that would bade men pray without ceasing. Failing to understand, I began to read my Bible. And there are also in many places I found the divine command that we ought to pray at all times in all places, not only while about our business, not only while awake but even during sleep. I sleep and my heart waketh. This surprised me very much and I was at a loss to understand how it could be carried out in such a way as to how it might be found. A burning desire and thirst for knowledge awoke within me. Day and night the matter was never out of my mind. So I began to go to churches to listen to sermons, but wherever I heard from one to another did not give me in the teachings what I was looking for.”

A couple of things right here and I think this is what the teacher's listening for. He says, “In the midst of all of this is the burning desire,” but here's a point I think is so important, it burns with a flame you can't feel. That is, please notice here something, there's no ecstasies, there's no rapture, there's no whatever this is. This is an extremely intimate, delicate thing you can hardly find words for. And therefore I think sometimes along the path, like these mystical teachings, we're waiting for some big thing to open up, and it can at a certain way, but the huge thing is this interior thing. We're really calibrating our heart to ever more finer scale to pick up the unexpected intimacy of the infinity that's already there and the unexplainable ordinariness of ourself this way, this burning desire. And the gnosis here is gnosis not conceptual understanding as in the sermons he was hearing, but the gnostic, the true living knowledge of his whole being. One with the whole being of God unexplainably forever. See, where can I find this knowledge and his discontent in his seeking?

“Then the old man crossed himself and spoke, ‘Thank God, my dear brother, for having revealed to you this unappeasable desire for unceasing prayer.’” I'd like to reflect on this. The grace that you're in the midst of, the very essence of the grace is this longing is not appeasable. That it's possible. See, if it were possible it'd be one more thing that was possible and if you found it would be you who found it. You could check that off and go be appeased by the next thing. But what's happened is you've been accessed by something without which your life is forever incomplete and by your own finite power you're powerless to find it, and that's the complete dependence on God to lead you unexplainably into the infinite union with the

infinite, the stirring in your heart this way. So he blesses himself like “Thank God, my dear brother, for this desire,” because if you’re even capable of finding it it would be less than what you’re looking for.

“You made our hearts for thee, oh Lord,” St. Augustine says “and our hearts are restless till they rest in thee.” That nothing less than an infinite union with the infinite presence of God will ever put to rest the restless longings of our heart this way. And so anything we’re capable of finding will be less than put to rest. But likewise, anything we’re even capable of losing, see, will not put it to rest because he can’t lose it because he already is it. See, in other words, your very longing is already the shimmering of the essence of the very thing that you’re looking for. You can’t lose it and you can’t find it either, so these reference points no longer apply to what’s happening to your awakening heart. You’re being born into this unit of state. And then what he does, he gives a list of the need to pass beyond dependency of a custom reference points by which one used to find one’s bearings in one’s life.

So now he gives a little litany of things that are no longer adequate for you in the light of what’s happening to you. He says first, “Be assured that what is hitherto been accomplished in you is the testing of the harmony of your own will with the voice of God.” And here’s the point, the voice of God is God’s infinite desire for the infinite oneness with God that is your destiny. Your finite desire is kind of the poverty of anything you’re even capable of desiring. So now there’s a testing of your willingness to pass beyond the frontiers of what you’re even capable of desiring, what you’re even capable of understanding, and being led into this place that already is starting to overtake you this way. And then he gives the litany to help him understand the reference points to be left behind. First He says, “It has been granted you to understand that the heavenly light of unceasing prayer is attained neither by the wisdom of this world.”

By that I think I mean this, it can’t be attained by cleverness, it can’t be attained by reading the right books, it can’t be attained by advice or someone’s opinion. None of that’s going to help you now. Anything that’s exterior that you might find from this person or this person will be infinitely less than what will be helpful to what you’re in the midst of right now. “Neither by the wisdom of the world nor by the mere outward desire for knowledge.” You won’t find it if it’s just out of curiosity, just one more thing you’d love to know about. It has to become something unless you find it your life makes no sense, this way, this burning knowledge. But on the contrary, then he flips it over to the new set of categories that you’re learning by this love to live by. It is found in poverty of spirit, which is the deep acceptance of your complete poverty to find this, that Jesus says, “Without me you can do nothing.”

