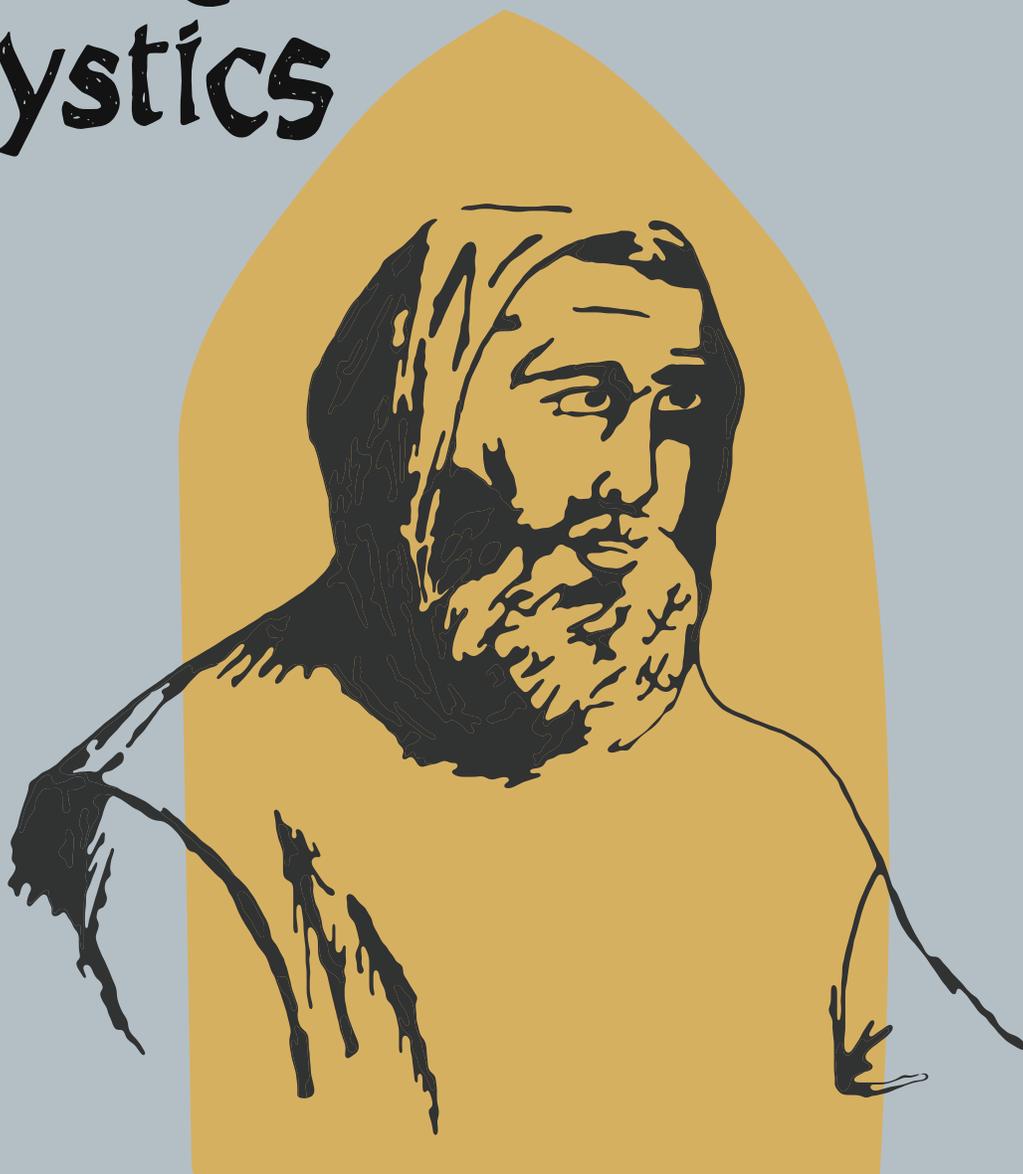


Turning to the Mystics



Guigo II

Session 1
with James Finley

- Jim Finley: Greetings. I'm Jim Finley. Welcome to Turning to the Mystics.
- Jim Finley: Greetings, everyone, and welcome to our time here together, for turning to guidance offered to us by the Christian mystic of Guigo II in his classic work, *The Ladder of Monks*. In the first session with Kirsten kind of laid out the background information about Guigo and creating kind of a context for this text, and so we can move directly here into focusing on why I think this text can be particularly helpful to us, because he gives us such a succinct, practical guidelines for the actual experience of seeking God in prayer. Because I think when we listen to these mystics, there's the flow of all these beautiful insights, but where does it land? That is, how can I experientially get in touch with that place where I'm committing myself to the actual experience of exploring these beautiful transformative realizations of God's presence in my life, in my prayer? Concretely, what's that look like? I think that's what's so practical about this and so helpful.
- Jim Finley: You'll Begin right in just as he starts right in, this is at the very beginning. This is chapter two. By the way, the whole thing is only 17 pages long, and so each chapter is sometimes just a paragraph long, two paragraphs long. The second chapter, Guigo writes.
- Jim Finley: One day, when I was busy working with my hands, I began to think about our spiritual work and all at once four stages and spiritual exercise came into my mind: reading, meditation, prayer, and contemplation. These make a ladder for monks by which they're lifted up from earth to heaven. It has few rungs yet its length is immense and wonderful, for its lower end rest upon the earth, but its top pierces the clouds and touches heavenly secrets. Then he tells us what these four rungs are.
- Jim Finley: Reading, *Lectio Divina* is the careful study of the scriptures, concentrating all one's powers on it. Then the second rung is meditation, is the busy application of the mind to seek with the help of one's one reason for knowledge of hidden truth. The third rung, prayer, is the heart's devoted turning to God to drive away evil and obtain what is good. And so, the first three rungs then kind of correspond to Theresa of Avila the first three mansions of the soul. They're the life of devotional sincerity. They're the life of prayerful experience of God's presence in our life, and how to experientially ground oneself in these grace-evolving states of consciousness, of *Lectio Divina*, meditation, and prayer. It is then going to open out upon and blossoms in this a mystical consciousness of infused contemplation, where the souls light lifted and raised above itself.