So we’re powerless to bring ourselves into existence, we’re powerless to keep ourselves in existence. We’re powerless without God to find our way to God. “Blessed are the poor in spirit,” Jesus says. So to be poor in spirit is the fertility of the openness through which the light of God comes shining out through this poverty of ourselves without God, revealing to us that we’re not without God and never will be, wherever it can be this way. And the active experience is the activity of actively desiring it. He’s going to lead him into the prayer, the active experience. And by the way, the activity of this experience is going on right now with his teacher. It’s the ferment of the activity that actually embodies what he’s looking for rather than anything tangential to it. An active experience and simplicity of heart, there’s no room here for posing or posturing, there’s no need to try to prove something or to find your way to



this or that. None of that helps you right now. It's not even like that anymore this way.

"That is why is not surprising you have been enabled to hear anything about the essential work prepared to acquire knowledge." And then he goes on for quite a while letting us know why this is so hard to find. I think it's always been hard to find. But notice, in a world where it's so hard to find it it unexpectedly finds us, and the quickening, and as he takes him to this monastery where this knowledge lives, notice this is the archetypal journey to the gates of the ashram, the gates of the monastery, the gates of the sangha. So really I think today, this is the internet. See the monastery without walls, see it's this place where this knowledge is so hard to find kind of ribbons out unexplainably in a need that isn't dependent upon direct physical contact nor dependent on being exactly while it happens in time.

But timelessly gets folded in to another dimension of how God's voice works in the world this way. So we might say we're walking along now with the pilgrim listening to the teacher like it's us. And even though in another country and years ago, it's present now in us as we're being included in their conversation this way. "This requires mystical knowledge," he says. So he goes on a long litany why it's so hard to find, but what is mystical knowledge? Here I would say this is the whole thing about this. You might say mystical knowledge is God's knowledge of God being unexplainably infused into your knowledge. So the gnosis is God's knowledge of God at a metamorphosing event of divinizing your understanding. So when Jesus says, for example, "I came that you might have life and have it more abundantly," the life he spoke of was the life that is at once God's and our own life is one life.

So this one knowledge is God's knowledge being given to us unexplainably in the simplicity of our heart this way and this is the mystical knowledge that's being unfolding right now within the Pilgrim and their dialogue. "Not simply by the learning of the schools, and the most deplorable thing of all is the vain wisdom of the world compels them to apply the human standard to the divine." In other words it's like this, it's upside down, we're constantly trying to absolutize the relative because we're relativizing the absolute. We're absolutizing the relative by absolutizing our ability to if we keep trying we can comprehend it in writing another volume, trying to explain it this way. Only because we're relativizing the transcendence which is incarnate infinity intimately realized, which can't be explained this way. I like when I was in the monastery studying metaphysics, Thomas Aquinas wrote the Summa Theologica had a mystical vision.

In this vision, after the vision of God he asked for the Summa Theologica to be burned because in the light of what I've just seen is straw. And [inaudible 00:24:52] says of that straw Europe was to make its bed. But really, if you really look at Aquinas or Augustine or any of these mystically awakened theologians, you see really the power of the mind to transconceptualize thought into realization or words to express what words are capable of saying. And that's this language right here. It's so worthwhile. We could be in the academy and study the history of these ideas and look it over and compare the origins and look at related text, and that has an important place to play really. But the theologian is the one who prays. And the essence of the matter is this kind of mystical understanding unexplainably unfolding in our own heart this way, which is God's own understanding of God merging and illuminating and becoming our own understanding, not simply the learning of the schools.

"Many people reason quite the wrong way about prayer thinking that by good actions and

all sorts of preliminary measures will make us capable of prayer,” and then he goes on for a while and saying that they got it backwards. “It’s not that if I become more virtuous or if I figure this out and read these books I can figure out how to pray more effectively, it’s prayer that’s the source of all true effectiveness.” Keep the first thing the first thing, and the first thing is a prayer, which is this heartfelt sincerity in the presence of God. And then everything authentic that’s real and counts flows out of that and will be embodied in the texture of everything you do or your say or your intentions, whatever is found in this prayer.