- Jim Finley: He repeats himself again. He kind of summarizes again in this very succinct way, that reading seeks for the sweetness of a blessed life, meditation perceives it, prayer asks for it, contemplation taste it. What I want to do here is I want to share with you how I experience each of these grace-evolving states of consciousness, both within myself, and also over the years, just having sat with a lot of people and contemplative spiritual direction on retreats and so on. I'd like to make this as concrete and practical as possible as an actual experience, so hopefully it'll help you kind of concretize your own search for God in your own moments of prayer on this transformative journey toward union with God.
- Jim Finley: And so, I'll begin then saying first, I think what matters first is that we come to our place of prayer and we sit and settle ourselves. I was just actually inadvertently I saw on the internet, it was an extra one of the talks that Thomas Merton gave to the novices at the monastery on

prayer. In his opening line, he says, “The way where we begin in prayer is that we belong to God.” And all the prayer unfolds out of that, that knowledge that we belong to God. He said, “But when we talk about prayer as a topic, it gets very complicated about methods and stages and so on.”

Jim Finley: What we’re trying to do here is to get past the topic of prayer to this deep experience that we belong to God and that we God’s beloved. And so, we go to our place of prayer and we sit, Thomas Merton says, “With God, a little sincerity goes a long, long way.” We sit in prayer, renewing our faith that we’re sitting there in God’s presence all about us and within us, closer to us than we are to ourselves. And we’ve come here with no other intention, but a kind rendezvous with God as a way to turn to God to help us to deepen our experience of in response to God’s presence in our life. That’s why we’re there. It’s a moment of intimacy, of devotional sincerity, of this deepening this union with God in prayer.

Jim Finley: It starts with Lectio Divina, with reading. By reading, he primarily preeminently means scripture and the gospels words of Jesus, the Psalms the writings of Paul, all of scripture. But it can also mean the writings of any. It means this, that reading is a stance of listening to words in which we intuit or sense and the cadence and rhythm of the words, that God is personally speaking to us in these words that we’re listening to. So preeminently in scripture, but now in Guigo, in the words of the mystics, sometimes it’s the words of poets. There’s something I discern in these words, the presence of God incarnate in speaking to me in these words. I sense first in sitting there that I sense first in the reading then as a stance of attentive listening infused with love.