“The Christian is bound to perform many good works, but before all hours what he ought to do is to pray, for without prayer no other good works would ever be accomplished. Without prayer, you cannot find the way to the Lord. You cannot understand the truth. You cannot crucify the flesh with its passions and lusts. His heart cannot be enlightened by the light of Christ. You cannot be savingly united to God. None of these things can be affected unless they be preceded by constant prayer. I say constant, for the perfection of the prayer does not lie within our power.” There he says it again. See, what makes the teaching the true teaching is it’s impossible, because God’s not the reality of the possible. You say to Jesus then who can be saved? With men it is impossible, but with God all things are possible. God’s possible. The impossibility of God becomes possible and this deep surrender to yourself, it’s already yours in your inability to find it.

See, it’s already finding you. St. Paul says, “For we know not how to pray as we ought,” in Romans, and it goes on to say, “For the spirit within us with an utterable groanings, groans giving birth to what we’re not capable of finding on our own.” And so really it’s the stirring of the spirit within us, for it’s the spirit of God that knows what to ask for and the surrender to the spirit of God we’re metamorphosized in this intimacy of the eminence of God within us being awakened from within by God through the simplicity of prayer. Capture the mother and you will find the children, and the mother is prayer. Once you find the mother, the children, they’re not far off, because the mother never lets the children get far off. That’s why. So if you stay close to the mother everything else you’re looking for is already present.

“During this talk we had almost reached the monastery and so as not to lose touch with the wise old man and to get what I wanted more quickly, I hastened to say, ‘Be so kind Reverend Father as to show me what prayer with unceasing means and how it is learned. I see you know all about these things.’” And there’s the text too. It isn’t just that he realizes that he’s in the presence of someone who saw something in him he didn’t know, but in the presence of this person who saw something in him that he didn’t know, his own awakened heart now knows and recognizes the teacher and they recognize each other. They recognize each other. “Be kind, Reverend Father for I see you know all about these things.’ He took my request kindly and asked me into his cell. ‘Come in,’ said he.” And this is a symbolic thing where the teacher takes you into the teaching. Once one of the monks in the monastery, he was talking about contemplative spiritual direction and he said, “All contemplative spiritual direction takes place in made in ecclesia.”

It takes place in the heart of the church or in heart of the body of Christ. It takes place between two people sitting together unexplainably and what neither one of them can understand, but in their presence to each other it incarnates what they’re searching for. And he invites him in and commences that he, “I’ll give you a volume of the Holy Fathers,” and here he’s handing him the lineage, which is going to be the Philokalia, the love of the



beautiful, the writing of the monastic fathers in the Orthodox church. And it's like in the Turning to the Mystics Podcast, it'd be the collection of all the Christian mystics in the Roman church. It would be the same thing, why don't you listen to Turning to the Mystics Podcast, see if it helps? So what he does, he's handing him the lineage that's there. But here's the point, sometimes you can read a spiritual book you don't understand a word of it, open the same book 10 years later and it just knocks you over. You weren't ripe yet this way.

And so there's a certain providential readiness to be aligned within yourself for the power to be receptively open to what it is that's being offered. And so to be invited into the lineage, he accepts that he's now at the cusp of this place. He speaks as follows, so now starts the classic teaching of the handing onto the... and this timeless teaching which is timelessly now embodied and the teacher is now being transferred into the pilgrim and the pilgrim by telling the story is now being transferred into us, and that's how it's handed on. Here we are. "The continuous prayer of Jesus is a constant uninterrupted calling upon the divine name of Jesus with the lips and the spirit and in the heart, while forming a mental picture of his constant presence and imploring his grace during every occupation at all times in all places, even during sleep.