Jim Finley: That’s where I would like to start, that Lectio Divina, the first rung of the ladder to heaven, is reading as a grace state of consciousness of sustained attentiveness infused with love, receptively open to the love, that’s pouring self out and giving itself to us breath by breath, heartbeat by heartbeat, and now personally giving itself to us in these words that we’re now listening to.

Jim Finley: As we listen to these words and the sustained attention is infused with love, we notice that these words are so beautiful, and we know that they’re beautiful because they’re true. They’re words of solace or their words of reassurance. Their words of a kind of disarming simplicity. They’re heartfelt words that go right to our heart. And as we listen to these words, there’s a certain moment where spontaneously we move from this first rung of the ladder, which is this Lectio, this listening. We might say when it’s actually being spoken like this, it’s like divine listening, or listening to the print to the words.

Jim Finley: We move it to the second rung of the ladder, which is meditation. I’d like to make your distinction to where I think Guigo can help us about how we use these words, because this can be confusing sometimes, where the word meditation can mean different things. Therefore Guigo, for John on the cross, for Teresa, we’ll see that meditation, they always mean by usually discursive meditation. That is, meditation is a way of meditating using thoughts and imagery and words. This is going to be distinct from when he gets to contemplation, which is kind of wordlessly resting in the presence of God beyond words, beyond images, and so on. It’s confusing, because in the yoga tradition, in the deep yoga tradition, to practice meditation, when they use the word meditation, they mean what that the Christian mystics mean by contemplation. And likewise in the Buddhist texts, in

Zen and the writings of the Buddha Sutras, the sayings of the Buddha, to practice meditation, the Seven Steps, the Eightfold Path, meditation, concentration.

Jim Finley: They mean by meditation what the Christian mean by contemplation. It isn't that they don't see the importance of, and the text themselves are cursive process. I mean, you're reading a text, there's words, and you're listening, of course. But the word meditation for them is reserved in this state of this contemplation. Where in Christianity, when we read it in this Christian mystical tradition, meditation means discursive meditation, using thoughts and images. It means that in this way, it means that in this way, it means that I listen in receptive openness to sustained receptivity, infused with love, Lectio. Then in a certain moment, it goes like this, I think, poetically, we'd put it this way, that God says to us, "Now I've spoken to you in these words." They've spoken personally to you. "Now it's your turn. You talk to me. What do you think? Where are you at with this in this dialogue, that is in these words that I've heard? What are the insights or what are the questions or what are the concerns? Personalize it, meet me here in kind of an encounter."

Jim Finley: Discursive meditation then is a flow of thought, a flow of words, where the words are expressing what's received in silence. There is the interior silence of Lectio, and the silence gives birth to wonderings or concerns or questions or insights that we personally engage in the word that was heard and return it back by speaking back to God like where we are with this.

Jim Finley: As that kind of winds down automatically, it gives rise to new insights and we listen again to the Lectio. A new layer of insight, which gives rise to new layer of metatacio, a deepening exchange. For some people, they quite naturally follow this process through journaling. They write out. The initial word of the Lectio is God's love letter to us, and then our journaling is the love letter back to God, like the heartfelt, loving exchange between ourself and God in this word like this.

Jim Finley: As this process goes on, then the third rung of the ladder is the heart center, which is desire. We say to God, "Help me with this." Really, "I desire to abide in this union that's growing within me now in my child-like sincerity in this simple hour here with each other." "Yeah. I want to go deeper. I want to stabilize in it. I want to live by it day by day. I can't do this without you. I can't do this without you, so you who in an ongoing act of love are pouring yourself out and giving yourself to me is my very life, breath of my breath, the soul of my soul," Merton says, "beating in my very blood, whether I wanted to or not. And you who gave me the capacity to awaken your presence. And as you who are awakening me the desire for you, which is really an echo of your desire for me, you created me to have someone to give yourself to. But I see from my heart, I need to go beyond words. I need to go beyond methods, beyond strategies for this deepening communion with you."

Jim Finley: That's our prayer. And we notice also that this is something, this is another important thing here, I think. I put it that which is unessential is constantly imposing itself. That which is essential never imposes itself. It's love is what's essential. This love, this is a oneness without which nothing else makes any sense, really. But that which is essential never imposes itself, that which is unessential is constantly imposing itself.

That is, God's always there. We can't see God because the concerns and complexities and burdens and worries of the day are blocking our view.

Jim Finley: We're trying to set aside a time with God's help to let all that isn't going to go away, it's there waiting for us, you know, the cell phone's going to go off, whatever. You have your life, I have on. Here's our rondeaux, where there's no agenda, but love. And I seek then to follow this love, but I just can't do it once and then it kind of clicks in and then it's all taken care of. It's a habit. It's a subtle habit. I have to commit myself to it for this daily rondeaux, so that little, by little, by little, as the weeks and months and years go by, obediencial fidelity to this longing to deepen my experience in response to God's presence becomes ever more broad based, evermore habitual.

Jim Finley: This is why we end each session of prayer asking God for not to break the thread of this awareness as we go through the day, so that little by little, it'll become an underlying habitual set of sensitivities or sensibilities to God's presence in the midst of every situation, like this kind path of ever deeper habituated discipleship, ever deeper habituated God's oneness and life. It's like that. Then when in God's good time can then blossom into contemplation.

Jim Finley: But in this session, I want to stay with the first three steps. I want to stay longer with it. I want to share two texts that I use when I share this with people. One text represents passages where we are in times of joy. You're in the Psalms. "My shepherd is the Lord. There is nothing I shall want, [inaudible 00:17:41]. You lead me, you give me a repose, and so on." In this Psalm, the Lord is my shepherd, there's nothing I shall want. I'd like to engage in Lectio out loud with you as I engage in it, my metatacio and my prayer. And then I want to take a text about sorrow and fear, and share with you a personal sense of Lectio meditation and prayer, so that it might help you to see how these rhythms or these patterns are woven into the joys and the sorrows, the blessings, and the burdens and fears of our life. I begin first and with my shepherd is the Lord. There's nothing I shall want.

Jim Finley: And so, I sit here and I read it. The text my shepherd is the Lord. There's nothing I shall want. And then I stop at Lectio and I listen to God personally telling me, "I am your shepherd. And in me, in relationship with me, there is nothing you shall want." God personally telling me this in this moment, and in my heart, I know that it's true. I take it in and I recognize it as beautiful because it is beautiful. In my heart, I know that it's beautiful because it's true. And so, my sustained receptivity, I let my heart be accessed by God personally speaking to me in that reassuring words.

Jim Finley: And then my metatacio. I listen to that, then God says, "Well, talk to me." Like, "What do you think? What about this?" And so, I'm going to do meditation out loud with you this way.

Jim Finley: Yes, Lord. I know, I know this is true. I mean, in my heart, I know that it's true. Then I'm wondering, then, what are the waters in which you give me repose? What are these pastures of repose? Is it perhaps this relationship in my life, the beloved, the intimate other, that's you, that you are the reality in which I'm resting in you resting in the intimacy and the sweet exchanges and closeness of this relationship? Is it this

child in my life? I'm reading a child a good night's story, this kind of disarming simplicity to the child, that there I'm reposing in you and reposing in the presence of the child, the child's presence. The friend, the grandmother, the grandfather, father, mother, sister, brother, that person in whose presence I sense something, that their presence makes my life qualitatively better because of their presence in it, and my relationship with that person, with this family, with this community is the restful waters where you give me repose?

Jim Finley: In my quiet hour at day's end, is the waters where you give me repose, it's happening right now with you in this sincerity, this kind of unhurried vulnerable childlike sincerity of being open, that I'm even capable of a sensibility such as this. As subtle as they might be, as delicate as they might be, that these are the waters where you are giving me repose. Is it the situation that I'm in which I find a certain meaning, a certain ministry, or certain work where I'm contributing something to the human endeavor through my gifts and my abilities? Is listening to a certain poet, the rhythms of their voice, or certain music? Is the long slow walk to no place in particular? What are these mom moments? These are the moments. These are the moments where you give me a repose. And so, help me to be even more grateful and even more sense of this, and in asking for your help, is my prayer, my desire. Because although I know this is true in my mind as I meditate on this is true, it's elusive to me.

Jim Finley: It's there but it's hard to stabilize in it. It slips away because of the distractedness of my mind and heart. It's hard to keep a steady gaze on it. Even though you are unwaveringly present in my wavering ways, my wavering ways swing so out of reach, I slip off the path. So, help me. Help me to my desire. I know that my desire to stabilize in this is an echo of your desire for me, and that I might be ever more habitually stabilized. And as I've heard deepening communion between us that is always there, it's the true nature of every moment, passing moment of my life. As Merton says, it's beating in my very blood whether I want it to or not. And so, now as I end this time with you and I go about my day, I ask you then not to break the thread of this awareness as I go through my day.