"The appeal is couched in these terms, Lord Jesus Christ have mercy on me. One who accustoms himself to this appeal experiences as a result so deep consolation and so great a need to offer the prayer always that he can no longer live without it and it will continue to voice itself within him of its own accord. Now do you understand what prayer without ceasing means? 'Yes indeed, Father, and in God's name teach me how to gain the habit of it,' I cried filled with joy." I'd like to walk through this as a way to end. It's lovely really. First of all, it has to do with this idea of drawing on the power of the name of Jesus. There's this tradition in all the world religions and Islam and all and the power of all the names of God. And so to the power of the name of Jesus, because the name of Jesus is the heart's realization that whatever it means to be God, whatever it needs to be human, are intertwined unexplainably forever.

So the name of Jesus is the presence of Jesus, which is this union and you call up upon it. It's like being deeply, it's like when someone that you love very, very much says your name and you can hear from the voice of the beloved your name. And if they hear yours, there's something in the name of the beloved that embodies the presence of the beloved this way. And so this is this deep, this Jesus knowledge. Jesus is a constant uninterrupted calling upon the divine name. So here's the constancy, but we're going to see the constancy of the calling is going to have to be refined. How do I develop the habit of constancy? The name of Jesus is said with the lips, so it said with the lips because it's your body. And a little later he is going to say it moves from your mind to your lips to your throat, down into your heart. So it's kind of like a yoga.

It's kind of like a somatic expression of your whole bodily being kind of reverberating in the words of this prayer. As a constant interrupted calling upon the divine name of Jesus with the lips and the spirit and the heart while forming a mental picture of his constant presence. Notice it's not a picture of him that you can imagine and look at, but it's an image of the constancy of his presence. It's almost, again, if you love somebody very much in your mind's heart there's an image of their presence. The internalized image of the presence is held in you through love like Jean-Luc Marion. He says the difference between an idol and an icon.

Jesus is the image of the invisible God, not the icon of God, because the idol you can look at it but when you gaze at the image, like in an icon, you gaze into the image of God and in gazing into the image of God, you see God gazing back at you.

So this internalized image of this presence of Jesus, the mystery of Jesus is this and you hold that internalized image in your heart while you say the prayer of his constant presence. And therefore you're still going to learn this constancy but notice it's the presence of Jesus that is the infinite constancy. It's already riveting through your inconsistencies and is already been drawing you and transforming you into itself and imploring his grace during every occupation. See, out of the depths I cry unto thee oh Lord, oh Lord hear my voice. So it comes from a depth of longing and God hears the cries of the poor. God hears this cry from this awakened heart this way. And every occupation at all times in all places, even during sleep. Thomas Burton asked in the monastery once, "Does God seek us in our sleep?" And it's something too sometimes like the dream self when we fall asleep and the self lying in the bed and time disappears and the dream self doesn't know our body's in bed sleeping.

See, the dream self is an interior self, but if we're in the midst of some great thing we long for it can show up in our dreams, and the dreams can somehow, the remembered dream can give insight into the longing. There's a kind of a numinous quality and so the dream self and the waking self start becoming more and more diaphanous with each other of how God's kind of working in the totality of ourself. The appeal is couched in these terms, Lord Jesus Christ have mercy on me. And sometimes there's a longer version that says, Lord Jesus Christ, Son of God, have mercy on me, a sinner. This is the shorter version, and sometimes I think in real life when you say this prayer it just gets distilled down to Jesus mercy, Jesus mercy. One who accustoms himself to this experiences such a great consolation that he can no longer live without it and it will voice itself within him.

Now, do you understand what unceasing prayer is? And he sees it, but what is the habit in which he can experientially ground himself in the longing? And that's going to come next. He's going to go beyond poetic resonance to actual physiological groundedness. Anyway, we'll kind of see where we're headed here. So we'll stop here, we'll stop here. And that'll be our teaching at this point. So with that then we'll end with a sit. So I invite you to sit straight and fold your hands. And bow.

And bow. I will 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. The pilgrim in our story, pray for us. The author of *The Cloud of Unknowing*, pray for us. Until next time, blessings.

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](mailto:podcasts@cac.org) or send us a voicemail. All of this information can be found in the show notes. We'll see you again soon.