Jim Finley: I know it'll break many times, because it'll break every time I get reactive. Every time I buy into the illusion that what's happening has the power to name who I am. But I hope that every time it breaks, I know that although it breaks from my end, the thread never breaks from your end, and you are sustaining me, and guiding me, and you're there with me throughout the day. So that maybe through the day here and there as if out of the corner of my eye, I'll catch little glimpses of you in the midst of the situation like this, and you go off to live your day. And then the next day, you come back, you sit down, and you begin anew. You know, like, where were we Lord? Oh yes. Yes. It was left off with your presence here with me now, and me with you, and reflecting on all the ways you're present to me through the blessings and peaceful moments of my life.

Jim Finley: Today, I'd like to reflect, and maybe as I come to you right now, I'm burdened by something. I'm afraid. I'm fearful about something that's going on with me of uncertain outcome, either for me or somebody that I love. And so, I'd like to open the scriptures and hear you. So I open to the text where Jesus says, the gospel's like, "Fear not. Do not be afraid. Fear not. I'm with you always." And that's the text.

Jim Finley: So I sit, I renew my presence that I'm sitting here in your presence all about me and within

me, closer to me than I am to myself. I know your deathless presence. You're speaking to me personally right now telling me not to be afraid in the midst of my fear. "Don't be afraid." And telling me the reason why not to be afraid is that you're with me. You're with me in the midst of this concern, this fearful thing that weighs on me like this. There, when I hear you telling me not to be afraid in my Lectio, I have to let it sink in, that is I have to calm down enough that I can calm down enough and get quiet enough to hear you saying this to me, not to be afraid. I trust it because my heart senses that it's beautiful, and my heart senses that there's a truth in it. My heart knows that it's true.

Jim Finley: In my metatatio then, it engages me in a dialogue with you about it. So here's my metatatio on fear not personal for me. I say this by the way, out of my own history with trauma and as a therapist working with trauma for 20 years sitting with people in the midst of their fear, so I think I'm being influenced by this and touching on this about the sadness of life. You know, Lord, you're telling me not to be afraid, but I'm not sure I understand what you mean by that. Because you were afraid. In the garden of Gethsemane. You know, the crucifixion, you saw crucifixions. You saw the traumatizing thing that was about to happen to you. It says that you sweat blood, that you were in a traumatized state. See? And so, you're telling me not to be afraid, but you were afraid.

Jim Finley: Is it possible then that I don't understand what you mean by not being afraid? Do you mean to not to be afraid, encouraging me not to be afraid of being afraid? That is, it isn't as if I know you're going to give me the strength to get through this as best I can, and I will get through it one way or the other. See? But you're asking me to have peace in the midst of engaging in this unfolding, painful loss, or dilemma, or injustice, or whatever it is that I'm going through. See? And an inner peace that's not dependent on the outcome, because it's your piece upon which everything depends. That there's a piece, assuming that you're a presence that protects me from nothing, obviously. You weren't protected from the crucifixion. You protect me from nothing, even as you unexplainably sustain me in all things. That's the sense in which you're with me like this.

Jim Finley: And so, I ask for the grace then to let this sink in this dialogue with you. I'm opening myself up to go deeper, a deeper way to understand what it means to understand not to be afraid. It doesn't mean not to be afraid when the scary thing happens. Maybe I should be afraid. It's scary. And maybe it's not going to go well. Sometimes it doesn't. But is there something, is there something in the depth of your oneness with me that's unexplainably sustaining me in this? And that sometimes, maybe even in the midst of the scary journey, I can find myself being unexplainably sustained by you sustaining me in the midst of the painful thing. Like a kind of a quiet wisdom that I myself can't understand. And then I'm overtaken again by the intensity of the emotion, and then it appears again like this, as I ride the waves of circumstance and get the help that I can. We'll see how it goes. But knowing how matter how it goes, you're one with me in it unexplainably.

Jim Finley: My prayer is I need your help with this. See, I need your help with this. You know, where you said the text be wise as a serpent and simple as a dove, that you were wise as a serpent, that is you were street smart. You were not naive about the suffering ways of this world. Look how your life ended in human terms. Seriously, really. And yet, be simple as a dove. We're not to be naive or Pollyannish about how mean-spirited and cruel and hurtful life can be. And not to ourselves, just turn on the evening news to humanity, through prejudice, through

poverty, through ignorance. The world's a precarious place. But see, not to be so street smart that we forget how to be simple as a dove, to be unexplainably sustained come and made by this love of yours that sustains me through and through and through and through and through and through.

Jim Finley: I can't come to this without your help, especially I can't abide in it. Because look how mercurial I am. You know, I'm on a learning curve here. You know? And so, help me as I go through the day to be a bit more grounded in this and more present in this. And I got up and I go through my day.

Jim Finley: And the next day I come back again, and I light my candle, whatever sacramentals help you to light a candle, the open scriptures, a picture of Jesus, the icon, or whatever your tradition is, or in the midst of nature. And where do you start again? You start on the first rung of the ladder. Sometimes we fall off the ladder because we try to skip the first rung. We start to talk before we've listened. See, we're so full of our own voice we haven't got quite enough long enough to hear God's quiet voice echoing deeply in an unhurried sovereignty in our heart and we take it into ourselves. I think this is the path that Guigo was talking about.

Jim Finley: Now, there's something else, too, I think that's helpful in looking at this. Guigo says, right in the middle of this passage that I just shared with you. Guigo says, right in the middle of this page, I skipped these sentences right here in the middle of what I shared with you earlier. "See, just as these rungs or degrees have different names and numbers, they differ also in order in quality, and if anyone inquires carefully into their properties and functions, what each one does in relation to us, the differences between them and their order of importance, you will consider whatever trouble and care he may spend on this, little and easy in comparison with the help and consolation that he gains." I'd like to reflect off this.

Jim Finley: See, my sense is this, that he's inviting us here to be a contemplative person is a certain kind of experiential self-knowledge where we quietly contemplate on the way we are, where we're in the graced state of Lectio consciousness. That is, I am in Lectio consciousness, I sit, I renew my awareness of God's presence. I open the scriptures, and I listen to God's word speaking to me and the rhythm and cadences of these words of Jesus or the mystic or the poet, whatever. And in that stance of listening, the divine listening, Lectio Divina, divine listening, Lectio reading, see? It reveals me to myself that I'm capable of that. It's pretty amazing, really. It's pretty amazing. See?

Jim Finley: Also, notice when I'm in that state, notice I'm in a kind of very mysterious, there's something celestial about it. There's something so simple. There's no posing, there's no posturing. I'm not even yet said anything yet myself. I'm just simply in a stance of receiving the flow of this, your living word and the rhythms of this word into my heart as a grace state of consciousness like this. It grounds me in something that matters very much, and it bears witness that I'm capable of that.

Jim Finley: And then in the metatadio, I look at having heard you speak to me, you're waiting for me to talk to you like you and I are like in a loving exchange with each other, and you're infinitely interested in everything I say, because you're infinitely in love with me. As I share with you my confusion or I share with you my concerns about my racing mind or my stuck place, whatever, you're right there, infinitely attentive to everything that I say in the Lectio or in

the metatacio, because my words are echoing back my own heart has been awakened by your words to me. When that dies down, because this is completely uncontrived, like an intimate exchange between intimate friends, is it automatically winds down, I become silent. In the silent, the Lectio begins again. There's another wave of listening to something, or maybe the words I just said to you, I hear it echoed back to me as your voice coming to me that I might listen to more deeply what I just said.

Jim Finley: Like that, I think a lot of psychotherapies like this, actually. A lot of psychotherapy is being with somebody who keeps slowing you down to listen at the feeling level to what you just said. I might be present like this. And I'm capable of this kind of exchange, that my mind, my reflective mind, doesn't isn't limited to being caught up in the details of the day. All that's real in its own level. I've got to sort stuff out and do the errands. I mean, all that's real. But my own metatacio bears witness that I'm capable of, I have a great state of consciousness that's actualized in me. My own heart bears witness to it.

Jim Finley: My own mind bears witness, so I'm capable of that. It's pretty amazing, really. And in my desire to be habituated in it is a state of consciousness of longing, of a certain longing, a certain unconsummated longing. It's the longing for an abiding union not yet realized. And capable of that, because it's an echo of your longing for me. And the unconsummated nature of my longing is the kind of encounter point between us for you and you alone can consummate the longing that you yourself are the essence of, and the reality of. You're the origin of my longings. Like this, I'm capable of this. Pretty amazing. Seriously.

Jim Finley: And then there's something else, too. If I compare the way I am in these grace subtle states when I'm in Lectio consciousness, metatacio consciousness, reflection and prayer, I compare that to my states of consciousness when I'm exiled from that, which unfortunately is a lot of my waking hours, actually, my worries and ruminations fretting so the way I so often do. And so, in the light of the way I am in these moments, it illuminates the way I am when I'm not in these moments, which is my state of exile. I can start to become more aware of how unaware I tend to be. What is my response to this? To return back to your presence? Okay? To return back to your presence, the remedy from my dilemma, and I return back to the rondeaux with you, listening to how you love me so through and through and through and through and through, and the fragility of myself, experiential self-knowledge like this.

Jim Finley: This is the way I think for Guigo for us. I have one more final little thought to end on. It's this, I think. It isn't as if these degrees, the rungs of this ladder, are limited alone to God, but rather are the rungs of states of consciousness that carry over into every moment of our life. For example, let's say we're talking with somebody, the beloved, the spouse, or the friend, and as we listen to what they're saying, they're just sharing themselves with us. What happened today, I mean, whatever it is. Can I sit and realize that this is a kind of Lectio, and can I tell God, "Can I hear you speaking to me in the cadences and rhythms and details of what this beloved person is sharing with me?" Have you ever had the experience where you're listening to someone who's hurting, like they're scared and overwhelmed and so on, and as you listen out of your love for them, you say something they find helpful and you don't know how you knew how to say that. Really.

Jim Finley: What is the Lectio of listening to someone? What is the Lectio walking outdoors and listening to the wind? What is the Lectio of listening to music? What is the Lectio of reading

a poet out loud to yourself and the rhythms of the poetic voice? What is the Lectio, this attentive stance, a listening presence. And likewise then, what is the metatacio? How can I engage with each person in a thoughtful way? What can I do to see to it that our encounter is authentic, that it rings true and sincerity? I know this has to do with it, because in the workplace, you take it for what it is. It might be just something where somebody at the store, you're walking out with a cup of coffee and they give you your change. And you say, "Thank you." You know? And then someone stopped to open the door for you. How can you begin to see an habituated state, the holiness of the simplicity and the rhythms of the ordinariness of life itself?

Jim Finley: I know unlike Guigo, and we we're talking about this with Kirsten, there might be some cloistered people listening to this, I don't know, but we don't live a silent cloistered life for every detail. It's kindly designed to nurture and cultivate exactly what Guigo is talking about. Merton wrote from that, but he wrote to all of us, because we're living it out here. We have to grow where we're planted. How can I be a contemplative man or woman in the midst of the world?

Jim Finley: And so therefore, I hope this has helped you to see where you are, because what really matters is this, is when you stop and where you are in a moment of prayer, that's the crest of the wave. Everything else is just words. Everything else is just words. Where are you at, as poor as it is or confused as it is or fragile as it is, that's not the point. The point is where are you in the vulnerable sincerity of being present there because God's unexplainably present to you, and you can learn to slow it way down to be present, to let it soak in and walk with it, and kind of slow down enough to catch up with yourself and develop the habit of doing that? And so, then next time we'll be talking then about contemplation, of where this starts to blossom into mystical dimensions of infused contemplation and how that, in that infused state, then we'll see next how that washes down through, down through the daily details of our life.

Jim Finley: With that then, we'll end with a sitting meditation, a [inaudible 00:43:13] meditation. So look, we're going to sit in silence here for a few minutes. It'd be interesting, in having heard you talk about meditation, when you sit in silence, where are you at in meditatively sitting? How does all this strike you? You're listening to it, and you're quiet and there's change of between you and God with it, and your desire to stabilize in it, where this kind of comes home to rest and actually giving ourselves over to it. I'll give myself over to it, you give yourself over to it. That's the essence of the matter, really, I think.

Jim Finley: With that then, I invite you to sit straight, fold your hands, 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.

Jim Finley: (silence).

Jim Finley: Bow. 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. Lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory now and forever. Mary mother of contemplatives, pray for us. Guigo II. Pray for us. Blessings til next time.